



7.3

The Bulletin of the
Parapsychological
Association

Mindfield

Volume 7
Issue 3

The Bob Morris/
KPU Celebration
Issue

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From the Editor's Desk

The Bulletin of the
Parapsychological
Association
Volume 7
Issue 3

| by *ETZEL CARDEÑA*,
Lund University



Etzel and Bob Morris at a Bial Conference.

NEWSFLASH! A very important meta-analysis has just been published: *Feeling the Future: A Meta-analysis of 90 Experiments on the Anomalous Anticipation of Random Future Events*, authored by Daryl Bem, Patrizio Tressoldi, Thomas Rabeyron, and Michael Duggan. The paper can be accessed at <http://f1000research.com/articles/4-1188/v1>. *Mindfield* will carry a reader-friendly summary in the next issue.

In the PA's 2015 election, Chris Roe was elected President, Gerd Hövelmann, Elizabeth Roxburgh, Roger Nelson, and Thomas Ra-

beyron were elected Directors, and Michael Tremmel Student Representative. Our thanks to all who ran for election. At the Annual General Meeting, Membership Chair Christine Simmonds-Moore reported that the PA has 326 members (fewer than the 342 members reported last year), including 121 Professional and 61 Associate. Treasurer Hoyt Edge showed that there was a 17,161 deficit (total income minus expenses). The bank account, PA investments, and restricted investments balances were, respectively, 4,428, 45,313, and 208,919, all of them reduced balances as compared with last year. I urge the current Board of Directors to take this deficit seriously. Having been an officer in other professional societies, I am aware that not only can a society not grow but it will vanish if deficits become the norm! Executive Director Annalisa Ventola reported on various office activities, including having more than 5,000 PA Facebook followers (although clearly that followership has not translated into PA membership by and large), besides having a Twitter account, and a Youtube channel. It is good that the PA is becoming more active

in the social media but urge it not to surrender Wikipedia to the anti-psi dogmatics.

Mindfield has received the following books

Broderick, Damien (2015). *Knowing the unknowable: Putting psi to work*. Vanclive, MS: Surinam Turtle Press. Damien Broderick follows his general reviews of psi research with a treatise on previous research and new proposals about using the majority opinion of a large number of psi guessers.

Cardeña, Etzel, Palmer, John, & Marcusson-Clavertz, David (2015). *Parapsychology: A handbook for the 21st century*. Jefferson, NC: McFarland. This anthology provides a "state-of-the-science" review of the various areas of parapsychological inquiry (including spontaneous and experimental phenomena), discussing the evidence and its criticisms, along with providing the conceptual,

methodological, and statistical tools to conduct high quality research.

May, Edwin C., & Marwaha, Bhatt (Eds.) (2015). *Extrasensory perception: Support, skepticism, and science*. The first volume of this impressive work includes a chapter on the Fundamentals of Psi and sections on History, Psi Research and Skepticism, and a review of various areas of Psi Research. The second volume centers on Theories of Psi (particularly those from physics), and includes a section on The Future of Psi Research.

Weaver, Zofia (2015). *Other realities? The enigma of Franek Kluski's mediumship*. Hove, UK: White Crow Books. A study on the important Polish medium, whose *précis* was published in the last issue of *Mindfield*.

Woollacott, Marjorie Hines (2015). *Infinite awareness: The awakening of a scientific mind*. Lanham: MD: Rowman & Littlefield. A distinguished neuroscientist recounts her intellectual journey from being a convinced physicalist to considering consciousness as a primary aspect of reality after her experiences with meditation.

Psi in the News

[1] Dean Radin, Leena Michel, Alan Pierce, and Arnaud Delorme's 2015 paper in *Quantum Biosystems*, Psychophysical Interactions with a Single-photon Double-slit Optical System ([http://www.quantumbiosystems.org/admin/files/QBS%20%20\(1\)%2082-98.pdf](http://www.quantumbiosystems.org/admin/files/QBS%20%20(1)%2082-98.pdf)) was awarded the private Nascent Systems Innovative Research Prize for 2015. Congratulations!

[2] Julie Beischel, survival researcher, was quoted in an article on the magazine *Elle* for her research on the topic in a feature on Lisa Chase, widow of the late *New York Observer* editor, and her experience of anomalous evidential information about her husband (<http://www.elle.com/life-love/news/a30986/losing-my-husband-and-finding-him-through-a-medium/>)

[3] In a related excellent piece by *New York Times* op-ed writer Ross Douhat (who has previously criticized the dogmatic darwinist Jerry Coyne, see http://douthat.blogs.nytimes.com/2014/01/06/the-confidence-of-jerry-coyne/?_r=0) discusses the continuing incidence and importance of numinous experiences in our mostly secular age (<http://douthat.blogs.nytimes.com/2015/10/07/ghosts-in-a-secular-age/?ref=opinion>).

[4] The cover story of *Newsweek* for November 20 highlights the SRI research program supervised by Ed May. Although it has some inaccuracies, it also cites some supportive opinions. See: <http://www.newsweek.com/2015/11/20/meet-former-pentagon-scientist-who-says-psychics-can-help-american-spies-393004.html>

Debunking the Debunkers IV

Retired Lund University physics professor Bengt E. Y. Svensson has vehemently attacked parapsychology and related topics. In a 2003 review of a biography of the quantum theoretician Wolfgang Pauli, who collaborated with one of the most influential psychoanalysts in history, Carl Gustav Jung, he chastised Pauli for this collaboration and his "naïveté" (my translation, see <http://www.svd.se/fysik-och-mystik-hos-paradoxen-pauli>) regarding psychology and philosophy, two disciplines in which a perusal of Prof. Bengt's webpage does not show he has training or expertise on (<http://www.lu.se/lucat/user/827dd324a8307d5d4fabf-9239cbeb573>; retrieved on Oct. 19, 2015). Paradoxically, Svensson also mentions as a fact the "Pauli

effect,” in which the presence of the physicist seemed to cause electronic equipment to malfunction, a phenomenon that only parapsychology, which he calls a “pseudoscience” (<https://www.gp.se/gpplus/1.1158877-parapsykologi-gor-succe-men-bara-iv?m=print>) has studied systematically (e.g., Morris, 1986). Then in 2013 Svensson cosigned two letters criticizing the Lund University’s employee magazine *LUM* for having published an article on one of our studies on telepathy by a doctoral student and me. In the most scornful of the two letters, co-written with another Lund U. faculty, Georg Lindgren, he wrote that stating that there is scientific support for telepathy must surely be an “April fool day’s” joke, that evidence for psi phenomena goes against the “laws of nature” that physicists believe in, and that the research on psi threatens the reputation of Lund as a world class university (<http://www.lum.lu.se/wp-content/uploads/2013/04/LUM8-ny-12.pdf>). Leaving aside the joke reference, let me address the other two points and then discuss whether Svensson demonstrates any knowledge of parapsychology. First, with regard to physics, the list of very eminent scientists who have done work on parapsychology or have in other ways supported research in

parapsychology includes various Nobel prizewinners in physics: Arthur Holly Compton, Marie Curie, Pierre Curie, Albert Einstein, Brian Josephson, Wolfgang Pauli, Jean Perrin, Max Planck, Eugene Wigner, John William Strutt Lord Rayleigh, and Joseph John Thompson, as well as other eminent physicists including Stewart Balfour, Sir William Barrett, Olivia Costa de Beauregard, John Stewart Bell, David Bohm, Chester Carlson, Sir William Crookes, Gerald Feinberg, George Gamow, Heinrich Hertz, Pascual Jordan, Sir Oliver Lodge, and Sir Alfred Pippard. Does Professor Svensson, who according to his publication page at Lund University (<http://www.lu.se/lucat/user/827d-d324a8307d5d4fabf9239cbeb573>) seems to have 3-4 peer-reviewed publications for his whole career think that he understands more about “the laws of nature” than these physicists?

Finally, in a radio debate, when he was asked whether he had himself knowledge of parapsychology, he replied that “there are people in his group (of critics) that are very knowledgeable of the topic.” He also mentioned that there were no theories about how psi phenomena may work, showing his lack of knowledge of the theoretical papers on the topic of, among others, in the past Pascual Jordan, David

Bohm, and Evan Harris Walker, and in the present Lawrence Livermore Lab physicist Henry Stapp and University of London cosmologist Bernard Carr (Kelly, Crabtree, & Shaw, 2015). Finally, professor Svensson’s remark in the interview that there is no evidence for psi shows ignorance of the accumulated supportive evidence (for reviews see Cardeña, Palmer, & Marcusson-Clavertz, 2015). He should heed skeptic Carl Sagan’s remark (1976) that critics should “do their homework” and become knowledgeable of the field they criticize, otherwise they just express prejudices.

Here is his reply to the above:

1. I have been professor of theoretical physics, not physics.
2. You write that I had been “criticizing [the] Lund University’s employees magazine *LUM* for having published a paper on a study on telepathy by a doctoral student and me.” *LUM* does not publish any papers by any researchers. What I and my coauthor criticized was rather the uncritical way *LUM*, in a news article, presented you and the result on telepathy that you pretended to have arrived at.
3. You present a long list of physicists who have “done

work on parapsychology or have in other ways supported research in parapsychology". Of course, it is not the fact that they are many, nor that they are Nobel Prize winners, that counts, it is their arguments. Having said that, I do not doubt that you are right in your judgement. But it would be interesting to know exactly in which way some of the physicist on the list have "supported research" in parapsychology. I am thinking in particular of Marie and Pierre Curie, Albert Einstein, and Max Planck. (By the way, I think at least one person is missing on your list, namely Freeman Dyson.)

4. Your attack on me as a person and a researcher is, I think, somewhat beyond the point and weakens your arguments more than it strengthens them. Such ad hominem attacks usually carry little weight for the very arguments under discussion. (By the way, I have certainly been very negligent in presenting a publication list on my website, but I can assure you that I have more publications than those listed there.)
5. When I in the interview say (and we in the article write) "that in 130 years no scien-

tific evidence for psi has been offered", the reference is to a report from, i.a., the National Academy of Sciences on the status of parapsychology.

6. It would have been fitting if you in your criticism also referred to more internal criticism of parapsychology, like for example in J. E. Alcock's article in *Journal of Consciousness Studies*, 10, 6-7, 2003, pp. 29-50. And you must surely be aware of, and could have referred to, the current discussion on the dubious methodology that some psychologist find in their field, and the lack of reproducibility of results not only in psychology but also in, e.g., biomedicine; this at least casts some doubts on the value of the meta-studies you refer to.

In summary, in reading your presentation I certainly do not regret any of the factual statements I made in the articles and in the radio interview. And I am of that age that attacks on my person do not bother me very much anymore.

And here is my response to his reply:

There is no disagreement about his first and the beginning of his second points. As for the sec-

ond part of the second point, the editor of *LUM* herself wrote that it is not the mission of *LUM* to evaluate critically my or anyone's research, but to report on it. We did not "pretend" to arrive at a result, but communicated in the actual article exactly what we did and what we found. Prof. Svensson does not mention any methodological or analytical mistakes in our paper. On other issues, he:

1. does not show that I was factually incorrect in my characterization of his statements or record;
2. uses a double standard in which he criticizes me for not mentioning literature critical of psi (which I do profusely in a recently edited book in which we even include a whole skeptical chapter, Cardeña, et al., 2015), yet he and his group (similar to other "skeptics" of parapsychology; see Cardeña, 2013) do not mention either studies supportive of psi (and there are various published in top journals) or responses to criticisms of psi (for instance, Palmer, Honorton, & Utts, 1989, who showed how the National Academy of Sciences Report he quotes suppressed the analyses and commentaries supportive of psi they had commissioned and only used the conclusions of the two

authors previously known as critics of psi). The scientific method demands that researchers consider all relevant literature and alternative hypotheses, rather than just championing their favorite perspective;

3. complains about being a victim of attacks “as a person and a researcher.” Since he and his group stated that our research was detrimental to Lund University and that it went against what physicist believe in, it is relevant to evaluate his scholarly record. Furthermore, he and his co-writers used veiled threats (e.g., mentioning a researcher who had to resign, <http://www.svd.se/pseudovetenskap-sprids-okritiskt>) and spouted ridicule and condescension (e.g., considering the article an “April fool’s day” joke, or stating that it had damaged the reputation of Lund University) in their letters.

To finish this commentary in a more general vein, it is worth pointing out that earlier surveys of scientists show that the overwhelming majority considered “the investigation of ESP a legitimate scientific undertaking” (McClennon, 1984, p. 79, and

only a minority of NSF scientists, 25%, discouraged its study despite their skepticism, McConnell & Clark, 1991). This view was endorsed more recently by a call cosigned by 100 academics of such universities as Berkeley, Cambridge, Edinburgh, and Stanford (Cardeña, 2014). Thus, despite their stridence academics who would like to suppress psi research are not actually in the mainstream. I will leave the final word to another physicist, Albert Einstein, who wrote that “we have no right to rule out a priori the possibility of telepathy. For that the foundations of our science are too uncertain and incomplete” (1946, in Ehrenwald, 1978, p.138).

