

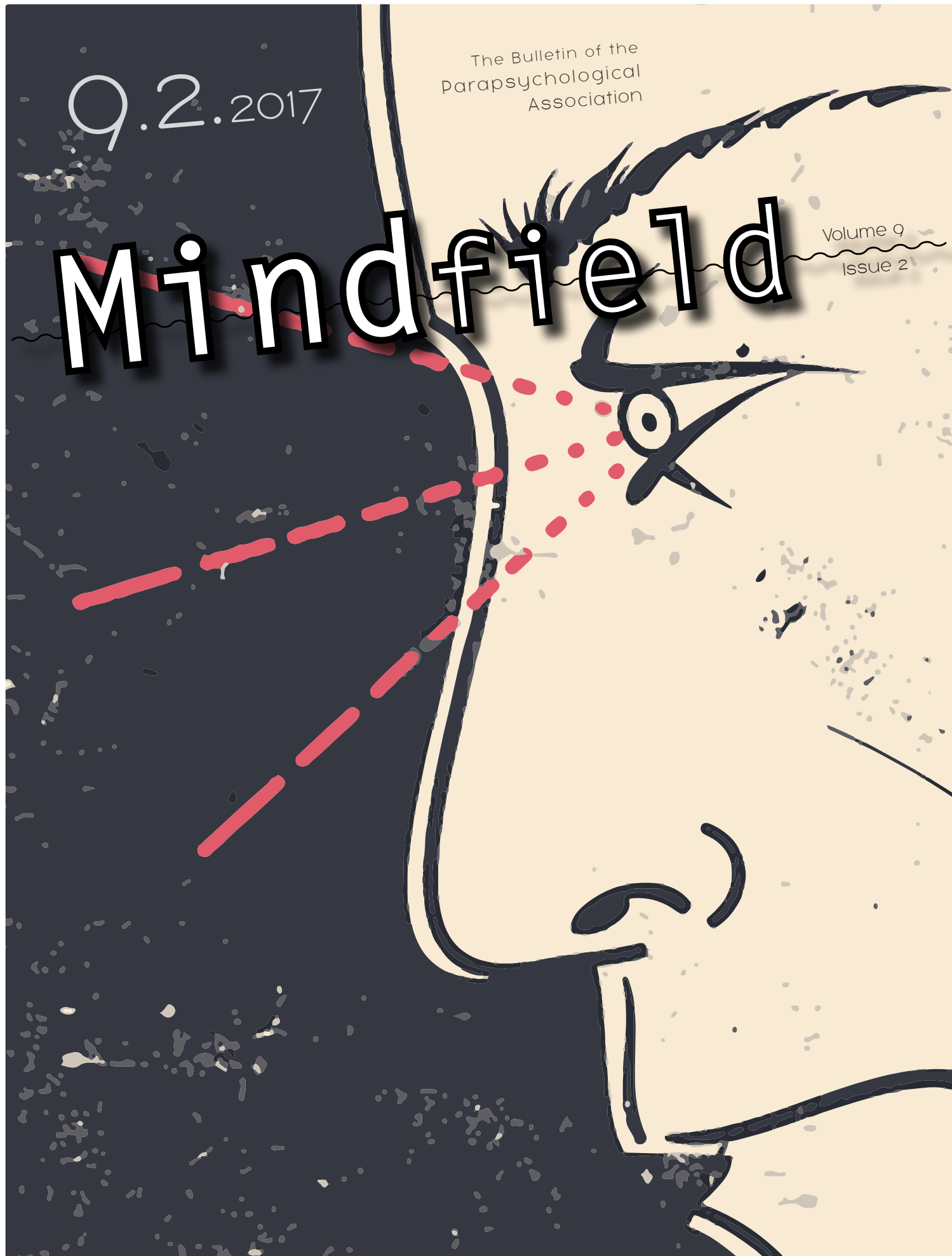
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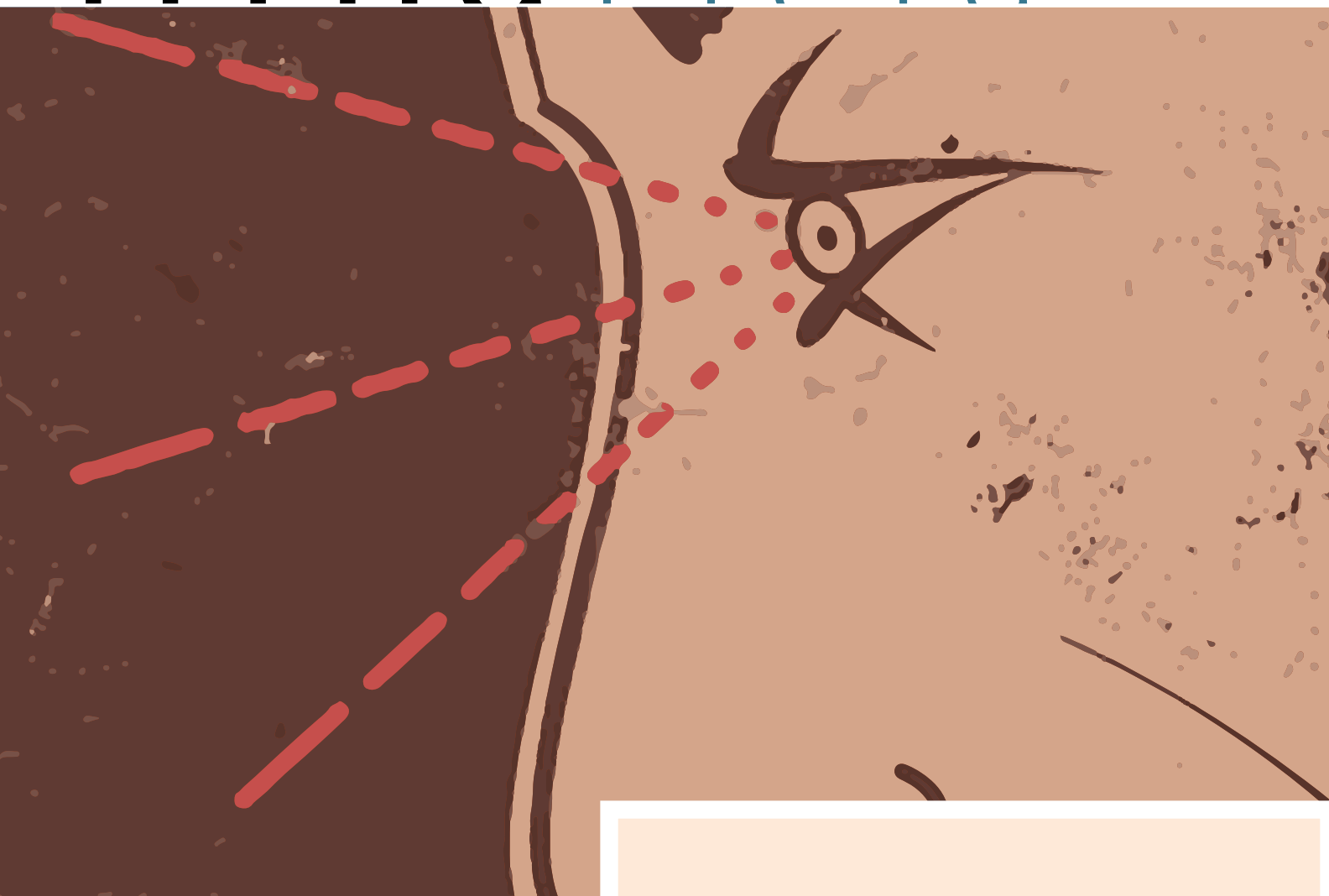