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This issue of *Mindfield* is dedicated to the extraordinary achievements of Bob Morris and the Koestler Parapsychology Unit. We celebrate with admiration and gratitude their

30th year anniversary. This unit, almost single-handedly, has firmly placed parapsychology within the UK academic map (see the wonderful contributions by Bernard Carr and Caroline Watt). I barely knew Bob, but in our few contacts he was very cordial and supportive of my appointment at Lund (e.g., he was the first person to invite me to give an invited address at a Bial conference, and wrote a very generous review of one of our books, Morris, 2001). I see him as a model that I have tried to emulate here in Lund, although unfortunately given the financial circumstances that only allow for one doctoral student for all of the department per year, I have so far only been able to secure four doctoral students, two of whom have been active in some way or another in parapsychology research. Perhaps some other very bright doctoral candidates might consider doing a psychology/parapsychology Ph. D. in beautiful, free (for EU students) and even paid Lund University in the future? A future issue of *Mindfield* will carry a previous presidential address by Bob, so that the newer generations can hear directly from him.

The president's column by Chris Roe underlines a very serious issue in the field, namely the grossly inaccurate way in

which parapsychology research is portrayed in psychology textbooks. If anything, books on "critical thinking" show even more ignorance and bias (see Cardeña, 2014). I urge the PA board to proactively follow this issue with the book authors and their publishers. Ed May gives a summary of his career and ongoing activities in *Reflections* and past Student Representative Erika Annabelle describes educational opportunities for students seriously interested in the field.

I attended the past PA conference at the University of Greenwich and was happy to see dear friends and hear interesting papers. Besides watching (via a National Live broadcast) a great updating of the classical play *Everyman*. This issue of *Mindfield* contains relevant excerpts from the past Secretary, John Palmer, and Leo Ruickbie delivers a thorough account of the meeting. As always, Gerd Hövelmann contributes his list of relevant and, some of them, fascinating papers, and Dean Radin has a profile of his friend, Dick Shoup, who passed away too early in his life. Finally, since no one responded to my call for questions for a Parapsychology 101 section, which I wrote about in the last issue, I will not

proceed with that idea unless I actually get some response from the readership.

Enjoy the issue and, again, Bob and your multiple heirs, congratulations on your 30 years of age!

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The 2016 *The Science of Consciousness* conference will be held from April 25-30, 2016, in Tucson, Arizona. One of the plenary speakers is Henry Stapp, who has developed a physics theory for psi and related phenomena, as well as parapsychology researcher Dean Radin. For more information and the Call for Abstracts go to www.consciousness.arizona.edu

What Are Psychology Students Told About the Current State of Parapsychology?

"O would some power the
giffie gie us, to see our-
selves as others see us"
(Robert Burns,
To a Louse)

In my personal statement for the presidential election I complained that PA members expend too much energy engaging with established skeptics who are too entrenched in their view of parapsychology to be persuaded by any reasoned argument or empirical evidence, following the maxim that "you can't reason someone out of a position they didn't reason themselves into".¹ Instead, as Max Planck (1949) famously observed, "a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it" (pp. 33–34). It may, then, be more productive to focus on those generations of academics that are



| by CHRIS A. ROE

still acquiring their scientific credentials and whose skepticism has not (yet) set hard. This would benefit us not just in allowing young and gifted researchers to recognise that conducting research in parapsychology can be fulfilling and worthwhile, but also in normalising our work among the wider academic community by demonstrating that we make

use of the standard tools of science and are driven by a spirit of enquiry rather than a desperate need to confirm deeply held personal convictions. In this way, we might cultivate a community of peers who are less antipathetic towards future parapsychology researchers than our current peers are towards us.

In thinking about why parapsychology evokes such hostility I am reminded of Thomas Kuhn's (1962) *The Structure of Scientific Revolutions*. This seminal book in the history and sociology of science had a big influence on me as an undergraduate, when I spent a lot of time at the University of Edinburgh's Science Studies Unit (when I was not making a nuisance of myself at the Koesler Parapsychology Unit). I learned then that although Kuhn is clearly concerned to describe the process of paradigm change (the "revolutions" of the book's title), his main contribution is in explaining how "normal science" is practised and maintained.

Anomalies that challenge the status quo can be resisted in a variety of ways, including rejecting them as trivial so long as they present as isolated observations with no theoretical framework to account for them [...]

Kuhn argues that the credibility of theory and data depends not on any absolute measure of its verisimilitude, but rather on the authority of the source and the consensus of key gatekeepers such as journal editors, grant committee members, and textbook writers. Scientific education and training is less concerned with enabling the student to become an independent thinker and innovative researcher, and more concerned with enculturation in a set of agreed upon practices and mental sets that will enable the technical work of research to be carried out more efficiently. This process of socialisation informs the scientist of the questions he or she may legitimately ask about nature and of the techniques he or she can legitimately utilise in attempting to answer them. Rather than eliminating bias and generating a truly objective science, such dogma (as Kuhn calls it, deliberately evoking the imagery of religious indoctrination) acts to standardise those preconceptions so that a clear distinction can be drawn between the legitimate and

the illegitimate, the sense and the nonsense. Often this can be effective in marshalling resources so that they focus coherently and powerfully on intractable problems, but at the cost of rejecting unexpected outcomes that threaten the internal consistency of the consensus worldview. As Kuhn explains, “the man engaged in puzzle-solving very often resists substantive novelty, and he does so for good reason. To him it is a change in the rules of the game, and any change of rules is intrinsically subversive ... old puzzles would have to be solved again under a somewhat different set of rules” (p. 8)

And this is what prompts the antipathy. Anomalies that challenge the status quo can be resisted in a variety of ways, including rejecting them as trivial so long as they present as isolated observations with no theoretical framework to account for them, or as artefact, due to some as-yet-unidentified methodological flaw (which I am sure will sound familiar to researchers who have ever had a paper rejected by a mainstream journal!).

A powerful means of imposing scientific dogma is through textbooks, which do not passively and transparently describe a discipline, but instead actively circumscribe it. By the presence or absence of topics and by the way they are represented, the authors determine for the reader the boundaries of legitimate concern and appropriate practice. In this way the boundaries are policed and transmitted from generation to generation. So how does parapsychology fare in this social enterprise? What impression of the current state of parapsychological research is being given to the next generation of academics who are being trained in psychology? I surveyed

all of the psychology introductory textbooks in my university library to see what our own undergraduates could find out about parapsychology from the kinds of sources that would be recommended to them as *reliable* in lectures (certainly more so than any Wikipedia entry). I restricted this to recent publications (the last 6 years) so I could have a clearer idea of what material the authors should have been able to consider/incorporate. My findings are rather worrying.

Four of the eight textbooks on the library shelf make no reference to parapsychology at all (Eysenck, 2009; Gerrig et al., 2012; Kantowitz, Roediger, & Elmes, 2015; Nolen-Hoeksema, Fredrickson, Loftus, & Lutz, 2014), continuing the trend described by McClenon, Roig, Smith, and Ferrier (2004), who found that 37% of their 1980s sample omitted the subject altogether, compared with 46% of the 1990s sample, and 42% of the 2002 sample. Surprisingly this group also includes the latest (16th) edition of *Atkinson and Hilgard's Introduction to Psychology* (Nolen-Hoeksema, et al., 2014). For a number of editions Daryl Bem was a co-author and the text benefitted from perhaps the most extensive and balanced overview of the field. However, key terms including *parapsychology*, *psi*, and *ESP* are now missing from the index, and although some papers describing the ganzfeld free response ESP paradigm still feature in the references list I could find no reference to them in the text - a sad recollection of past incarnations of the popular textbook perhaps.

Of those that do include parapsychology, Passer and Smith (2011) have a section (pp. 55-56) on paranormal beliefs that includes coverage of

the ganzfeld. It is included as part of a recurring feature that focuses on “Myth or Reality?,” though the emphasis is very much on the former, given that topics covered elsewhere in the textbook include the questionable claims that hypnosis can improve memory recall (p. 208), that subliminal messages can “reprogram our minds” (p. 133), and that we only use 10% of our brain capacity (p. 123), the last, incidentally, being ascribed to psychics who “often attribute their special, *if fraudulent*, gifts to the release of brain potential that other people have not accessed” (p. 123, emphasis added). The section begins by focusing on levels of belief in ESP and moves on to the state of the evidence for those beliefs, summarising “Does research convincingly demonstrate that ESP occurs? While many parapsychologists say ‘absolutely’, many scientists and other skeptics say ‘absolutely not’” (p. 56), a sentence construction that positions parapsychologists as different from scientists and as unsketched when considering these claims. They go on “when tested under controlled conditions in well-designed experiments and replications, claim after claim of psychic ability has evaporated,” justifying this on the grounds that CSICOP (now the Committee for Skeptical Inquiry, CSI) has not judged any claims to be valid and that Randi’s \$1 million dollars challenge remains unclaimed. This reads very much like standard rhetoric from the CSI, particularly in not feeling obliged to explain who is conducting these replications or in what way they are methodologically superior, which is just as well given that — with a very few honourable exceptions — critics of parapsychological claims simply do not bother to conduct formal replication attempts.

More refreshingly, if with no hint of irony, they conclude “while the burden of proof lies with those who believe in the paranormal, evaluations of their claims should be based on scientific evidence rather than on preconceived positive or negative expectations”

More refreshingly, if with no hint of irony, they conclude “while the burden of proof lies with those who believe in the paranormal, evaluations of their claims should be based on scientific evidence rather than on preconceived positive or negative expectations” (p. 56). The book includes only two references to pseudoscience, one of which promotes the *Skeptical Inquirer* and includes a graphic of the March/April 2001 issue that is headed *Consciousness and Parapsychology* while the figure title reports “modern society bombards us with scientific and pseudoscientific claims. A good dose of critical thinking often can help us tell good science from junk science” (p. 60). It is exactly this kind of casual allusion that perniciously associates our field with bad practice.

Holt et al. (2012) have a chapter on studying behaviour scientifically, in which they cover “science, psychics and the paranormal” (pp. 59-60) as part of a subsection devoted to “threats to the validity of research,” which seems to presume the issue, rather than neutrally considering it. The section does begin usefully

with a definition in terms of Broad’s (1953) basic limiting features and also justifies a psychological interest in response to widespread belief, but quickly asserts “when tested under controlled conditions in well-designed experiments and replications, claims of psychic ability have failed to materialize” (p. 60). If this wording gives you an uncanny sense of déjà-vu, then you might not be surprised to discover that Passer and Smith are hidden away among the co-authors of this text. The review of the ganzfeld is more balanced, going beyond Milton and Wiseman (1999) to include reference to Schmeidler and Edge (1999) and Palmer (2003) (but not Storm, Tressoldi, & di Risio, 2010), but ostensibly leaving the case not proven. However, their presumption of falsehood is laid bare in their noting “claiming psychic powers is no worse really than claiming any ability you do not have. It only becomes a problem when vulnerable people are being taken advantage of” (p. 60).

Cacioppo and Freberg (2013) have a short section (pp. 76-77) entitled “do you believe in ESP?” that gives an overview of the types of phenomena associated with parapsychology, in which they note public poll results, but report that “ninety-six percent of the scientists who are members of the National Academy of Sciences do not believe in ESP” (p. 76), presumably a reference to McConnell and Clark’s (1991) JASPR paper, albeit they found that 5% reported belief that ESP/PK occurs and a further 19% had no opinion to offer, so the percentage declaring *disbelief* is actually 76%. McConnell and Clark were careful in their wording of their questions to distinguish between a priori beliefs and evidence based opinions, but in

fact this led to an asymmetry, with only those declaring a positive outcome having to refer to the empirical evidence (“I believe that laboratory experiments and/or field observations have demonstrated the existence of unexplained anomalies under conditions suggesting ESP and/or PK”). Only those respondents who had spent time to consider the empirical evidence could respond affirmatively, while others could respond negatively from a position of complete ignorance if they felt that such phenomena were a priori impossible on philosophical grounds. I am not too surprised that a majority defaulted to a “not proven” position at best. In any case, it seems to me odd to imply that once trained in one discipline, one’s opinion of other disciplines should carry greater weight than the average person.

Cacioppo and Freberg use Daryl Bem’s set of experiments published in the *Journal of Personality and Social Psychology* as their exemplar of parapsychological methods (Bem, 2011), focusing on experiment 1, which involves selecting one of two curtains to be opened to reveal either a blank wall or a picture, which may be erotic or otherwise. The commentary notes a protocol change that was made in mid-study and comments “it is quite unusual for researchers to change their methods in the middle of an experiment and more troubling when there doesn’t seem to be a good reason to do so” (p. 77). The change to the protocol (switching from having 12 erotic pictures, 12 negative and 12 neutral to 18 erotic and 18 non-erotic positive pictures) seems relatively minor, but is not justified in Bem’s paper. In evaluating the statistically significant outcome they note Alcock’s criticisms in the *Skeptical Inquirer* (2011) and refer vaguely to

the “questionable use of statistical analysis,” but not to Bem’s robust response in the same magazine in which he chides Alcock’s concern about capitalising on chance by performing multiple analyses by asserting “it does not apply to any of the analyses in my article. Alcock has memorized the right words about multiple tests, but does not appear to understand the logic behind those words.” Nevertheless, in a fairly thinly-veiled allegation, Cacioppo and Freberg note that “replication provides an important check on possible researcher bias, and failure to replicate indicates serious flaws in an experiment. So far, the three known replications of Bem’s experiments have failed to produce significant results” (p. 76), the implication, of course, being that claimed effects in the original study are thus spurious, possibly attributable to the methodological problems they have identified. But this is rather an odd assertion given that presumably Cacioppo and Freberg are referring to the Ritchie, Wiseman, and French (2012a) attempt that received a lot of coverage (including being the subject of a special issue of *The Psychologist* in May 2012 devoted to replication issues — Ritchie et al., 2012b) but is concerned with facilitation of recall and so has nothing to do with the study being critiqued! In fact, according to an updated meta-analysis by Daryl Bem, Patrizio Tressoldi, Thomas Rabeyron, and Michael Duggan (2015) there have been 90 studies looking to replicate what they now call the precognitive detection of reinforcement, and these have given a highly significant cumulative effect. This paper can hopefully be included in the textbook’s next edition, though I shall not be holding my breath...

More encouragingly, Gross (2010) devotes a whole chapter to parapsychology (pp. 82-94), and this seems to be the most extensive of those I surveyed, beginning with an account of its historical origins in psychological research, through field investigations, to experimental approaches beginning with Rhinean card guessing. However, it characterises the early investigators as “gullible, incompetent, or both,” which hardly seems to be a fitting characterisation of the early pioneers that included numerous Fellows of the Royal Society, Nobel laureates, and a future Prime Minister among their number, and rather smacks of temporocentrism. Further, in accounting for the success of card guessing studies, Gross attributes them to methodological weaknesses in earlier studies that allowed for sensory leakage or recording errors, such that when these were controlled for in later studies the effects were much reduced. This seems to me to be a simplistic and distorted picture of

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the history of forced choice ESP studies (compared with, say, Mauskopf & McVaugh, 1980). Worse, in accounting for the residual effect, Gross focuses on the tendency for skeptics to not be able to replicate effects and segues awkwardly into the issue of fraud, pointing out that “The director of research at the Duke University Laboratory... was later caught flagrantly modifying some experimental data in a pro-ESP direction” (p. 85). Of course, the reader is not informed that this instance of fraud, involving Walter Levy, was completely unrelated to the forced choice ESP studies that have just been described and whose data Gross is attempting to account for! Gross goes on to say “this wasn’t an isolated example” (p. 85) and quotes Colman (1987) as describing the history of parapsychology as “disfigured by numerous cases of fraud involving some of the most ‘highly respected scientists’, their colleagues and participants”, although, of course, only one further case is explicitly referred to, that of S. G. Soal (ironically a noted critic of Rhine’s, who on discovery of apparent displacement effects became more sympathetic to the psi hypothesis), and that still remains contentious. Gross returns to this (p. 88) when he summarises that “accusations of fraud — the deliberate invention or modification of procedures or results — have been a feature of the history of parapsychological research in general. Arguably, this makes the study of psi unique as an area of psychological enquiry”. This seems untrue and unfair, particularly in an era that has seen high profile and severely damaging cases of fraud in mainstream psychology (involving for example Diederik Stapel, Dirk Smeesters, Marc

Hauser, and Karen Ruggiero). This insinuation of experimenter fraud as an explanation of above chance scoring in parapsychology is an issue I hope to return to in a later article for *Mindfield*.

Gross (2010) goes on to introduce free response ESP and links it to the ganzfeld technique, giving a fair review of its history but only up to Bem and Honorton’s *Psychological Bulletin* article. Rather limply the section ends “despite many parapsychologists believing that the Ganzfeld is a genuinely repeatable experiment, most other scientists seem to reject the evidence” (p. 88), again consigning the outcome to a matter of belief rather than sound evidence. Parapsychology is used as a means to introduce general issues around replication and file drawer effects and acknowledges the PA’s publication policy regarding non-significant results. Gross stresses the need for replications to be conducted by those who are unsympathetic to psi, but fails to comment on the resistance of skeptics to actually conduct empirical research that directly tests the psi hypothesis. The experimenter effect itself is interpreted as a means of salvaging null results, but this fails to take into account a history of extremely well documented experimenter effects, from Robert Rosenthal’s highly influential treatment of it (Rosenthal, 1966) through to the general position in social cognition research that extremely subtle manipulations of the social-psychological environment can have very large effects upon participant behaviour — ironically illustrated by some of Stapel’s now-dubious research, which in part went unnoticed because the outcomes were in agreement with the research community’s expectations. Of course, the

It is quite depressing to discover from this rather unsystematic survey of psychology textbooks that when parapsychology is not completely neglected it tends to be misrepresented in subtle and not-so-subtle ways that convey the general impression that research findings are unsound.

usual method for preventing expectancy effects from being communicated to participants and affecting their behaviour is to use single and double masked (blind) methodologies. It may come as a surprise to Gross to discover that, according to Sheldrake’s (1998) survey of published papers, experimenter masking is virtually unknown in the physical sciences (0.8%), is still rare in psychology and animal behaviour (4.9%), but is quite typical of parapsychology research (85.2%), suggesting that the latter is much less susceptible to these effects, quite the reverse of the picture Gross paints.

It is quite depressing to discover from this rather unsystematic survey of psychology textbooks that when parapsychology is not completely neglected it tends to be misrepresented in subtle and not-so-subtle ways that convey the general impression that research findings are unsound. Coverage tends to emphasise that the case

for parapsychology is a matter of belief or personal conviction and that effects disappear under more systematic observations or rigorous testing. Fraud is regarded as commonplace, and remaining effects are accounted for in terms of errors and expectancy effects when in fact mainstream psychology seems much more vulnerable to both of these charges given that their likelihood is not taken very seriously. It seems obvious that this kind of misinformation will act as a deterrent to serious interest in parapsychology among undergraduates, and equally obvious that the Parapsychological Association needs to take a more active role in ensuring that educators are taken to task when they fail to provide accurate and balanced information. Although the distortions that seem to be commonplace in Wikipedia entries that relate to parapsychology might be beyond our control to correct given the militant and co-ordinated actions of the Guerilla Skepticism movement, we must be in a better position to advise publishers about inaccurate content that verges on wilful misinformation. We have an obligation to the next generation of researchers to ensure that their peers are better informed about the case for parapsychology than their predecessors.

Footnotes

1 This phrase is generally unattributed, but may be paraphrased from Jonathan Swift, who said “It is useless to attempt to reason a man out of a thing he was never reasoned into”, cited in *Scientific American*, 1851, 7, p. 338.

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1985–2015

Celebrating 30 Years at the Koestler Parapsychology Unit¹

In November 1985, Robert L. Morris arrived in Edinburgh to take up the University of Edinburgh's Koestler Chair of Parapsychology. I joined Bob a few months later. In the first part of this article I will tell the story of how I got started at the Koestler Parapsychology Unit. Then I will go on to describe some of the highlights of our thirty years of parapsychological research and outline future directions, and finally I will consider Robert Morris's legacy.

Personal story

Back in 1984, I was coming to the end of my undergraduate psychology degree at the University of St Andrews in Scotland. In my final year, there had been several press reports about the Bequest from Arthur and Cynthia Koestler to establish a centre for parapsychological research at a UK university. Edinburgh University had announced it was willing to host the Koestler Chair at the University's Department of Psychology, and was recruiting the first Koestler Professor. Although

no parapsychology was taught at St Andrews, this interesting development made its way into the "contemporary issues" paper in my final exams. This was my first formal contact with parapsychology in a university setting. The gist of the exam question was: "Imagine you are applying to be the new Koestler Professor of Parapsychology at Edinburgh University. What research programme would you follow, and what methods would you use?" (My answer, somewhat inspired by Lyall Watson's book *Supernature*, included twins and baby rabbits...).

Intrigued, I tracked developments at Edinburgh, and several months later the University announced that it had appointed an American researcher named Robert Morris to take up the Koestler Chair. Bob had cut his teeth at J. B. Rhine's parapsychology lab in North Carolina, and had a reputation for taking a balanced and responsible approach to parapsychology. He felt it was important not only to conduct carefully controlled tests of putative psychic abilities, but also to develop a



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sophisticated understanding of "what's not psychic but looks like it." He also felt that parapsychology could benefit from finding commonalities and integrating with mainstream topics. I couldn't resist writing to the incoming professor. I explained that I did not think I had ever had a paranormal experience, but as a psychology graduate I found paranormal experiences a fascinating area of enquiry. Did he need a helper?

Typically for Bob, although very busy he took the time to read my

Bob had cut his teeth at J. B. Rhine's parapsychology lab in North Carolina, and had a reputation for taking a balanced and responsible approach to parapsychology.

speculative letter and hand-wrote an encouraging reply to me (I was impressed that he addressed me as “Ms” - something of a rarity in 1980s Scotland). Bob would not be arriving in Edinburgh with his family until November 1985, but once settled in he would be advertising for an assistant and he would alert me when the ad was posted. In due course, I was invited to interview (and I remember the warm welcome from Deborah Delaney and Julie Milton, who had been working on their Ph. D.s with John Beloff and also became part of Bob's team). I was somewhat apologetic about my lack of personal psychic experiences, but Bob explained he valued the fact that I did not hold strong opinions about the paranormal. He felt that strongly held preconceptions could increase the risk of research bias. In June 1986 I took up my first post at Edinburgh University working as a research assistant with Bob.

Marking the KPU's Anniversary

During 2015, I have been undertaking many activities to mark the 30th Anniversary of Bob taking up the Koestler Chair. These include revamping the [KPU website](#), launching an online [Archive of KPU publications](#), updating my [online parapsychology course](#), and developing a new public workshop called *Unbelievable: The Science of the Paranormal*. This event uses a series of hands-on demonstrations and experiments to show participants how we can be fooled about psychic claims (e.g., how ideomotor activity can cause pendulums to swing) and how parapsychologists conduct controlled tests of psychic abilities. *Unbelievable* premiered at Brighton Science Festival in February, and I have presented it at science festivals around the UK, including Orkney. The highlight was an 8-day run at the world's largest arts festival, the [Edinburgh Fringe Festival](#) in August, for which the Psychology department became a Fringe Venue for the first time!

I have also commemorated the anniversary with interviews for radio and science magazines, and talks to the Society for Psychical Research, the European Skeptics Congress, as well as to the joint meeting of the Parapsychological Association and the Society for Psychical Research this July in Greenwich, London. I hosted an anniversary reception at the

July convention, at which Richard Broughton, Bernard Carr, Ian Tierney, and Chris Roe all kindly made short speeches reflecting on Bob Morris and the KPU, and with Jim Carpenter's kind permission we showed the dvd *Memories of Bob Morris* that he had compiled following Bob's death. I also played a slideshow of quotes that I had gathered from parapsychologists in answer to the question: What do Bob Morris and the KPU mean to you? For those who have not seen it, the slideshow is [here](#).

Some KPU research highlights and future directions

The Koestler Bequest specifies the following remit for our research activities:

“... the scientific study of paranormal phenomena, in particular, the capacity *attributed to* some individuals to interact with their environment by means other than the recognised sensory or motor channels.”

This definition makes it clear that the existence of psychic abilities is not presumed. Rather, parapsychologists' work concerns investigating the reasons why people may make a paranormal attribution to certain experiences. On the one hand this involves conducting carefully designed laboratory research to test the psi hypothesis. Before we look at KPU psi research, let us briefly consider

some of our work into “what’s not psychic but looks like it.”

What’s not psychic but looks like it. One relatively early project was by Richard Wiseman and Peter Lamont, both of whom have conjuring expertise. It concerned how eyewitness testimony for seemingly miraculous events changes over time. They looked at accounts of the famous Indian Rope Trick, and plotted descriptions of the trick against the length of time elapsed since the event was witnessed. They found that the more time had passed, the more elaborate and miraculous was the description of what was witnessed. This suggested that reports of the magicians’ feats were being exaggerated over time. This work was published in the leading science journal *Nature* in 1996. KPU Honorary Fellow Thomas Rabeyron has also published evidence (in *Personality and Individual Differences* in 2010) for the first time confirming the anecdotal observation that people can start reporting psychic experiences after they experience a life-changing event such as serious injury. Most recently, I was honoured to win the Perrott-Warrick Senior Researcher fellowship for a programme of research investigating precognitive dream experiences. One study found that people who report precognitive dream experiences are particularly good at detecting correspondences between randomly paired dream reports and news reports. This suggests that

some precognitive dream experiences may be due to a person’s propensity to identify correspondences. This work was published in the *International Journal of Dream Research* in 2014.

In terms of future directions, my colleague Peter Lamont’s work explores conceptual issues in psychology and parapsychology (such as how people frame events as paranormal). Looking ahead, Peter plans to examine the nature of skepticism.

Testing the psi hypothesis. Many different types of psi research have been conducted at the KPU. My recent Perrott-Warrick research testing the dream precognition hypothesis, which at best found equivocal evidence for precognition, has been published in *Journal of Consciousness Studies* and *Journal of Parapsychology*, and reported at PA and SPR conferences.