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From the Editor's Desk

The Bulletin of the
Parapsychological
Association
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| by ETZEL CARDEÑA,
CERCAP, Lund University

I start my column marking three birthdays this year. First, the premier periodical of experimental parapsychology (disclaimer: I am its new editor), the *Journal of Parapsychology*, founded by J. B. Rhine and William McDougall, is 80 years as of this year, a very impressive achievement.

Second the Parapsychological Association became a 60-year-old institution as per June 19th. There was a series of talks to commemorate the occasion at the PA office in Columbus, Ohio, videos of which you can access through this link

<https://www.youtube.com/playlist?list=PLCKy9V0XEosYJxIGk-KZ7-SXx34oB-FGuA>.

But surpassing both in age is the 100th year anniversary of the foundation of the Norsk Parapsykologisk Selskap (Norwegian Parapsychological Association), which was celebrated by an international stellar program in a conference in Oslo in June, see http://parapsykologi.no/jubileum_100.shtml. Congratulations to all!

There have been various developments since the previous *Mindfield*:

1. Russell Targ's banned TED talk on "Is ESP real?" has been downloaded from youtube more than 900,000 times! You can watch it yourself at <https://www.youtube.com/watch?v=hBl0cwyn5GY>
 2. The American Institute of Physics (AIP) just published the proceedings of a conference on retrocausation, which includes at least 4 psi retrocausation papers. You can download the proceedings from <http://aip.scitation.org/toc/apc/1841/1?expanded=1841>.
 3. Joe McMoneagle, probably the world's best known remote viewer, gave a conference
4. at the International Forum on Consciousness - 2017, which can be downloaded from <https://www.btc.org/consciousness/videos/default.html#showvid6>.
 4. A *Psychology Today* blog from an author who published in *Mindfield* a questionnaire on coincidences (Beitman, 2011) mentions Jim Carpenter's and Rex Stanford's theories of psi. You can read it at <https://www.psychologytoday.com/blog/connecting-coincidence/201706/first-sight-theory-right-place-right-time-coincidences>.
 5. There has been an intense discussion in parapsychology lists about the new book *Phenomena: The Secret History of the U. S. Government's Investigation into Extrasensory Perception* by Annie Jacobsen. A number of psi researchers and participants in the related psi government programs have taken strong exception with various assertions in the book and five critical reviews or letters of *Phenomena* will be published in the forthcoming issue of the *Journal of Scientific Exploration*.

The Parapsychological Association became a 60-year-old institution as per June 19th.

6. I end with the sorrowful news that Professor Emeritus Suitbert Ertel (1932-2017) passed away on the 25th of February. He was a PA member and was well known in the psi community for his ball selection test but also wrote on experiments testing astrological claims and on the morphic resonance theory of Rupert Sheldrake. There is more information about his various academic interests at <http://www.astrologer.com/bio/ertel.htm>. We send our sympathies to his relatives and friends.

The previous issue of *Mindfield* reprinted the first part of an extraordinarily comprehensive and inspiring essay by William Braud. In that part, he discussed how mainstream science axiomatically privileges certain options such as nomothetic and physiological approaches, and how such choices limit what we apprehend of a phenomenon. In the second part, in this issue, he describes how supplementing those choices

with other ones such as evaluating subjective indexes and the personal meaningfulness of an event will deepen our knowledge, a conclusion with which I am in full agreement (Cardeña, 2010). I hope that William's essay will become obligatory reading in courses on parapsychology, transpersonal psychology, and, yes, garden-variety psychology and social sciences.

The PA's outgoing president, Chris Roe, provides a very needed update of Sybo Schouten's analysis (1993) of the human and other resources available to psi research. Chris's new analysis estimates that a bit more than a year of research in psychology in the UK is equivalent to all of the research in parapsychology throughout history. This may be a conservative estimate because just one well-equipped (technology- and personnel-wise) large neuroscience center very likely has more resources than all the world psi research combined, and I doubt that this state of affairs will change in the foreseeable future. I share Chris's perspective that parapsychology as a discipline has made progress and opened promising lines of inquiry (Cardeña, 2015), but think that the discipline should move in the same direction that some successful mainstream researchers have adopted, namely to organize consortiums of research to maximize the meager resources at its disposal.