EDA-DMILS. Going a bit further back, one line of work looks at whether one person can directly affect another person’s physiology through thought alone (this is a variation on the *remote staring detection* studies). In the *British Journal of Psychology* in 2004, Stefan Schmidt meta-analysed 36 of these EDA-DMILS studies dating from 1978 to 2001, 13 of which were conducted by KPU researchers. He concluded that there was a small but significant effect of remote influence. The 13

One study found that people who report precognitive dream experiences are particularly good at detecting correspondences between randomly paired dream reports and news reports.

KPU studies found an effect size of a similar magnitude to that of the rest of the database. However Schmidt concluded that the database was weakened by a lack of studies with the highest standards of methodological quality.

Remote helping. Although the EDA-DMILS studies use a physiological measure as the dependent variable (dv), another line of work employs performance at a cognitive task as the dv. These studies testing remote facilitation of attention focusing were meta-analysed in 2012 by Stefan Schmidt, in *Journal of Alternative and Complementary Medicine*. It is a relatively small database of just 11 studies, 8 of which were conducted by KPU researchers (including 3 by me in Edinburgh, and 4 by Bob Morris in collaboration with Hoyt Edge, in Bali). It is also

an unusual database, because all the studies feature near-identical protocols, so debates over variations in methodology do not apply. Schmidt reports that this small database obtained a combined effect size similar in magnitude to the EDA-DMILS studies (and the KPU studies again obtain similar effects). So the remote helping studies are showing a pleasing homogeneity both in methods and in findings. The method is fairly low-tech (compared to the complexities associated with measuring EDA), which I like. This is a line of work I plan to build upon in future at the KPU.



Ganzfeld ESP. KPU researchers have also tested extrasensory perception using a mild sensory isolation procedure known as the ganzfeld. As you probably know, Charles Honorton (who helped to pioneer ganzfeld methodology) and Morris had both worked at J. B. Rhine’s laboratory in North Carolina. In 1991 Honorton moved to the KPU and started to build an automated ganzfeld laboratory at

Edinburgh University. Soon after his arrival, he began working on a manuscript (co-authored with Daryl Bem) describing the results of his previous autoganzfeld studies. Sadly Honorton died just a few days before this manuscript was accepted for publication by the leading academic journal *Psychological Bulletin*. Bem and Honorton’s paper was eventually published in 1994 and helped bring parapsychology to the attention of mainstream academics around the world.

During the next few years researchers at several laboratories (including the KPU) conducted ganzfeld ESP experiments. In 1999, KPU researchers Julie Milton and Richard Wiseman evaluated 30 studies that had been published between 1987 and February 1997. Milton and Wiseman argued that the results from these studies were at chance (27% hit rate, where chance expectation is 25%) and therefore did not support the existence of ESP. In 2010, parapsychologists Lance Storm and colleagues picked up from where Milton and Wiseman’s review left off, reviewing an additional 30 ganzfeld studies published between March 1997 and 2008. Discarding one study that was a statistical outlier, they found an overall statistically significant result (32% hit rate) and claimed that the data supported the existence of ESP. When all these studies are combined,

the overall hit rate is 30%. Seven of these studies are KPU studies, which have a comparable mean hit rate of about 31%. Does this work provide compelling evidence for ESP? In my view, that would be a premature conclusion.

Moving the debate forward. As Dick Bierman pointed out this year in his PA presentation, there is debate over how to interpret ganzfeld research findings due to the possible effects of questionable research practices (QRPs) such as publication bias. I can give an example of this from the KPU ganzfeld studies. Two unpublished studies by KPU researchers are not included in the Storm et al. meta-analysis (because it did not include unpublished studies). One, by Colyer in 2001, obtained a 22.5% hitrate (40 trials); the other, by Eppinger also in 2001, obtained 12% (50 trials). The hit rate for the 7 published KPU ganzfeld studies reported in the aforementioned meta-analyses is somewhat different to the hit rate for the unpublished KPU ganzfeld studies, suggesting a preference to publish studies with larger hit rates. Bierman’s paper sought to model the impact of QRPs in the existing database. At the KPU we are trying to address QRPs through study registration. The [KPU Registry for Parapsychological Experiments](#), which Jim Kennedy and I launched in 2012, will help to remove ambiguity over interpretation of the results of future studies

and meta-analyses, because it can identify unpublished studies and planned analyses. Study registration is beginning to be adopted by researchers in mainstream areas such as psychology. As I mentioned in my [2005 PA Presidential Address](#), and Gerd Hövelmann expands upon in his chapter in the new *Parapsychology: A Handbook for the 21st Century*, parapsychologists have often pioneered conceptual and methodological advances, in part due to the challenges of testing the psi hypothesis. Study registration is another example of this, and in 2015 Jim Kennedy and I published [recommendations](#) in *Frontiers of Psychology* to improve study registration in psychology based on our experience with the KPU study registry.

Robert Morris's legacy

Sadly, Bob Morris died in August 2004. The KPU was restructured to put it on a sustainable long-term footing. Two new permanent lecturers were appointed - Peter Lamont and I - and we have tried to follow the example set by Bob. Parapsychology has, of course, been a research topic at Edinburgh University since the 1960s, under the direction of John Beloff who also played a key role in bringing the Koestler Bequest and Bob Morris to Edinburgh. John supervised Ph. D. students such as Richard Broughton, Adrian Parker, and Deborah Delanoy, who went on to devote their careers to

parapsychology. After Bob Morris's arrival, and with relatively slim resources, Bob gradually built up a small team of researchers, many of whom were on short-term research grants won from external supporters such as the IGPP in Freiburg, the Bial Foundation, the Society for Psychical Research, and the Parapsychological Association.

Over the years Bob hosted many visiting researchers and supervised over 30 Ph. D. students, some of whom, such as Chris Roe, Simon Sherwood, and Richard Wiseman, went on to establish parapsychological research at other UK universities and to supervise a second generation of parapsychology Ph. D. students. Others, such as Nancy Zingrone, Carlos Alvarado, and Emily Cook, are still active in parapsychology in the

USA. Finally, the newest centre for parapsychological research in the UK has been established at Greenwich University by David Luke. Luke's Ph. D. at Northampton was supervised by Simon Sherwood and Deborah Delanoy, and Luke represents the "third generation" of parapsychology researchers who can trace their roots back to the KPU.

For further information about KPU research, teaching, and public outreach activities, please follow @KPUNews on Twitter, and visit our website and blog at: <https://koestlerunit.wordpress.com/>

Footnotes

1 An earlier version of this article was published in the *Paranormal Review*, by the Society for Psychical Research.



Some KPU past associates.

The Legacy of Bob Morris for the Koestler Unit and Beyond

Bob Morris was a central figure in parapsychology for nearly 40 years and for the last 20 of those he held the Koestler Chair at Edinburgh. Although mainstream science remains ambivalent towards psychic phenomena, his pioneering efforts as the first holder of a UK chair in the subject have raised its academic status enormously. Not surprisingly, he was feted with many honours within the parapsychology community. He twice served as President of the PA and received the Association's Outstanding Contribution Award. He was also a recipient of the SPR's prestigious Myers medal. More significantly perhaps, he achieved many distinctions outside parapsychology. In particular, he was on the Council of the American Association for the Advancement of Science, became President of the Psychology Section of the British Association for the Advancement of Science, and

served on many important national committees. All of this, by association, raised the standing of his field of research. I will discuss his legacy under four headings: status of field, research, teaching, and academic lineage.

Status of field. As Koestler Professor, Bob inevitably had a high profile and was often called upon to act as spokesman for the field. This was not an easy task but he fulfilled it with consummate skill, always striving for fairness and balance. He also encouraged dialogue with skeptics, or "counter-advocates" as he preferred to describe them, and this helped to defuse the antipathy towards the subject. He never overstated the evidence for psi because - through his sophisticated knowledge of the psychology of deception - he was only too aware of the dangers of misconstruing normal events as paranormal. Parapsychology



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is inevitably associated with a wide range of more questionable phenomena, of the kind that are sensationalized in less critical branches of the press, so his cautious approach was very important.

Research. At Edinburgh, Bob managed a varied and creative research unit. Besides his own Ph. D. students, he was external supervisor for several

more at Sheffield, Coventry, and Northampton. An important factor in his success was the distinctive style of research that he promoted, which attempts to link parapsychology to other more established branches of psychology. So although most of his papers were on various aspects of parapsychology, others were in more conventional areas such as animal behaviour, the psychology of deception, volitional competence, and performance enhancement. Bob was also very successful in securing research funds. Some came from sources within the UK, such as the Economic and Social Research Council, Perrott-Warrick, the University of Edinburgh, and the SPR. Other funds came from foreign sources, including the Institut für Grenzgebiete der Psychologie und Psychohygiene in Freiburg, the Fundação Bial in Porto, the Björkheim Fund in Stockholm, and the Parapsychology Foundation in New York. He also advised many grant-awarding bodies, thereby ensuring that worthy projects were supported outside Edinburgh. However, his main funding achievement was indirect: by training numerous Ph. D.s who obtained academic jobs, he has ensured that universities themselves now support the subject. This means that parapsychological research is no longer dependent upon the

whims of private benefactors. This contrasts with the situation in the United States, where very few Ph. D.s have been awarded and consequently even the most eminent parapsychologists can find their careers curtailed when their benefactors die or lose interest in the subject.

Teaching. In the USA, Bob taught courses in conventional areas, such as animal social behavior, abnormal and comparative psychology and learning theory, as well as parapsychology. He thereby initiated a pattern, perpetuated in Edinburgh – where he taught over twenty courses – and later by his students elsewhere, of incorporating parapsychology teaching within more conventional curricula. He also gave invited lectures at most major universities in Britain, as well as in many European countries. Before Bob came to Edinburgh, there were very few courses on parapsychology in the UK. As a result of his “seeding” of universities, there are now about a dozen, including Edinburgh’s online course.

Academic lineage. Perhaps the most important of Bob’s legacies was the academic lineage that he established. He supervised 25 Ph. D. students at Edinburgh, 15 of whom have gone on to obtain permanent

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academic positions in university departments, where they may give courses in parapsychology and continue to pursue their research in the area. Indeed, many of these 1st generation Ph. D.s have supervised their own (2nd generation) doctoral students, and there are also some 3rd generation Ph. D. students. Bob’s total academic progeny is now 58, 25 of whom have gone on to obtain permanent academic positions. The numbers of 1st, 2nd and 3rd generation Ph. D.s across the UK are currently 54, 34 and 11, respectively, giving a total of 99. Of these, 37 have obtained permanent positions based at 20 UK departments. Two-thirds of them are “descended” from

Bob, which indicates his huge impact on the field.

More parochially, Bob made great contributions to the Society for Psychical Research (SPR). He joined the Society as soon as he arrived in Edinburgh in 1985, was invited to become a Council member one year later, and was the driving force behind the formation of the Research Activities Committee in 1992. He resigned from the Council in 1992 because his commitments as Koestler Professor made it hard for him to attend meetings on a regular basis, but he continued to serve in an advisory capacity as a Vice-President from 1993 and was a frequent lecturer at SPR conferences and study days. He also had a more subtle

Bob will be remembered as a wonderful human being - with a wry sense of humor, a deep intelligence, and an unlimited potential for giving. He would spare no efforts to help people working in parapsychology

influence on the SPR; since the focus of university parapsychology is mainly experimental work, the academic expansion that he stimulated has required that the SPR concentrate more of its financial and educational resources into fieldwork and spontaneous phenomena.

Apart from all these achievements, Bob will be remembered as a wonderful human being - with a wry sense of humor, a deep intelligence, and an unlimited potential for giving. He would spare no efforts to help people working in parapsychology, be they colleagues or strangers, and his patience even with those who knew little about the subject was legendary. Above all, he was devoted to his students, who regarded him as the “dream supervisor” because his door was always open for them. People who worked with him felt they were part of his extended family rather than just academic colleagues. Many of that “family” enjoyed his company at the Parapsychological Association meeting in Vienna in August 2004, just a few days before his death, when he was as sparkling as ever. Now the sparkle has gone but his lasting legacy will be the school that he founded and the new generation of academic parapsychologists whom he so inspired.

Nothing could better summarize Bob’s own vision of his work

than the following story from his friend Stephan Schwartz. Shortly after he learnt that he had been appointed to the Koestler Chair, Stephan asked him what he planned to do with life tenure in what was then the highest profile academic appointment in the field. The answer seemed so clear and insightful that he wrote it down:

«Stephan, I’ve thought about this a lot. I plan to take the long view. To be patient. For me that’s the key; and I think it’s also my strength. I don’t need to make big waves. In fact that would just create opposition. I’m going to keep a low profile, and try to work with, not argue with, the academic establishment over there. My goal is to plant seeds. I think parapsychology is in trouble here in the US. It’s losing ground in academia. So my goal is to use the chair to create young graduates with an interest in an academic career. I’m going to seed them as professors all over Europe, and especially in the UK. I’ve got the time, and I’ve got the assets to do that. It’ll take 10...maybe 20 years... and I’m OK with that. I don’t need to be the highest profile guy in the field.»

Sadly, he was not granted as much time as might have been expected, but it was time enough to make waves and sow seeds.