Our historian extraordinaire, Carlos Alvarado, whom I want

to thank publicly for his many valuable contributions to *Mindfield* throughout the years, revisits the topic of fraud in parapsychology, which Chris Roe (2016) discussed in this bulletin, but from a historical perspective. And I am delighted that thanks to Friederike Schriever her partner Gerd Hövelmann continues to be very present in this number of *Mindfield*. She found his notes for *Reflections* and his and Maurice van Lujtelaar's bibliography of relevant materials not published in specialized journals, which she finished editing. Danke, Friederike, I am happy and honored that Gerd remains a contributor to *Mindfield*!

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Has Parapsychology Made Progress?

I began this series of articles for *Mindfield* (Roe, 2015) by looking at how parapsychology is portrayed in mainstream treatments of the subject. I focused on coverage in psychology textbooks since these are the primary means by which young and gifted researchers might discover that research in parapsychology can be productive and worthwhile, and represents 'business as usual' in making use of the standard tools of science driven by a disinterested spirit of enquiry rather than any desperate need to confirm deeply held personal or spiritual convictions. It was with some dismay, then, that I reported that some of those textbooks do not mention parapsychology at all while others do so in the context of introducing issues around experimenter fraud, poor or inconsistent experimental design, and difficulties in replicating findings (particularly by those sceptical of the original claim) in a manner that makes the parapsychological claim seem suspect. In subsequent *Mindfield* articles (Roe

2016a, b, c) I looked at these issues in more detail to see whether such a portrayal was justified and in each case concluded that it was not. In fact, practice in parapsychology compares very favourably with that in other areas of psychology, to such an extent that I am satisfied that we are less susceptible to concerns about experimenter fraud, methodological artefacts, and replication difficulties than more generally accepted areas of psychology.

The Demise of Parapsychology

In this final article of my tenure as PA President I would like to focus on a criticism that seems to me more troubling, namely that parapsychology has made very little progress in developing our understanding of psi and how to elicit and elucidate its character under the controlled conditions of experimental work. This position is exemplified by Hyman (2010),



| by CHRIS A. ROE,
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who reports the demise of parapsychology and claims that in its 160 years of existence¹ it had

¹ Hyman creatively traces this back to Henry Sidgwick's (1882) Presidential Address to the first meeting of the Society for Psychical Research, in which he referred to evidence that had been collected in the preceding 30 years that "demonstrated scientifically the reality of

failed to achieve its primary aims, which were to gain the recognition of the scientific community as a legitimate field of science and to collect evidence for the existence of psi that would meet the strictest scientific criteria. In this article I should like to reflect on what we mean by progress and measure parapsychology's achievements against any criteria we can identify.

With respect to recognition as a legitimate discipline, it must be conceded that for the most part parapsychology remains on the margins, and there are still very few opportunities to study or work in parapsychology within the mainstream university system (for exceptions, see the PA web page at http://www.parapsych.org/section/34/university_education_in.aspx). This is of great concern given the importance of university-based centres for the cultivation of research talent. Delanoy (2009) claimed that many of the key parapsychological researchers of the latter 20th and early 21st century trained under and worked with Rhine, including Gaither Pratt, William Roll, Rhea White, Robert Morris, Rex Stanford, Charles Honorton, John Palmer, and Richard Broughton, and there needs to be some equivalent means of producing their successors. There has been some positive movement in the normalisation of academic parapsychology in recent years, in the UK at least. Delanoy (2009) noted that 16 UK universities had fulltime academic staff whose

supernatural phenomena".

doctoral training was solely or primarily in parapsychology and a similar number were then engaged in graduate training accredited by these institutions. Bringing things up to date, according to the SPR's Psi Encyclopedia (<https://psi-encyclopedia.spr.ac.uk/articles/parapsychology-phds-uk-list>) there are now 37 PhD graduates who have obtained a permanent academic appointment, and 17 departments in the UK where parapsychological research is pursued or graduate study is possible. This suggests a degree of stability that is essential if the human resources necessary for the continuation of the discipline is to be guaranteed. I have argued elsewhere (Roe, 2016e) that as a community we need to do more to nurture young talent since parapsychology will gain acceptance not by persuading established researchers to become involved in the subject, but by seeding the next generation with people who have direct experience during their training of its rigour and caution, and are more open to consider the implications of its findings.

Additionally, I cannot say that I have noticed the kind of institutional antipathy that others have on occasion reported. For example, I have been part of symposia on parapsychology and anomalistic psychology that have been accepted for conferences organised by the British Psychological Society (including their main general conference, but also specialist conferences organised by the Transpersonal and Consciousness &

Experiential sections), the European Congress of Psychology, and most recently the International Convention of Psychological Science, and parapsychology has a good track record in the highly competitive process of submitting for presentation at the American Association for the Advancement of Science's annual meeting. This suggests a degree of recognition by the scientific community of parapsychology as a legitimate field of science that Hyman was disputing.

Measuring Progress

Hyman also claimed that parapsychology had failed to collect convincing evidence for the existence of psi. Since parapsychology has a history of accumulating an abundance of empirical evidence suggesting the occurrence of psi phenomena without this ever reaching a tipping point that is regarded by outsiders as persuasive, then it is clear that making a compelling case is not simply a matter of quantity. I should like, then, to expand this focus to include the kinds of evidence that are accumulated and the methods used to acquire them to see whether they suggest a maturing, progressive science.

A useful starting point is Schouten's (1993) proposal that progress in parapsychology could be gauged in terms of the extent to which: 1. research has been able to reject ideas about the phenomena, 2. the research has

an effect on changing opinions in society about its subject matter, 3. progress in the field compares with the progress in comparable fields, and 4. the field can be characterised as a cumulative science.