Table of UK Parapsychology Ph.D.s

[compiled by Bernard Carr and Caroline Watt]

	Generation One	Generation Two	Generation Three
John Beloff ¹	Richard Broughton ²		
	Deborah Delanoy ²	David Luke (SS) ¹³	<i>Paul Atkinson Erica Brostoff Goran Brusewitz (AP) Ross Friday</i>
	Julie Milton ^{1*}		
	Adrian Parker ⁹	Anneli Goulding ⁹	
	Michael Thalbourne ¹⁰	James Houran Lance Storm ¹⁰	Monika Goretzki (MT)
Chris French ⁷	Susan Crawley		
	Karen Hatton		
	Itai Ivtzan		
	Louie Savva		
	Krissy Wilson ²⁶		
	<i>Duncan Colvin</i>		
Craig Murray ^{14*}	David Wilde ^{19*}		
Neil Dagnall ³	<i>Ken Drinkwater</i>		
Other	Susan Blackmore ^{6*}	Jennifer Parker ⁶	
	Anita Gregory Celia Green		
	Keith Hearne		
	Julian Isaacs		
	Charles McCreery		
	Serena Roney-Dougal		
	Carl Sargent		
	Ernesto Spinelli		
	Robin Wooffitt ⁴	Isaac Hughes	
		Tamlyn Ryan	
		Madeleine Castro	
		<i>Francis Clixby</i>	
		Hannah Gilbert	
		<i>Germaine Gunther</i>	
		<i>Rachel Hayward</i>	

	Generation One	Generation Two	Generation Three
Robert Morris ¹	Carlos Alvarado ¹¹		
	Claudia Coehlo (PL)		
	Shari Cohn		
	Emily Cook ¹¹		
	Kathy Dalton		
	Ricardo Eppinger		
	Loftur Gissurarson		
	Richard Harrison		
	Daniel Shiah ²⁸		
	Marios Kittenis ¹		
	Peter Lamont ¹		
	Tony Lawrence ^{12*}	Ian Hume ¹²	Helen Prudhoe Ben Roberts Rebecca Smith
	James Lumsden-Cook	José Navarro ¹³	
	Konrad Morgan		
	Chris Roe ²	Louise Farrell (SS) Nicola Holt ⁶ Glenn Hitchman ^{18*} Elizabeth Roxburgh (DD) ² Christine Simmonds-Moore ²⁵ <i>Cal Cooper</i> <i>Sophie Drennan</i> <i>Louise King (ER)</i> <i>Chetak Nangare</i> <i>David Saunders</i> <i>Kim Sheffield</i> <i>Charmaine Sonnex (ER)</i> <i>Jacqueline Stone</i>	<i>Steve Parsons</i>
	Simon Sherwood ¹² Paul Stevens ^{22*} Niko Tiliopoulos ²⁴ Robin Taylor	Ian Baker (RM) ⁸	

	Caroline Watt ¹	Mary Jane Anderson (RM) Alison Easter Thomas Rabeyron ²⁷ Peter Ramakers David Smith Milan Valášek <i>Ana Flores</i>	
	Carl Williams ^{12*} Melvyn Willin Stuart Wilson ¹⁵		
	Richard Wiseman ¹⁶ Nancy Zingrone (PL)	Emma Greening Ciaran O’Keeffe ²⁰ Paul Rogers ²¹ Matthew Smith ²⁰	<i>Emma Lowrie</i> <i>Ann Winsper</i>

1. University of Edinburgh, UK
2. University of Northampton, UK
3. Manchester Metropolitan University, UK
4. University of York, UK
5. Liverpool Hope University, UK
6. University of the West of England, UK
7. Goldsmiths, University of London, UK
8. University of Derby, UK
9. University of Gothenburg, Sweden
10. University of Adelaide, Australia
11. University of Virginia, USA
12. Coventry University, UK
13. University of Greenwich, UK
14. University of Lancaster, UK
15. Queen Margaret University, UK
16. University of Hertfordshire, UK

17. University of Central Lancashire, UK
18. UCFB Wembley, UK
19. Nottingham Trent University, UK
20. Buckinghamshire New University
21. University of Winchester
22. Open University, UK
23. University of Greenwich, UK
24. University of Sydney, Australia
25. University of West Georgia, USA
26. Macquarrie University, Australia
27. University of Nantes, France
28. National Kaohsiung Normal University, Taiwan

The table shows all the people (in alphabetical order) who are either currently studying for a doctorate in parapsychology

(italicised) or who have already obtained one, with their first supervisors indicated to the left and their second supervisors (where appropriate) indicated by parenthesized initials to the right. An underline indicates that the person at least at some point held a permanent academic appointment, with the raised number on the right giving the current university affiliation; an asterisk indicates that they no longer do parapsychology research. The table can be viewed as a family tree of academic progeny with currently three generations of Ph. D.s. Bob’s progeny occupying more than an entire page, testimony to his great contribution to academic parapsychology.

Obituary: Richard G. Shoup

July 30, 1943 – July 18, 2015

Richard (Dick) Shoup, a long time member of the Parapsychological Association, passed away peacefully at his San Jose, California home, after a multi-year battle with lung cancer. Dick earned a BSEE and a Ph. D. in Computer Science from Carnegie Mellon University. His Ph. D. thesis was the first to explore programmable logic and reconfigurable computer hardware, known as FPGAs or Field Programmable Gate Arrays. FPGAs are now widely used in computers and consumer electronics.

Dick was an early employee at the famous Xerox Palo Alto Research Center in Silicon Valley, where he developed the SuperPaint system, the first successful computer graphics system. SuperPaint was also the origin of today's ubiquitous use of CGI animation in television and mov-

ies. For his pioneering work Dick was recognized by winning an Emmy, an Academy Award, and a Computer Graphics Achievement Award by the Association for Computing Machinery.

In 1979, Dick left Xerox to found Aurora Systems, a video graphics and animation company. In 1993 he joined the founding team at Interval Research Corporation, an advanced computing think tank founded by Microsoft co-founder Paul Allen. In late 1997, Dick formed the “Phenome Project” at Interval to study psi phenomena. The two-year project included several Interval staff members, including me as director and PA Members Russell Targ and Ed May. Dick Bierman was also invited to visit for a month. An internal review of the Phenome Project included PA Members Daryl Bem and Jessica Utts, as well as life-long skeptic Ray Hyman.

| by *DEAN RADIN*

Dick's original contributions to psi research were primarily through his theoretical development, with Tom Etter, of what they called *Link Theory*. This informational approach to physics asserts that the anomalies associated with quantum mechanics, and with psi, are explainable by simply assuming that time is completely symmetric, that the present is constrained both by past and by future events. This “double-boundary” concept is similar to physicist Yakir Aharonov's proposal – which is gaining some traction in mainstream physics today – of the present acting as a pivot point around which the future and the past revolve. Dick claimed that by taking this approach it is not necessary to invoke consciousness for understanding either

Obituary: Richard G. Shoup

The Bulletin of the
Parapsychological
Association

Many anomalous phenomena (e.g., psi) that are claimed to be evidence of the effects of consciousness can be accommodated without consciousness or new forms of physics.

quantum mechanics or psi, there is no “collapse of the wavefunction,” knowledge does not play any role in quantum measurement, and so on. In one of his last public talks, Dick provided a summary of his ideas:

“Quantum-random” events such as measurement and radioactive decay are partially determined, or correlated, by future boundary conditions and dependencies.

These correlations can look like information transfer, but they do not involve classical signaling.

Apparent quantum randomness is actually due to the complexity of future dependencies.

Many anomalous phenomena (e.g., psi) that are claimed to be evidence of the effects of consciousness can be accommodated without consciousness or new forms of physics.

Claims that consciousness is nonphysical, non-local, or mystical or special in some way, or is implied by quantum mechanics or psi phenomena, are based on misunderstandings of physics.

There is a lot more entanglement persistent in the world around us than we realize.

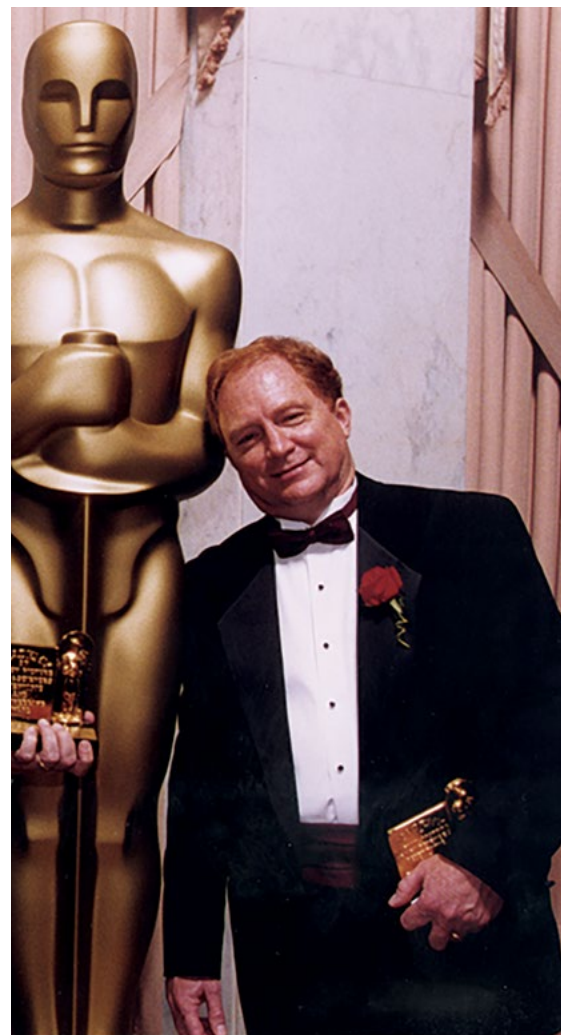
A portion of these ideas led to an experimental test which I published in the *Journal of Scientific Exploration*, as Radin (2006) Experiments testing models of mind-matter interaction.

In 2000 Dick and I founded the nonprofit Boundary Institute to continue the work we started at Interval. At Boundary, among other things, we created the www.GotPsi.org suite of online psi tests. Solely through word-of-mouth GotPsi has collected 229 million trials to date, with data contributed by over 354,000 people around the world. The Institute of Noetic Sciences will provide ongoing maintenance of the GotPsi site to keep Dick’s legacy alive.

Outside of his scientific and technical interests, Dick was an avid jazz trombonist and played in many Big Bands, symphony and opera orchestras, Dixieland groups, and pop and show bands. He also had

the opportunity to participate in a trombone choir that played the national anthems of Canada and the USA for the Oakland A’s and San Francisco Giants baseball games.

Dick was an enthusiastic supporter of rigorous psi research and he championed a unique perspective on how to account for these phenomena. His contributions, and at times irascible but always warm-hearted presence, will be sorely missed.



Secretary Report

2014–2015 (excerpts)

Student Representative to the Board

A motion was passed to amend the Bylaws to include the following:

“The Student Representative to the Board of the Parapsychological Association, Inc. must be a student member of the PA, and is nominated and elected by the Student Members of the Association. The term of service is one year. The Student Representative is to solicit any matters that students would like to raise with the Board. The Student Representative may attend the board meetings of the annual convention, and may participate in online deliberations of the board, but shall not vote. If the Student Representative is unable to participate in these meetings, student concerns should be passed on to another board

member so they can be addressed by the board.”

Non-Disclosure Agreement

A motion was passed that present and future attendees of PA Board meetings shall sign, and the present occupants of these posts have signed, the following agreement:

“Parapsychological Association Board of Directors deliberations, motions, and votes are meant to be confidential. I agree not to disseminate any comments made at face-to-face meetings of the Board or online in the PA Board Forum to anyone other than the current Board members and Student Representative, the Past President, and the Executive Director without explicit authorization by the Board.”



| by *JOHN PALMER*

Membership Category

A motion was approved to keep the current membership designation of “Professional Member” and not add the designation of “Fellow.”

Report of the PA/SPR Joint Conference

For the joint conference of the Parapsychological Association and the Society for Psychical Research, 162 delegates descended upon the Old Royal Naval College, now the University of Greenwich, but there was little time to enjoy the architecture and views as 43 speakers presented papers on everything parapsychological from superstitious thinking to UFOs and psychopathology, and from questionable research practices to the investigation of physical mediums. In addition, there were workshops, panel discussions and poster sessions, and events in the evenings, bringing the total contributors up to 74.

Paul Rogers (Goldsmiths' College) spoke on abuse, threats, parentification, and bias-corrected bootstrapping. Childhood maltreatment, he argued, is a predictor of paranormal experi-



| BY LEO RUICKBIE

ence in later adult life, but “adult paranormality” also compensated for feelings of being unwanted or unloved as a child. Nicola Lasikiewicz (University of Chester) countered with her lucky pen and asked what effect superstition has on stress levels and performance. She located superstition as a subset of belief in the paranormal, but specifically defined it as believing in a causal link where

none existed. As we have already seen from other studies, using the lucky object reduced anxiety and increased valuation of perceived performance during a set of pre-defined tasks.

Staying with the theme of belief, Malcolm Schofield (University of Derby) presented his research on how people mentally represent the supernatural. Using three questionnaires, he tested over 300 people and found that there was a distinct metaphysical bias with *conventional believers* being less open to alternative beliefs than others.

Renaud Evrard (University of Lorraine) defined an exceptional experience as not a deviation from an objective norm, but an exception to a subjective rule. Evrard's serious and considered presentation ended with the best joke of the conference. His final slide read “If you believe in telekinesis then raise my hand.”