Schouten begins by identifying a number of examples of hypotheses in parapsychology that have been rejected. Of these, the signal model of psi does seem to have been set aside due to the inability of Faraday cages or other isolation methods to prevent the operation of psi and the apparent failure of psi to diminish with distance in accordance with the inverse square law, but his other examples are unconvincing. Hyman (2010, p. 20) refers to this failure of falsification when he states, “Rhine and other early parapsychologists made much about the discovery of the ‘decline effect’ within parapsychological experiments. This decline effect was hailed as proof of the existence of psi, even in experiments where the overall effect size was zero. However, when the decline effect was not discovered in other experiments, this did not prevent the researchers from declaring the presence of psi if they detected some other pattern that differed from chance. This creates the unsatisfactory situation where a wide variety of patterns can be used to demonstrate the presence of psi, but there is no way to demonstrate the absence of psi. This, by itself, can contribute to a large number of spurious successes. And, of course, it makes the claims for psi unfalsifiable.” It is

Wiseman (2010) complains that “after over a century of work mainstream science remains sceptical of psi” and Hyman (2010) in sounding the death knell for parapsychology begins by noting that it has lasted “approximately 160 years.”

certainly difficult to think of lines of research in parapsychology that have been discontinued on the grounds that initial claims could not be replicated.

The impact of parapsychological research upon society was, in Schouten’s view, disappointing with little relation between academic understandings and popular ones. Despite a growing interest in “the paranormal” among the general public, as evidenced by the rapid growth in media coverage and specialist programmes, there is little input from the parapsychological community, and this has led to confusion and on occasion disinformation concerning the evidence base and speculations about mechanism concerning, for example, haunting investigation (cf. Parsons & Cooper, 2015) and mediumship (cf. Moreman, 2013; Rock, 2013). There is promise,

however, in the growth of clinical parapsychology (e.g., Kramer, Bauer, & Hövelmann, 2012), which aims in part to disseminate accurate and balanced information about spontaneous parapsychological experiences and clinical wellbeing.

Progress as a Function of Human Resources Investment

Schouten’s third criterion focuses on comparisons with progress in other, related disciplines, such as psychology. This has been helpful in providing a response to sceptical commentators who have described the advances made in parapsychology as meagre given the substantial amount of time during which researchers have been interrogating the phenomena. For example, Wiseman (2010) complains that “after over a century of work mainstream science remains sceptical of psi” and Hyman (2010) in sounding the death knell for parapsychology begins by noting that it has lasted “approximately 160 years.” Perhaps most bizarrely, the National Research Council’s review of human performance technologies concluded “the committee finds no scientific justification from research conducted over a period of one hundred and thirty years for the existence of parapsychological phenomena” (cited in Broughton 1991, p. 322) — bizarre because the only psi studies evaluated in

the report were ganzfeld studies (Carter, 2010, p. 86) that were only published from 1974!

So it is revealed that this empty rhetorical device is simply intended to encourage the reader to infer that extension over time equates to extensive and intensive activity — comparable to that in other social sciences — so raising their expectations about the degree of progress that might reasonably be expected. Against this, any actual progress pales, and the reader is moved to conclude that the phenomena are non-existent rather than elusive. But of course this inference is unwarranted. Schouten (1993) demonstrated how unlike other social sciences parapsychology is in terms of the human resources it has available to it. Drawing from census data from the United States reported by Stapp et al. (1985), he estimated that there were 34,000 people in North America who were then actively involved in psychological research. For comparison, while he believed that there had “never been more than perhaps 5 to 10 persons” (p. 316) who were actively involved in parapsychological research at any one time,² he conservatively set the comparison figure for parapsychology at 50. This would give a total of 5000 person-years of activity over the lifetime of parapsychology assuming the 100 years period that Schouten was working with, or 6750 if we instead use the 135

years since the founding of the SPR. When this sum total is compared with that reported by Stapp et al., it equates to just 53 days of activity (or 72 days for the 135-year period) in North American psychology — so short a period that one would be content with much more limited progress.

In preparing this article I thought it would be useful to see if things have changed, particularly given the expansion in supervisions and university positions in the UK described above. There are no equivalents to the Stapp et al. (1985) census paper so I have focused on psychology research in the UK. An estimate for the number of research active psychologists working in the UK can be found from the Research Excellence Framework, a periodic audit by the government that determines the allocation of public funds to support research in universities. For unit of assessment 4, Psychology, Psychiatry and Neuroscience, 2520 full-time equivalent (FTE) staff were submitted (Times Higher Education, 2014). Although this figure includes some staff who are not technically psychologists, it is likely that the estimate is very conservative because there is no requirement for universities to report all staff, and in practice between 52% and 95% were submitted.³ It also does not include researchers employed at private facilities that are not eligible for government support. For comparison we can take the number of professional members

of the Parapsychological Association — although this will exclude some people who are research active in this area but for various reasons do not wish to join the professional body, equally there are some who maintain their membership even though they are not yet or no longer researching and (more importantly) publishing that original research. At the time of writing, 119 people are listed as professional members, which would suggest the total international research effort in parapsychology equates to 4.7% of that for UK Psychology alone. If we were to take Schouten’s estimate of an average of 50 FTEs working in parapsychology each year from the founding of the SPR in 1882 to date then that translates into 2.68 years of activity in the UK alone. Of these, some spend a proportion of their limited resources on the psi question, but will also be engaged in broader research into paranormal experiences and beliefs. For example Watt (2010) reviewed the *2008 Proceedings for the Parapsychological Association Convention* and found that only 10 of the 22 full papers (45%) presented new data testing the psi hypothesis. If this is typical then it reduces the level of activity to 1.2 years. In this context the body of accumulated evidence may seem more impressive.

Cumulativeness and Progress

Schouten distinguishes between what he terms cumulative science

2 Thouless (1953, p. 23) similarly warned that “experimental workers in our subject are so few that we cannot afford wasted effort.”

3 <http://cdbu.org.uk/ref-stats-revisited/>

and collecting science. The former, “like for instance physics, is characterised by a steady and logical development of research methodology and research topics [whereas] ... a collecting science like the social sciences, which is only able to add more items of knowledge to the already existing collection without integrating them, is characterised by fads and fashions” (p. 317). In keeping with the latter, Wiseman (2010, p. 21) claims that “constant ship jumping is one of the defining features of psi research, with new paradigms emerging every decade or so. Initial work, conducted between the early 1930s and late 1950s primarily involved card guessing experiments, in which people were asked to guess the identity of specially printed playing cards In the mid 1970s and early 1980s the ganzfeld experiments and remote viewing took over as dominant paradigms.... More recently parapsychologists have shifted their attention to alleged presentiment effects, wherein participants appear to be responding to stimuli before they are presented. Finally, there are now signs that the next new procedure is likely to adopt a neuropsychological perspective, focusing on EEG measurements or functional MRI scans as people complete psi tasks.” The connections between these paradigms are not obvious; in particular it is not clear how later developments are founded on earlier discoveries — they seem more typically to be a reaction to the preceding paradigm, reflecting

dissatisfaction with its shortcomings, or capitalising on advances in other disciplines.