[...] he tested over 300 people and found that there was a distinct metaphysical bias with conventional believers being less open to alternative beliefs than others.

New York psychoanalyst Janine de Peyer (National Institute for the Psychotherapies) made a lively case to “re-open the subject of telepathy in psychotherapy.” Despite detailing some evidential experiences with patients, notwithstanding Freud’s interest in the subject, the idea still meets with considerable resistance from the professional psychoanalytic community.

Christine Simmonds-Moore (University of West Georgia) explored synaesthesia as an exceptional experience through an interpretative phenomenological analysis of a twenty-seven-year-old male participant. “We naturally think in terms of the senses,” she argued, adding that some synaesthesia is more common than we think. She found that synaesthesia was related to *anomaly proneness*,

including experience of hauntings, as well as creativity. It appeared to be correlated with or even underpin exceptional abilities and could be important for understanding psi phenomena such as ESP. From the audience, David Luke added that synaesthesia could be psychedelically induced, sometimes permanently, and Simmonds-Moore responded that in some cases meditation had been known to produce the effect.

Mary Rose Barrington (SPR) took the *jott* (Just One of Those Things) – the mysterious disappearance and re-appearance of everyday objects – to a new level, suggesting that the phenomenon could be developed into a general law of the paranormal. From the mischievous unpredictability of such humdrum objects as household keys, she arrived at a theory of the universe in which everything is composed of *mindstuff* that only differs in the degree to which it is in a mind or matter state.

Barrister Alan Murdie (SPR) took the stand to defend his position that the level of evidence required by the judicial system would be sufficient to prove the existence of psi phenomena. He argued that the usual pronouncement that extraordinary claims require extraordinary evidence was an unscientific statement, since “extraordinary” is a subjective judgement, and one largely used rhetorically by sceptics to dismiss

the existing evidence. Instead, similar fact evidence, as used in trying people accused of serious crimes, by allowing the collation of seemingly isolated testimony, forensics and other evidence, is particularly suited to assessing spontaneous cases.

Caroline Watt (University of Edinburgh) presented on the Koestler Parapsychology Unit (KPU). Watt recently gave a talk to the SPR on the subject and an article based on that talk appears elsewhere in this issue.

Hideyuki Kokubo (International Research Institute) presented recent findings on an experiment in mental influence. A healer was invited to try and influence the formation of ice crystals in water by using both positive and negative mental intent. With distilled water and an electromagnetically shielded room, controls, and double-blind testing, Kokubo’s

[...] a theory of the universe in which everything is composed of mindstuff that only differs in the degree to which it is in a mind or matter state.

team reached the conclusion that significant results were obtained. A number of delegates pointed out methodological problems: not controlling for geophysical and sidereal time; not quantifying the emotional content of intent; and confounds created by the physical manipulation of the bottles containing the water.

Parapsychology has produced a body of evidence, best seen through meta-analysis, but what if it is all a fudge? Dick Bierman (University of Amsterdam) not only asked that question but ran an experiment to find out if it was true. With colleagues James Spottiswoode and Aron Bijl, he developed a computer simulation to see if the reported experimental results could be explained by recourse to Questionable Research Practices (QRPs). The answer: yes, they can; all except a stubborn 2 per cent. However, Adrian Ryan criticized Bierman's reliance on a study that looked at QRPs in psychological, rather than parapsychological, experiments.

Peter Mulacz (Austrian Society for Parapsychology and the Border Areas of Science) discussed methodological issues arising from his study of Kai Mügge's mediumship. Mulacz highlighted the medium's use of a floor marker, his carrying of a water bottle, the use of unreliable controllers (Mügge's wife and mother), the absence of luminous markers on the medium's

clothing, and the general lack of compliance from the medium himself. From the audience, film-maker Robert Narholz, questioned Mulacz's suspicions concerning Mügge's unchecked water bottle, as Narholz had himself supplied this bottle to Mügge and argued of his mediumship that it was "premature to be convinced it is fraudulent." Mulacz did not agree.

In the evening, delegates re-convened to celebrate the KPU's thirtieth anniversary in Greenwich's Trafalgar Tavern. Ian Tierney, Caroline Watt, Bernard Carr, and Chris Roe all gave moving tributes to their old friend Bob Morris, and as the sun went down on the Thames, glasses were raised to toast his many achievements and enduring legacy.

Friday began with experiments on twins. Research conducted by Göran Brusewitz (University of Greenwich), David Luke (University of Greenwich), Adrian Parker (University of Gothenburg), and Annekatriin Puhle (independent) used a sample of four pairs of identical twins who were given alternating sender and receiver roles. The sender of one pair of twins would be subjected to a shock or surprise and the receiver would be monitored for a physiological response. Overall, the results were not statistically significant, although it was notable that the majority of hits were scored by just one of the twins.

Parapsychology has produced a body of evidence, best seen through meta-analysis, but what if it is all a fudge? Dick Bierman (University of Amsterdam) not only asked that question but ran an experiment to find out if it was true.

Thomas Rabeyron (University of Nantes) presented research that found links between anomalous experience, mental health, and creativity among a group of 113 visual art students in France. Specifically, anomalous experiences were correlated positively with creativity, but negatively with mental health.

Chetak Nangare, a student at the University of Pune in India, looked at the effect of meditation on "weird coincidences," with meditators having more weird coincidences than non-meditators. As an additional finding, he discovered that the large majority

Results showed that using ganzfeld produced significant scores, whereas non-ganzfeld conditions (normal waking state) produced chance hit rates.

of both groups believed in psychic powers.

Chris Roe reported on his PA and SPR funded research with Laura Hickinbotham at the University of Northampton into pre-cognitive remote viewing. This followed-up on previous studies and specifically sought to quantify the effectiveness of the ganzfeld technique. Results showed that using ganzfeld produced significant scores, whereas non-ganzfeld conditions (normal waking state) produced chance hit rates. Roe routinely uses groups of forty because he finds that it is difficult to maintain enthusiasm above this and experimenter enthusiasm itself seems to be conducive to experimental success.

Caroline Watt talked about her Perrott-Warrick funded research conducted with Milan Valasek and Emma Mark Donald into

dream precognition. Presenting these results in public for the first time, Watt detailed their replication of the experiment conducted by Shredl, Götz, and Ehrhardt-Knusten. A full report will be submitted to the *JSPR* for publication.

Deborah Erikson, who is a Reiki Master specializing in pets, reported research into possible telepathic interspecies communication [Ed.: some in the audience commented on the lack of an experimental design and statistical analyses in the study].

Julia Mossbridge (Institute of Noetic Sciences) gave her invited address for the PA's 2014 Horton Award by challenging the classical iceberg model of mind that puts consciousness at the pinnacle of the larger mass of non-consciousness. Instead, she argued that "the one that's on all the time is the one that's in charge," making non-consciousness, not consciousness, the controller. This elicited some heated debate.

After lunch, Michael Potts (Methodist University) took to the podium to argue for a pluralistic approach to interpreting the evidence for survival after death. He highlighted what he called "unavoidable bias effects" in the sciences, including parapsychology. The influence of the researcher's pre-conceptions is, however, something that has been

long-known in the social sciences, but, as it is frequently forgotten it is worth re-visiting.

Callum Cooper and David Saunders detailed the establishment of the Centre for the Study of Anomalous Psychological Processes's archive at the University of Northampton. They also reported on a recent visit to the Parapsychology Foundation to examine the archives there.

Chris Roe discussed the establishment of a research laboratory at the Arthur Findlay College (Stansted Hall). This is a joint initiative of the Centre for the Study of Anomalous Psychological Processes and the Spiritualists' National Union (SNU), and aims to provide the basis for ongoing in-depth research into mediumship. The result of a long trust-building

The influence of the researcher's pre-conceptions is, however, something that has been long-known in the social sciences, but, as it is frequently forgotten it is worth re-visiting.

process, this unique laboratory is also intended to be open to other researchers.

Etzel Cardeña (Lund University), in his Invited 2013 Honorton Award Address introduced us to PA Book Award winner *Parapsychology: A Handbook for the 21st Century*, edited by himself, John Palmer and David Marcusson-Clavertz. Eberhard Bauer gave us his “view from the Magic Hills” – a reference to the former location of Hans Bender’s Institut für Grenzgebiete der Psychologie und Psychohygiene (IGPP) in Freiburg, Germany. Afterwards, he presented his old friend and colleague, Gerd Hövelmann, with the PA’s Outstanding Career Award.

Dean Radin, Chief Scientist at the Institute of Noetic Sciences, joined us by Skype to accept the PA’s 2015 Honorton Integrative Contributions Award. Projected onto the giant screen at the front of the auditorium, he hovered above us like the Great and Powerful Oz. Afterwards, Christine Simmonds-Moore presented the Outstanding Contribution Award to Nancy Zingrone, who was unable to accept it in person. Julia Mossbridge awarded the Outstanding Student Award to Johann Baptista, who was also unable to attend.

In the evening, PA President, Jim Carpenter, asked “Is psi real?” His answer was “yes.” But it was more than a simple affirmation, for if psi exists, then, asked Carpenter, “where is it hiding?”

Magic tends to be overlooked by parapsychologists and psychical researchers, reflecting a general cultural dismissal of the subject, but here, more than anywhere else, we have an example of what may be psi in the real world.

To outline his new ‘First Sight’ theory of psi, he told three stories: a precognitive dream about 9/11; an unruly smoke alarm prior to the explosion of the Space Shuttle Challenger; and a medium who received a message from her mother who committed suicide. Not only is it real, he argued, but “psi is hiding in every thought.”

Carpenter also introduced the PA book awards for *Parapsychology: A Handbook for the 21st Century*, *Experimentelle Parapsychologie. Eine Einführung* (Experimental Parapsychology: An Introduction) by Stefan Schmidt, and *Beyond Physicalism: Towards a Reconciliation of Science and*

Religion, edited by Edward Kelly, Adam Crabtree, and Paul Marshall.

On Saturday, Maria Luisa Felici (Centro Interdisciplinare Ricerca Parapsicologica) began the morning with a presentation on the Italian anthropologist Ernesto de Martino’s contribution to parapsychology and especially his development of an ethnological metaphysics, ethnometaphysics. Etzel Cardeña followed with the results of a study of spiritual practitioners in Denmark (with matched control groups), looking at psychological trauma, dissociation, absorption, and fantasy proneness. Interestingly, he found that in general spiritual practitioners were not, as is sometimes thought, more psychologically distressed or socially marginal than non-practitioners.

Magic tends to be overlooked by parapsychologists and psychical researchers, reflecting a general cultural dismissal of the subject, but here, more than anywhere else, we have an example of what may be psi in the real world. Taking the well-documented phenomenon of so-called “Voodoo Death,” I examined three explanatory models – psychosomatic, sociosomatic and what I called ‘psi-somatic’ – and the evidence for them.

Reflecting on the continuing psychological power of ‘magic’, David Luke recounted his recent experience of offering a roomful of sceptics the opportunity to be cursed by a Vodou priestess – de-

[...] a woman who had broken ritual etiquette by talking through the ceremony received a stern look from the group leader, was pointed at, and apparently collapsed and died.

spite being professed disbelievers, none of them accepted the challenge. Later, Patric Giesler told me about a case of “Voodoo Death” he himself had witnessed: a woman who had broken ritual etiquette by talking through the ceremony received a stern look from the group leader, was pointed at, and apparently collapsed and died.

In another room, Jean-Michel Abrassart (Catholic University of Louvain) talked about UFO phenomena and whether sightings are hallucinations. Ross Friday, on his home turf at the University of Greenwich, talked about his research into people’s ability to detect when someone is staring at them. Gerhard Mayer (IGPP) presented a paper on a small humanoid shape photographed in Germany using a wildlife camera. Finally, Ann Winsper (University of Central Lancashire) discussed the results of two studies on Elec-

tronic Voice Phenomena that she had recently conducted as part of her Ph. D. research.

The parallel sessions continued with a workshop on historical collections and a discussion on paranthropology. Serena Roney-Dougal (Psi Research Centre) chaired a panel consisting of Stanley Krippner (Saybrook Institute), David Luke and Jack Hunter (University of Bristol) with Patric Giesler (Gustavus Adolphus College) joining them unexpectedly. Hunter began with an overview of the subject, highlighting the role of E. de Martino in bringing parapsychology into anthropology. Krippner continued discussing parapsychology in anthropological settings, such as his investigation of the Brazilian medium Amyr Amiden, and Giesler underlined cross-cultural issues.

After lunch, Alma Lopez Vale (University of Granada) brought to our attention a little-known piece of writing by Immanuel Kant: *Dreams of a Spirit-Seer* in which he analysed the work of Emanuel Swedenborg. Callum Cooper revealed an interesting side to sexologist Havelock Ellis: his interest in psychical research and personal experience of the paranormal. Erlendur Haraldsson (University of Iceland) rounded-off the session with an historical analysis of the medium Indridi Indridson, including a comparison with the mediums D.D. Home and Rudi Schneider.

The Theoretical Approaches ses-

sion began with Mario Varvoglis (Institut Métapsychique International) review of the research on micro-psychokinetic influence of random number generators. From this he argued that micro-PK is not widely distributed in the general population and recommended that future studies concentrate on intensive experimentation with promising participants, rather than working with large numbers of self-selected volunteers. John Palmer (Rhine Research Center) presented an experiment comparing scores on a ESP task with those on a synchronicity task, but found that neither ESP nor synchronicity was shown. George Williams (US Federal Communications Commission) talked about the standards of evaluating claims of psi, arguing that sceptics rou-

Krippner continued discussing parapsychology in anthropological settings, such as his investigation of the Brazilian medium Amyr Amiden, and Giesler underlined cross-cultural issues.

tinely demand higher standards for psi than are usual in other areas of science (double standards).

After the break there were two panel discussions: *Roads Taken: Some Career Paths in Parapsychology and Practical Applications of Psi*. For the first session, Jim Carpenter chaired, with Eberhard Bauer, Stanley Krippner, and Mario Varvoglis talking about their careers.

Taking as their premise the argument that the most convincing proof of psi would be to show physical evidence of it in the real world, Julia Mossbridge (Institute of Noetic Sciences) introduced the panel with Anabela Ventura (University of Lisbon), Flavio Burgarella (Cardiac Rehabilitation Center, Bergamo), Thomas Rabeyron, and Patrizio Tressoldi (University of Padova). Ventura used Reiki, a Faraday cage and an EEG to see if there is such a thing as brain-to-brain communication. Burgarella talked about “heart-body-mind connection at a distance.” Rabeyron wants to develop reliable financial applications: he took psi to the casino. Mossbridge had a smartphone app to test for presentiment. Tressoldi brought along a little black box with a flashing light on it: the Mind-Switch, a random number generator that reports when randomness has been compromised, supposedly by distant mental interaction, and could be connected to other devices to switch them

Ventura used Reiki, a Faraday cage and an EEG to see if there is such a thing as brain-to-brain communication. Burgarella talked about “heart-body-mind connection at a distance.”

on or off. At the moment it was connected to a light. The light was supposed to flash at intervals. Tressoldi kept looking at it and holding it up to show us, but it refused to flash for some minutes. The hour of the banquet arrived, with a lecture by Les Lancaster: Emeritus Professor of Transpersonal Psychology at Liverpool John Moores University.

Sunday began with Richard Squires talking about an out of body experience he had whilst dancing during a performance of a stage adaptation of “The Legend of Sleepy Hollow.” Elizabeth Roxburgh (University of Northampton) discussed people’s experiences of seeking psychological help in dealing with anomalous experiences, finding that appraisal determines the level of

distress. Jonathan Ryan presented an experiment conducted at the University of Northampton with colleagues Lesley-Ann Smith and Callum Cooper, on telephone telepathy.

After coffee, Walter von Lucadou (Parapsychologischen Beratungsstelle) presented his Correlation-Matrix Method based on his earlier concept of the Model of Pragmatic Information and generalized quantum theory to argue that it addresses the decline effect and proposes that psi is a non-local entanglement rather than something transmitted and received like a signal. Callum Cooper discussed his work on the therapeutic effects of paranormal experiences following bereavement. Charmaine Sonnex (University of Northampton) ended the conference with an update of her ongoing Ph. D. research into the possible effects of Neo-Pagan healing spells. Using a double-masked, randomized controlled study over four weeks, she found no distant spiritual healing type effect.

Notes

[1] Several conference papers had more than one author, but I have mostly referred to the actual person delivering the paper.



CALL FOR PAPERS

Joint PA and SSE Meeting

Accessing the Exceptional,
Experiencing the Extraordinary

June, 2016

The 35th Annual Conference of the Society for Scientific Exploration (SSE) and the 59th

Annual Convention of the Parapsychological Association (PA) will be held at the newly renovated Millennium Hotel in Boulder, Colorado, from Monday, June 20, 2016, through Thursday June 23, 2016. A welcoming reception and registration is planned for Sunday evening, June 19, and an additional day for workshops, Friday, June 24, 2016. Although each organization has its own purview and style, the program will be fully integrated. Dr. Roger Nelson is the Executive Program Chair,

working with his two co-chairs, Dr. Chantal Toporow for the SSE, and Dr. Renaud Evrard for the PA. The program will be a synergetic mix of presentations from PA and SSE members, and there will be no concurrent sessions. We will keep the meeting to 4 days by selecting the best submitted papers, and by using dynamic poster sessions as well as evening sessions for pan-

els and special presentations.

The program theme describes the mission common to both organizations: **ACCESSING THE EXCEPTIONAL, EXPERIENCING THE EXTRAORDINARY**. Invited speakers will help define thematic topics to be developed further by members of the SSE & PA. The program will include papers assessing progress and issues,

both scientific and social/political, in areas of longstanding interest to both societies. All conference sessions will be held at the Millennium Hotel. A poster session is included to accommodate work that requires extended discussion, and to encourage young researchers to present their work.

A program booklet will be published containing abstracts of all papers and posters. This requires both PA and SSE members to provide a long abstract of 300 to 500 words (about one page of single spaced text), which summarizes the main points of the paper including its intended goals and conclusions. A link to a template is provided below.

Preparation

For SSE members, titles and abstracts for papers and posters should be submitted electronically as an attachment to the SSE co-chair, Dr. Chantal Toporow, SSEaspiringexplorers@gmail.com. For PA members, full papers should be submitted electronically as an attachment to the PA co-chair, Dr. Renaud Evrard at convention_program@parapsych.org. The title should be short and informative and should be followed by author name and affiliation, email, and contact information.

Submissions will be a full paper for PA members, or a long abstract for SSE members. In both cases, we require an abstract of 300 to 500 words for inclusion in

A program booklet will be published containing abstracts of all papers and posters. This requires both PA and SSE members to provide a long abstract of 300 to 500 words (about one page of single spaced text), which summarizes the main points of the paper including its intended goals and conclusions.

the convention booklet. Please use this template for creating your abstract: <http://tinyurl.com/pyff9mz>

PA program committees have generally required full papers to encourage later publication, and the combined committee will accommodate this tradition. For convenience and consistency, full papers should be submitted using this template: <http://tinyurl.com/ndfnknk>

SSE program committees require a long, detailed abstract

of the submitted paper to review, and for inclusion in the program booklet. The SSE's *Journal of Scientific Exploration* solicits full papers based on conference presentations. Note that for SSE submissions, Associate and Student Members must be sponsored by SSE Full Members.

Submission Deadline

The cut off date for submissions is **March 15, 2016**. We expect the program to be full, and submissions received subsequent to that date will likely not be considered. Authors will be notified of the review result (i.e., acceptance or rejection) and any applicable comments by **May 15th, 2016**.

Submission Categories

Floor presentations will include full papers (30 minutes, including 10 minutes for questions and comments) and research briefs (15 minutes, including 5 minutes for comments). We also invite proposals for posters (to be presented in a dedicated poster session) and panel discussions. Panels may be submitted only by Professional and Full members.

This joint conference is seeking original, high impact research papers on original topics, and expository papers that promote improved scientific understanding. We welcome papers addressing factors and issues that unneces-

sarily limit the scope of scientific inquiry. The Program Committee will not consider proposals for research that has not yet been carried out, nor will the Committee consider papers already published in English prior to the Convention. Recent papers that have been published in a language other than English are acceptable provided that the paper is translated and submitted in English.

Papers will be selected on the basis of novelty, synergy, technical merit, presentation effectiveness, and impact of results as they relate to the overall conference theme. Papers related to the theme of the conference will be grouped with relevant invited talks when possible. At least one author of the submission must attend and present at the Conference.

Anyone may submit a paper, research brief, or poster for consideration by the Program Committee, but priority will be given to members of the PA and/or SSE. Contributed papers by Full members of the SSE and all members of the PA on any topic of interest to the memberships are welcome. Student and Associate SSE member submissions must be sponsored by Full members.

Professional or Full Members may propose a symposium or panel discussion. This year we will have a special form of panel called a Science Court, in which issues are treated as if the audience is a jury deciding on the quality of

arguments. Panel discussions are intended to maximize spontaneous, debate style interactions among panelists and between panelists and the audience. Panels can range from 60 to 90 minutes, and the organizer should provide for substantial discussion time. Proposals must include a summary sheet that lists the panel title, chairperson, panelists, order of presentation, and time allotments, as well as a short abstract (~100 words) from each panelist.

Papers submitted for presentation should be accompanied by information about any special audio-visual aids required. We will have video projection for power point. Please bring a copy of your presentation on a USB thumb drive. If a paper has multiple authors, please indicate which author will give the presentation. *In absentia* presentations, either pre-recorded or by a non-author will be allowed only in exceptional circumstances. Indicate in a cover letter or email the presentation category for your paper (full paper, research brief, poster, panel).

Abstracts of accepted papers will be published in the convention booklet and on the PA and SSE websites, and videos of the convention presentations will be uploaded to a section of the websites available only to members. Selected presentations may be made available in a publicly accessible part of the website, with author permission. The first

author's email address will be published in both places.

Poster Session

Some authors may prefer to present their work as a poster presentation. Poster presentations provide an interactive one-on-one discussion of work that is particularly amenable to visual displays (e.g., demonstration of equipment or techniques), or highly technical papers that cannot be communicated effectively in a brief lecture format to a general scientific audience. Copies of photographs and other materials to be used in the poster may be included with the submission. A short synopsis of the motivation, methodology, and conclusions should be included on the poster, with emphasis on outcomes. For posters, an abstract should be prepared and submitted in accordance with the paper submission process and indicate the preference for a poster presentation. The PA sub-committee requires a full paper for a poster submission.

If a poster is accepted, the available poster board will measure 1m width and 2m height. We recommend that poster pages use sharply focused, concise text, and high quality figures and illustrations. Simple but precise materials work best. The poster pages must be printed beforehand and brought to the meeting. We will supply materials to mount the poster.

Ed May

Succinctly describe your career in psi research and why did you get into it?

I received my Ph. D. in low energy, experimental nuclear physics in 1968 from the University of Pittsburgh, and then I focused on nuclear structure and reactions mechanisms. At that time I had never heard of anything psi—research or from personal anecdotes. My post-doctoral work was in the Crocker Cyclotron Laboratory at the University of California at Davis. Again, I did not hear anything psi oriented.

Then things began to change. During that post-doctoral appointment in 1971 I had my first real exposure to the world of psi. Out of boredom, I attended a conference that was organized by Charles Tart. One of the speakers was a very businesslike person named Robert Monroe who talked about something I had never heard

of before: out-of-body experiences. These were new and fascinating ideas for me, so I wasted no time in buying Monroe's book, *Journeys Out of the Body*. If this down-to-earth fellow could get out of his body, surely I could do it more easily, being an inquiring scientist and all, I thought. That arrogance turned out to be totally unjustified. I tried for many months to get out of my body with no luck at all, and set the whole thing aside as foolishness.

At the end of my post-doctoral appointment, I moved to San Francisco to explore my newfound "freedom of unemployment." During part of the year, I taught some physics in the so-called Free University of San Francisco and immersed myself in activities typical of California in the 1970s. These included attending a lecture on serious parapsychology research by Charles Honorton, who became a leader in parapsychological research, and building biofeedback hardware for the San



Ed May

Francisco Biofeedback Institute. The way Chuck explained the subject piqued my interest as it sounded to me like "real" science, with testable hypotheses and solid statistical analyses. I had dinner with Honorton that evening and was offered sound answers to all my questions. But I remained unconvinced that any of these interesting ideas were true.

Because of a long connection to India from 1964 onward, I had de-

cided to look into the yogis in India and thought that it could be a hard sell to my colleague in Pittsburgh, S. Gangadharan (Gangs for short), who had recently returned to India. However, much to my surprise I received an enthusiastic response from Gangs explaining that he had always been interested in the paranormal. I began doing my homework for the trip by reading much of the English-language literature of those who had gone before in parapsychology. As part of my preparations, I built an elaborate random number generator device (long before personal computers) and gathered other gear to measure psychokinesis, the purported capacity of mind over matter.

As an arrogant young scientist, I of course assumed that I could easily surpass the work of my predecessors, armed with my extensive Indian connections. Thus, off I went in August 1974 to live with Gangs, his wife Mahalakshmi, and their new son Ramprasad at Anushakti Nagar (atomic energy city), expecting to make Nobel Prize-winning discoveries of mind over matter. However, after nearly a year of fascinating experiences in South India, I had to admit that I had not in fact witnessed any truly paranormal phenomena. Looking back on that year, I feel ashamed of my own arrogance, cultural ignorance, and general naiveté. I now know that what I

had undertaken should not be the job of Westerners, no matter how kindly they regard the culture. The challenge is to examine critically a culturally embedded concept such as *psi* phenomena. Being outsiders, we cannot comprehend the faith and emotional structures that support the beliefs. Objectivity is impossible, since we risk being overly critical one moment and emotionally captivated the next, either of these consequences being detrimental to a scientific inquiry. Additionally, my outsider status profoundly affected the way people interacted with me, distorting my impressions further. As my stay in India was approaching its end, I wrote a ten-page letter (long before e-mail) to Charles Honorton suggesting a number of ways in which we could collaborate at the laboratory at Maimonides Medical Center in Brooklyn, NY, where Honorton was working. In response to my request, I received a one-word answer: "Yes!"