Elsewhere (Roe, 2012) I have argued that this pattern occurs because of the very small number of researchers in parapsychology. We have our fair share of innovators, who thrive on developing or appropriating approaches and methods for the study of psi, and who demonstrate *proof of principle* by reporting significant effects using them. We also have “early adopters” who take up these new approaches enthusiastically and produce the first wave of independent replications. But the innovators quickly lose interest in simple confirmations and move on to develop yet more methods and approaches, and are swiftly followed by the early adopters. It is highly likely that this pattern is common to many disciplines, but with their greater numbers these other research areas can call on able technicians to conduct more modest replication extensions that fill in the details. With many fewer technicians, parapsychology risks abandoning approaches that are far from exhausted, missing out on the insights they can still provide. For example, very few researchers are conducting dream ESP or ganzfeld research despite this producing effect sizes that compare very favourably with approaches that are currently in vogue (Storm, Tressoldi, & Di Risio, 2010). Relatively little process work has been conducted using the dream ESP paradigm (Roe, 2016d), but it seems obvious to

me that we can learn more about process by remaining faithful to a method that has proven relatively reliable rather than pinning our hopes on an untested alternative.

Although I must concur when Schouten ultimately characterises parapsychology as a collecting science, I think there is some room for optimism. There are broader patterns that describe a narrative arc stretching from Honorton’s (1977) crucial insight that the association between the occurrence of psi and various altered states of conscious (such as hypnosis and meditation) is best understood in terms not of causing psi to occur but of making already-occurring psi more available to conscious awareness through dream ESP and ganzfeld work that includes measures of individuals’ ability to access such information (such as transliminality), through approaches that operationalise psi as an unconscious process both in terms of moderating behaviour (Bem, Tressoldi, Rabeyron, & Duggan, 2016; Carpenter, 2012) or being evident in nonconscious physiological responses (Mossbridge, Tressoldi, & Utts, 2012).

Conclusion

Schouten (1993) concluded quite optimistically that, given available resources, progress is at least comparable with that found in psychology, but because of the social-organisational factors we have discussed here (rather than some inherent property of

the phenomena) parapsychology “will remain a small research field with little resources and hence our possibilities for improvement will remain largely dependent on progress in other fields of science” (p 319). After nearly a quarter of a century (and despite the substantial boost of investment from the Bial Foundation) that still remains the case. There have been notable areas of progress, particularly in the foothold that has been gained into academia in the UK, the recognition that superficially weak or inconsistent effects are meta-analytically replicable in a predictable manner, and the remarkable success of new approaches that tap into psi more indirectly through behavioural or physiological markers. Although it may be premature to regard these as indicators of progress per se, they do instil confidence that progress is possible.

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Gerd H. Hövelmann

Any regrets or other things you would like to add?

Of course, I have regrets after more than 40 years in parapsychology and a number of other scientific fields. Any different answer would seem to suggest that I always made the right decisions and was spared from major errors, mistakes, and blunders. In fact, I have had a fair share of all these shortcomings, but except for one (on an inter-personal level, which does not require and much less deserve publicity) none of them have been embarrassing. Apart from (and including) that, I do not have any serious regrets about things I have done, things that would deserve to be preserved for posterity. My only major regret is related to things I failed to do or failed to complete. I always had more interests, more ideas, more plans, and more sketched-out projects

(often in considerable detail) than would possibly fit into one life-time. For instance, I never found as much time as I would have liked to actively spend on archaeology, although I have been a member of archaeological societies and regularly read the professional literature and subscribed to a number of journals in that field.

On balance, then, and in lieu of finally answering this fourth question, please allow me to borrow the words of American poet Robert Frost (1874–1963), specifically the five concluding lines of his poem “The road not taken.” This prominent piece of American poetry expresses my basic thoughts on this final issue much clearer than I ever could:

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I –
I took the one less travelled by,
And that has made all the difference.
Frost, 1916/1969



Gerd H. Hövelmann

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Frost, R. L. (1969). The road not taken. In *Promises to keep: Poems*. New York: Henry Holt. (Originally published 1916)

The Role of Fraud in the Development of Parapsychology

Chris A. Roe (2016) recently reminded us in *Mindfield* about the issue of fraud in parapsychology. His comments inspired me to briefly discuss the issue from another perspective. Discussions of fraud by parapsychologists generally consist of defenses or accusations about specific issues. Such emphasis is understandable because workers in the field are concerned mainly with the existence of the phenomena and their implications, so fraud is a threat to the field's database, and to the significance the phenomena entail to those involved in the research enterprise. However, there is another way to see fraud, or more precisely, its role in the development of parapsychology.

Like various practices and beliefs, the issue of fraud has been an agent of influence in the development of parapsychology in various ways. One of them has been the production of skepticism

about the reality of the phenomena. Physical phenomena are a case in point, and materializations a specific one. Over the years many mediums have been found to fake materializations, as seen with one of the Bangs sisters, who was discovered using a mask to look like a materialized figure in the séance room (Anonymous, 1888). Many others were exposed in one way or another, as was medium Charles Eldred, who was hiding paraphernalia in a secret compartment of a chair to simulate materializations (Wallace, 1906).

As was to be expected exposures like these affected psychical research. Although some communities were more open than others, exposures not only created suspicions about materializations, but branded the more general area as false or too difficult to investigate. Although the topic was by no means abandoned in psychical research, as seen in the later work of individuals such as Albert von



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Schrenck-Notzing (1920), in some circles it never had the same status as mental phenomena.