Maimonides had been the site of extensive parapsychological research with dream telepathy by Montague Ullman and Stanley Krippner, and had expanded their parapsychological research to include a number of other areas and researchers. From the spring of 1975 to the following winter, my ESP research went into high gear because I studied serious parapsychology research with a master [Honorton] and saw sub-

stantial evidence for the existence of ESP. I was hooked.

During my time working with Honorton, I met an artist and psychic, Ingo Swann, who was involved in psychokinesis experiments at the Stanford Research Institute (SRI) near San Francisco. Swann was curious about my technical and experimental background, and soon we became friends. Over several months, we conducted a few pilot studies together, with Swann as a psychic participant at Maimonides. In the end, Ingo encouraged Harold Puthoff, the SRI program's director, to hire me to help with the on-going psychokinesis experiments. Thus, it was Ingo Swann who really got me started on my continuing career investigating and utilizing psychic phenomena, something for which I will be eternally grateful.

As an arrogant young scientist, I of course assumed that I could easily surpass the work of my predecessors, armed with my extensive Indian connections.

We are victims of our own success as a field of researchers. With VERY few exceptions (I am not one of them) we have reached the end of our training and skill set.

How is Psi Research Different now than when I started in the 1970s?

The best way for me to illustrate the change is to express my current views. First of all, we no longer need to conduct (except for teaching purposes) any evidential studies in free response psi, forced-choice psi, or RNGs. As far as I am concerned these data are in, and we need now to understand mechanisms. I realize, sadly, this is a minority position in that only about 20% of our colleagues apparently agree without a ton of caveats to my informal survey with the single question: Do you agree 100% with “There is incontrovertible evidence for a

statistically-based information transfer anomaly we currently do not understand.”

We are victims of our own success as a field of researchers. With VERY few exceptions (I am not one of them) we have reached the end of our training and skill set. This is an unfortunate consequence of virtually no money for research and, thus, new young bright scientists with the proper skill set will not join us because they cannot earn a living. As we all realize, we must engage a broader group of established mainstream people who are brave to withstand the sociological backlash. Many of us know various individuals who share our interests but most live in fear that their colleagues might find out and think of them as lost scientific causes. Many of us have tried to make money with psi but that is difficult. I spent 10 days with an investment editor for *Barons* trying to invent a set of criteria that investors would accept as proof of psi. We were simply unable to come up with any realistic set beyond making 7-10% return of investments over a year. Such a figure, according to this expert, will not make the deal.

When Dean Radin and I gave a joint presidential address in the Brighton PA in the UK, we said at that time that if we, as a discipline, were successful we would put ourselves out of business as more qualified mainstreamers took over.

If I started over what would I do differently?

Nothing.

Where do I think the field should go?

Parse the problem into a physics domain—everything about psi that happens outside the head and into the neuroscience domain—everything about psi that happens inside the head. This would allow specialists in physics to focus there and human science people to focus on the brain.

Any regrets?

None.

As we all realize, we must engage a broader group of established mainstream people who are brave to withstand the sociological backlash.

Student Corner

Formal education in parapsychology is something that many aspiring psychical researchers want but do not know where to begin. Navigating the vast ocean of higher education can be difficult enough when pursuing mainstream fields, but pursuing education in a marginalized field such as parapsychology takes a different kind of searching, planning, and effort. Parapsychology courses and research opportunities at accredited universities ebb and flow, as does funding. However, opportunities to study in this field at accredited universities are available across the world, with most of these universities located in Europe and the United States. Below is a listing of these universities, divided between undergraduate and graduate coursework or research opportunities, and then by location. Contact information is also provided. Please note that inquiries regarding language proficiency should be made.

Undergraduate

Australia

University of Adelaide. Lance Storm is available for thesis supervision

regarding a parapsychological topic at the honor's level for students in the School of Psychology, contact lance.storm@adelaide.edu.au

Brazil

University of São Paulo. The university is home to INTER PSI – Anomalistic Psychology and Psychosocial Processes Laboratory. Wellington Zangari teaches undergraduate courses on anomalistic psychology and the psychology of religion. Research opportunities may be available, w.z@usp.br

France

Université Catholique de Lyon. Paul-Louis Rabeyron teaches a course called “Sciences, society, and paranormal phenomena.” This course is taught from an interdisciplinary standpoint and is open to all the students of this university and auditors, plrabeyron@wanadoo.fr

Germany

Freiburg University. Eberhard Bauer offers a seminar titled “Introduction into Parapsychology,” primarily intended for undergraduate students of Freiburg University. In addition, the



| by *ERIKA A. PRATTE*

counseling group of the IGPP offers regularly special educational seminars on exceptional experiences primarily for clinicians and physicians, bauer@igpp.de

Sweden

Lund University. The Center for Research on Consciousness and Anomalous Psychology (CERCAP) at Lund University researches psi experiences; an undergraduate course titled,

“Consciousness, Altered States, and Parapsychology,” and supervision of undergraduate research for a thesis is offered, etzel.cardena@psy.lu.se

United Kingdom

Buckinghamshire New University.

Ciarán O’Keeffe and Matthew Smith are both senior lecturers. Please contact either for more information regarding opportunities at ciaran.okeeffe@bucks.ac.uk and matthew.smith@bucks.ac.uk

Goldsmiths, University of London.

Professor Chris French teaches a final year option on anomalistic psychology as part of a B. Sc. (Hons) Psychology Program, c.french@gold.ac.uk.

Nottingham Trent University. David Wilde teaches an undergraduate module on the psychology of anomalous experiences, david.wilde@ntu.ac.uk.

Queen Margaret University. Stuart Wilson teaches a module offered to 3rd year psychology students, swilson@qmu.ac.uk

University of Derby. Ian Baker offers a course called, “Anomalous Experiences and Parapsychology,” on its B. Sc. Psychology degree program. The university also hosts the Psychology of Paranormal Phenomena Research Group, i.s.baker@derby.ac.uk

University of Edinburgh. Caroline Watt teaches a final year undergraduate psychology option in parapsychology. Peter Lamont teaches an undergraduate psychology option on the history of unorthodox psychology. For more information, caroline.watt@ed.ac.uk

University of Greenwich. David Luke teaches a 3rd-year option on the psychology of exceptional human experiences (parapsychology, transpersonal psychology, and anomalistic psychology combined) on the B. Sc. Psychology program. Supervision of B. Sc. research in these areas may also be available, d.p.luke@gre.ac.uk

University of Northampton. The Division of Psychology offers an undergraduate degree in psychology with modules in parapsychology, anomalous psychology and transpersonal psychology. Northampton is also the home of the Centre for the Study of Anomalous Psychological Processes (CSAPP). For more information, contact Chris Roe at chris.roe@northampton.ac.uk

University of West England. This university offers the modules “Anomalous Experiences and Parapsychology” and “Psychology of Consciousness.” There is also opportunity to specialize in parapsychology or anomalous experiences as a topic of research for the final year thesis. For more information, nicola.holt@uwe.ac.uk

United States

University of West Georgia. Christine Simmonds-Moore teaches undergraduate courses in parapsychology and exceptional experiences. The university also hosts the Bill Roll Collection in the University’s Special Collections, csimmond@westga.edu

Richard Stockton College. Jennifer Lyke offers the undergraduate courses “Anomalous Experiences” and “State of Consciousness.” She is also

available to supervise an undergraduate thesis related to parapsychology, jennifer.lyke@stockton.edu

Graduate

Distance Learning

Atlantic University, affiliated with Edgar Cayce’s A.R.E., offers an online master’s degree in transpersonal studies that includes parapsychology courses such as, “Principles of Parapsychology,” currently taught by Loyd Auerbach. He and Douglas Richards are available to mentor a parapsychology related project, www.atlanticuniv.edu.

Saybrook University offers non-residential master’s and Ph. D. programs in different areas of psychology and health that allow students to take classes in parapsychology and consciousness in their courses of study. Stanley Krippner and other psi researchers are on faculty and supervision of parapsychology research is possible, www.saybrook.edu

University of Philosophical Research. Raymond Moody and Michael G. Reynolds teach a distant learning course on “Near Death Experiences and Paranormal Phenomena.” Jeffrey Mishlove teaches “Psi Research.” A master’s degrees in consciousness studies and one in transformational psychology are offered. Mishlove is also available to supervise thesis research, www.uprs.edu/

Brazil

Federal University of Juiz de Fora.

The university is home to the Research Center in Spirituality and Health (NUPES). NUPES is integrated into the Graduate Program in Health from the School of Medicine and provides M. Sc. and Ph. D. programs in Health Sciences. Theses and dissertations may be supervised in the area of spirituality and health, <http://www.ufjf.br/nupes/>

University of São Paulo. The university is home to INTER PSI – Anomalous Psychology and Psychosocial Processes Laboratory. Wellington Zangari teaches graduate courses on anomalous psychology and the psychology of religion and is available to supervise research, w.z@usp.br

Italy

Padova University. Graduate students of the Dipartimento di Psicologia Generale can receive supervision for parapsychology related topics by Patrizio Tressoldi, patrizio.tressoldi@unipd.it

Sweden

Lund University. Supervision for master's and doctoral research related to parapsychology with Etzel Cardena is possible. The university hosts the Center for Research on Consciousness and Anomalous Psychology (CERCAP), etzel.cardena@psy.lu.se

United Kingdom

Buckinghamshire New University.

Ciarán O'Keeffe and Matthew Smith are both senior lecturers. Please contact either for more information

regarding opportunities, ciaran.okeeffe@bucks.ac.uk or matthew.smith@bucks.ac.uk

Goldsmiths, University of London.

Chris French supervises M.Phil./Ph. D. students carrying out postgraduate research in anomalistic psychology. The university is home to the Anomalous Psychology Research Unit (APRU), <http://www.goldsmiths.ac.uk/apru>

Lancaster University. Within the School of Health and Medicine, there are opportunities for self-funded candidates to complete a Ph.D. on a variety of anomalous experiences using qualitative methods. For more information contact Craig Murray, c.murray@lancaster.ac.uk

Nottingham Trent University. David Wilde can supervise Ph.D. dissertations on parapsychology topics, david.wilde@ntu.ac.uk

Queen Margaret University. Stuart Wilson can supervise psychology Ph. D. students in their dissertation research, swilson@qmu.ac.uk

University of Derby. Opportunity for supervision by one of the members of the Psychology of Paranormal Phenomena Research Group is available for doctoral students in psychology, i.s.baker@derby.ac.uk

University of Edinburgh offers a Ph.D. in psychology with a specialization in parapsychology that can be supervised by members of the Kessler Parapsychology Unit, a part of

the Psychology Department, caroline.watt@ed.ac.uk

University of Greenwich. David Luke is available to supervise master's and doctoral-level research in exceptional human experiences, d.p.luke@gre.ac.uk

University of Hertfordshire. Richard Wiseman is available to supervise psychology Ph. D. students in parapsychology topics, r.wiseman@herts.ac.uk

University of Northampton offers opportunities for postgraduate study in transpersonal psychology and research in parapsychology at the master's and doctorate levels. Northampton is the home of the Centre for the Study of Anomalous Psychological Processes (CSAPP), chris.roe@northampton.ac.uk

University of York. Robin Wooffitt offers MPhil/Ph. D. supervision on research related to parapsychology and exceptional experiences, <http://www.york.ac.uk/depts/soci/research/aeru.htm>

United States

University of West Georgia. Christine Simmonds-Moore teaches master and doctorate-level courses on parapsychology and exceptional experiences. Supervision of theses and dissertations may also be available. The university also hosts the Bill Roll Collection in the University's Special Collections, csimmond@westga.edu

Relevant

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

Even for this regular and usually substantial bibliographic column, 90 new entries, within just a few weeks, is above average. It seems to be confirmed, time and again, that there are far more articles of recent note dealing with or being relevant to parapsychology and closely related matters (some “positive,” some less so) than I would have dared to predict when I started this column half-a-dozen years ago. Remember that these articles all were published fairly recently in mostly peer-reviewed “mainstream” journals. And consider also that, in addition, there have been dozens of relevant book chapters in mainstream anthologies during the last two or three years – many of them, as I have to admit – with science-historical or sociological rather than empirical, experimental emphases. In fact, they have become so numerous in recent years that an appropriate survey would require (and deserve) a column of its own.

The recent additions in the present installment, bring the

total to 1240 relevant papers in less than seven years, and I collected a number of additional items that, in observance of reasonable space limitations, I had to postpone to go into the next installment. These numbers show, by the way, that parapsychology and its precursors such as mesmerism, spiritualism, and occultism, have acquired the status of (almost) “normal” themes at least among our culturalist, sociological and historical peers. I will keep the rest of these preliminaries appropriately short, and in fact limit them to gratefully acknowledging and appreciating the valuable support and most welcome input from my colleagues Carlos S. Alvarado, Eberhard Bauer, Fotini Pallikari, Annalisa Ventola and – resourceful as always – Maurice van Lujielaar. Hints to other pertinent recent articles are always welcome. Please send them to the author at hoevelmann.communication@kmpx.de.



by GERD H. HÖVELMANN,
Hövelmann Communication

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