Lessons have been learned via other cases. Several reports give us much information about the length some individuals will go to to deceive others. This includes acting skills to defraud in the laboratory (Delanoy, 1987). Sidgwick has also pointed out that there are cases in which fraud is committed with no specific purpose, except

perhaps “the pleasure of exciting the wonder of his deceived friends, and the pleasure of laughing in his sleeve at their credulity” (Sidgwick, 1894, p. 278).

In addition, and as pointed out by Beloff (1994), the issue of fraud affected modern parapsychologists' interest in gifted individuals. Perhaps it was felt that professional psychics and mediums were more motivated than unselected study participants to commit fraud. Consequently most modern published studies have been tests of college students and other volunteers not particularly psychic. If this impression is correct, and certainly there are other factors involved, the preoccupation with fraud, has been an important influence shaping research practice.

Fraud was an important factor in the development of the Society for Psychical Research. As shown by Gauld (1968) the discussions about fraud regarding mediums Eusapia Palladino and William Eglinton affected the course of the Society and produced many polarized views. This led to much more interest in mental phenomena than on physical and it affected the inner dynamics of the SPR due, to a great extent, to controversies about the very existence of the phenomena.

An important SPR user of the concept of fraud to define the field was Frank Podmore, as seen in his

views about physical mediumship and poltergeists (Podmore, 1897). In Podmore's view fraud was a device to separate the wheat from the chaff, and thus define psychical research in terms of mental phenomena. “Whilst there is little room,” he wrote, “to doubt that the great majority—at any rate—of the so-called physical manifestations were due to deliberate and preconcerted fraud, such phenomena as trance-speaking, automatic writing, and the visions seen at seances, were probably in many cases the genuine outcome of states more or less abnormal” (Podmore, 1897, p. 31).

It is also interesting to notice that the issue of fraud has affected the way histories are organized and conceived. Comparing *Modern Spiritualism* (Podmore, 1902) to *The History of Spiritualism* (Doyle, 1926), it is evident that Podmore put great emphasis on fraudulent accusations and exposures, particularly of mediums, while Doyle (Figure 1) underemphasized the topic and defended specific cases from accusations. To some extent one is an example of a history of blunders and suspicion, while the other is a different, more positive, and perhaps rosier history. Such contrasts have come to more recent times, as seen in the views of Inglis (1992) and Brandon (1983).



Figure 1: Arthur Conan Doyle

The presence, or threat, of fraud, has also influenced parapsychology in other ways. One of them is the various ways devised to control for the problem, which has contributed to methodology. In terms of physical mediumship this includes new ways to control mediums, such as Cromwell Varley's electrical control with Florence Cook (Varley, 1874), and the detailed reporting of phenomena and various events with Eusapia Palladino (Feilding, Baggally, & Carrington, 1909).

There has also been much concern for fraud in modern experimental work (e.g., Morris, 1986). Over the years many have conducted work with extra precautions in the detailed recording of laboratory work, as seen in Pratt et al.'s (1940) magnum opus

Extrasensory Perception After Sixty Years, and in more recent discussions (e.g., Schmidt, Morris, & Rudolph, 1986). The shadow of fraud was one of the factors leading to the development of automated security measures for ESP testing in the ganzfeld (Dalton, Morris, Delanoy, Radin, Taylor, & Wiseman, 1996).

Finally, the existence of fraud led to the development of an influential explanation, that of unconscious fraud. Perhaps the most influential medium in this regard was Eusapia Palladino. In an article about her fraudulent performances Julian Ochorowicz (1896) argued that the medium's seemingly suspicious movements may be accounted for as "*motor representations that rule in a given moment the medium's imagination*" (p. 100, italics in the original). In his view dissociative processes took place in the medium involving automatic centers of her nervous system, as well as somnambulistic states or suggestions, and the "dynamism" of her limbs. The last stage of this process involved fraud. This was when she was not conscious of the sensibility and position of her arms and legs, and was unable to distinguish real telekinesis from the action of her limbs. Furthermore, suggestions from the mediumistic circle, such as about ideas of fraud, were believed to influence the process. Such ideas

were influential for years, especially in Europe.

Like other general and specific concepts -among them nonphys- icality- the idea of fraud has had an important impact on the development of parapsychology. This impact has gone far beyond an embarrassing problem limiting our ability to do scientific research.

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Expanding Psi Research: Toward Wider, Wiser, and More Humane Inquiry

[part 2]

The Other Side:
Complementary
Approaches of a
Parapsychology of
Wisdom (Parapsy-
chosophia)

The term *parapsycho-*
sophia, to indicate a
philosophy of wisdom,
as a complement to a
philosophy of knowledge, within
parapsychology originally was
suggested by Tony Lawrence
(personal communication, June
19, 1995). I have included the
anecdotes of eight encounters in
order to indicate that the privi-
leged assumptions and approach-
es are not abstract possibilities,
straw persons, or dead horses.
These are specific assumptions

and ways of operating that are
alive and well—indeed, domi-
nant—in the worlds of science
in general and parapsychology in
particular. My intention, in this
chapter, is to urge us to examine
the other side of each of these
eight approaches. By allowing
our work to be guided by these
eight assumptions, and by having
our work continue to cluster and
accumulate only at one end of
each of eight continua or spectra,
we are appreciating and attempt-
ing to apprehend only half of
what there is to learn and know.
By extending our approaches—by
turning the eight assumptions on
their heads—I feel we can expand
and enrich our discipline. In doing
this, we can continue to do what
we have been doing; there is no



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need to abandon any of our famil-
iar approaches. However, we can
add complementary approaches
that can greatly increase our
yield of knowledge as well as the
meaningfulness and usefulness
of our findings both to ourselves
and to others. As guides for
understanding what might be
possible, it is helpful to examine

*Others have
advocated the
study of subjective
experiences
themselves.*

the other side of each of the eight approaches just mentioned.

*Including the
Subjective*

We can continue to use our polygraph squiggles, the readings of our equipment, the outputs of our random event generators, our behavioral indices, and the statistical patterns of scores on our standardized assessments and questionnaires. However, we can add intentions to explore the subjective sides of the various experiences we explore. We can elicit subjective, phenomenological reports from our participants and from ourselves, as researchers. We can solicit rich and deep descriptions of inner landscapes in attempts to learn the features of these territories. We can expect that some of these features will be common to many participants, whereas others may be unique. Spontaneous case reports already contain some of these subjective features. We can find more by asking for more—either in our laboratories or in our consulting rooms. Perhaps the richest vein already waits within

each of us, as investigators. By recalling, attending to, and articulating our own psi experiences, we can learn much about them—from the inside, in an *emic* manner. We can present and report on what we have learned. We can even use more subjective modes of knowing and of working with knowledge in order to better understand and, perhaps, better express what we are learning. These various subjective reports need not be presented merely as secondary forms of data or used only to suggest leads for subsequent hypotheses or later objective tests, or to round out an investigation, or to provide anecdotal flavoring to presentations of statistical findings. In some investigations, it will be appropriate to lead with the subjective materials and to bring in objective concomitants as supports for these subjective aspects or not even bring them in at all. My suspicion is that when we invite more subjective material into our investigators, more meaningful materials will enter as well—experiences with greater profundity, greater interest, and greater impact and relevance to our research participants, to ourselves, to the field, and to the general public.

We can ask our research participants to explore certain forms of psi in various states of consciousness and to report their observations. We, as investigators, can do the same—listening to, working with, and attempting to express our find-

ings in various states of consciousness, states other than one of alert, analytical wakefulness.

Others have advocated the study of subjective experiences themselves. The experiences have been given various names—anecdotal reports, spontaneous accounts (e.g., L. Rhine, 1981), case studies (Alvarado, 1996), peak experiences (Maslow, 1964), flow experiences (Csikszentmihalyi, 1990), Minerva experiences (Otto, 1967), preternatural experiences (Nelson, 1990), significant experiences (Skolimowski, 1994), transformative experiences (Kason, 1996), exceptional human experiences (White, 1994, 1997), religious and transcendent experiences (Maxwell & Tschudin, 1990), and the common experience (Cohen & Phipps, 1992), to name but a few. It would be refreshing and informative to bring all of these into the fold of acceptable raw materials for our investigations. We have already admitted some of them—for example, dreams, lucid dreams, out-of-body experiences, past-life experiences. Usually, such experiences have been admitted only when they promise to contain psi-evidential aspects. We can, however, be more open and more gracious in our invitations.

If we are to study a greater range of experiences, appropriately and respectfully, it will be necessary for us to expand our range of research approaches, as well. We have pre-

sented several such new approaches in books on research methods (Anderson & Braud, 2011; Braud & Anderson, 1998), and Hart, Nelson, and Puhakka (2000) have presented related, new, epistemological extensions.

Including the Idiographic

By emphasizing only those truths that are general or consistently replicable, we exclude truths that may be particular and not always easily reproduced. A nomothetic science that seeks to discover universal laws of the world at large is relatively uninterested in learning the laws (involving the relevant variables and their patterned interactions) of individual lives. This nomothetic/idiographic dance has been going on for years in psychology and in the human sciences in general. Articulated early and clearly by J. S. Mill (1843/1953), Windelband (1894/1904), and Dilthey (1900/1976), it resurfaced in better-known form in Meehl (1954)—as *actuarial* versus *clinical* predictions—and in Allport (1962)—as the *general or dimensional* versus the *unique or morphogenic*. Parapsychology has inherited a variation of the dance in its differing emphases upon generally replicable findings versus individual, anecdotal accounts. The different constituencies, meanings, and motivations surrounding the two types of

knowledge are clearly conveyed by Allport (1962). In commenting on the surprisingly accurate actuarial or statistical predictions of insurance companies, he states,

The chances of a hypothetical average man for survival or death are all the insurance business wants to know. Whether Bill himself will be one of the fatal cases it cannot tell—and that is what Bill wants to know. (Allport, 1962, p. 413)

Perhaps working with the individual case—whether of a person or of a psychic experience or event—will give us the best and most relevant and useful knowledge of that individual case. Such particularized knowledge about unusual experiences is what the individuals having such experiences hope to learn from being in and reading about our studies. If accounts of varieties of experiences—and how the persons having such experiences worked with, understood, and dealt with them—are presented, then other persons can search within such rich descriptive samplings in order to find the most similar and most relevant cases from which to learn more. General tendencies, means, and nomothetic knowledge may not provide the kinds of useful information that are often sought.

Many hold that an understanding even of general principles can emerge from a deep study of an individual case—the universal emerges from the par-

ticular. The value of studying individual cases is well-known in psychology. What are now recognized as universal laws of memory, learning, and psychological dynamics emerged from Ebbinghaus' self-studies of his own verbal learning, memory and forgetting; Luria's studies of his single mnemonist; Pavlov's and Skinner's studies of their dogs and pigeons; and Freud's and Watson's studies of their individual clinical cases. But, even if general principles or laws do not emerge, individual studies can contribute to self-understanding, or even to an *etic* (from the outside) understanding of particular incidents, in ways that might not be matched by the tools of a more nomothetic approach.

As parapsychologists, we can attempt to satisfy the demands of the field as a whole—in terms of increasing its knowledge base. Simultaneously, through emphasizing highly meaningful subjective experiences, and their possible life-impacts, in individuals—including ourselves—we can help satisfy the more personal, clinical, and self-transformational motivations of those who participate in our projects. This work can help serve the understanding and self-development of research participants and, hence, add humaneness and wisdom to what, otherwise, would remain only knowledge.

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Including Naturalistic and Spontaneous Events

“To understand the spontaneous we need to study the spontaneous. There can be no substitute” (Alvarado, 1996, p. 15). Our laboratory experiments, and our studies of responses to structured, standardized questionnaires and assessments, will continue to yield useful information about those circumscribed situations and aspects. However, generalizing or extrapolating beyond these limited contexts to larger areas of lived experiences is not always productive and is always risky. Therefore, we can supplement these structured tools and methods—in which we, as investigators, are in control of things—with approaches in which we observe and learn about naturally and spontaneously occurring events that happen in contexts in which we no longer are in control. We can return to anecdotal and spontaneous observa-

tions in order to learn more about the circumstances under which psi and other exceptional human experiences naturally occur. Our aim, here, need no longer be merely proof-oriented, but knowledge or wisdom-oriented. In doing this, we can search more deeply into what observers and the experiencers themselves may have to tell us—not only about the experiences and their circumstances, but also about the meanings such experiences hold or suggest, and about the interpretations and possible life-impacts of the experiences. We investigators can become more attentive to our own experiences and become active and useful participants in our own ongoing, naturalistic studies. There are dangers in strategies of participant observation—ways in which we can be fooled or deluded by others or ourselves. However, there are dangers of being misguided in laboratory approaches, too—primarily in terms of unnecessarily limiting or molding what is being studied to fit preestablished theories, hypotheses, or measurement conveniences. Perhaps the payoffs of more naturalistic approaches can more than balance their intrinsic risks, ambiguities, and uncertainties.

Useful treatments of issues surrounding strengths and weaknesses of naturalistic and more spontaneous approaches can be found in Lincoln and Guba (1985). Within our own discipline, Alvarado (1996), McClenon (1991a, 1991b),

and White (1992, 1994) have reminded us of some of the ignored treasures of these approaches. It is edifying to recall how naturalistic observations of ethnologists and anthropologists expanded and corrected the more limited understandings of animal and human behavior that had emerged from laboratory studies or from observations within limited cultural containers. Similar expansions and corrections could be expected within our own discipline.

To honor these expansions fully, we need not restrict our search to observations by natural or human scientists alone. We can also seek to find what others have observed and expressed through media of anecdotes, oral histories, narratives, autobiographies, novels, poetry, and forms of creative expression. Ambiguities and potential delusions lurk within these latter sources, but so do stores of rich and valid observations. Perhaps the potential gains are worth the risks. In our laboratories and in our structured designs and measuring instruments, there is safety, but there also is a cost.

The most useful investigator, because the most sensitive observer, is always he whose eager interest in one side of the question is balanced by an equally keen nervousness lest he become deceived. Science has organized this nervousness into a regular technique, her so-called method of verification; and she has fallen so deeply in love with the

method that one may even say that she has ceased to care for truth by itself at all. (William James, cited in Taylor, 1987, p. 313)

Deep Description and Other Forms of Explanation

We often hear that science does not settle for mere description but seeks explanation instead. The preferred explanations are of a particular kind—reductionistic explanations in terms of upward causations by underlying processes occurring at levels of biology, chemistry, and physics. More recently, we are being reminded of complementary processes of emergence and of downward causation by psychological, sociological, and cultural processes (e.g., Sperry, 1994). There exists, still, a distrust of mere description—as though events or experiences on their own are insufficient, but somehow become more useful or important by being connected with other events—preferably events at other types of levels. It has always seemed to me that such explanations are simply other descriptions, often descriptions of events at other levels. Explanation may be, simply, a description that satisfies. As investigators, we differ in temperament, and these differences may lead us to seek our satisfying descriptions—our descriptive

explanations or explanatory descriptions—in different places.

By working with rich and deep descriptions of psychic or other exceptional human experiences, we can increase the likelihood of explanatory satisfactions at the level of the experiences themselves. It is true that descriptions can be *mere*—they can be very incomplete and superficial. But, by making greater use of qualitative research designs, we can expand the descriptions of our subject matter so that they are sufficiently *thick* to be able to stand alone and not need additional explanations from outside—from other levels—in order to be interesting and understandable. In-depth, semi-structured interviews can provide rich materials that can allow us to discern patterns among experiences, components of experiences, precursors and concomitants of experiences, and consequences of experiences. Such an approach brings with it additional benefits:

1. It could allow research participants to discuss the rich and important experiences that occur in their everyday lives. This increases the likelihood that *meaningful* experiences will become the subjects of inquiry. This, in turn, guarantees that what we learn and what we have to say to our research participants will have greater salience and greater applicability in their lives.

2. Rich descriptions—those having great breadth and great

depth—can provide experiential maps, detailed topographies of particular kinds of experiences. These maps, each of one of a variety of psychic or other exceptional experiences, can give us understandings of the big pictures of these experiences—their contexts, natures, modulating variables, rewards, and dangers. We can present these maps—these *varieties of exceptional experiences*—to our research participants and to others so that persons may have better understandings of particular types of experiences and their likely concomitants—likely paths, obstacles, and shortcuts to be encountered in traversing particular experiential terrains. Knowledge of these paths and their signposts and other reference points can provide feelings of familiarity and safety to persons who find they are traveling similar paths, and can give them increased confidence about what later parts of the paths may be like. This can allow a more mindful walking of particular paths and could help persons decide which paths, if any, seem most appropriate for particular purposes at particular stages of life.

3. The richer, and more complete, the solicited qualitative experiential descriptions, the greater the likelihood that one may be able to encounter more pervasive principles and be able to discern the general in the particular. In extensive and intensive qualitative material from an

In our own work, we (we parapsychologists) have learned the power of intentions in helping us focus upon particular sources of knowledge for particular purposes.

individual, one is more likely to observe the paradoxical (*enantiodromic*) conversion of one process into its opposite—the personal becomes the universal. In the section of the holograph that is one's sample, one can discern the nature of the whole; but only if that section is sufficiently present and complete can one know the whole with the requisite acuity.

Both Applications and Appreciations

Through judicious choices of subject matter and approach, we can maximize the likelihood that our research can contribute both knowledge and wisdom. Any well-done research project can increase knowledge. If we study forms of psi with greater meaning and relevance to our particular research participants, however, the outcomes of our investigations can enhance the participants' lives through acquisition of *useful* knowledge and potential immedi-

ate *application* of what they learn in our studies.

In our own work, we (we parapsychologists) have learned the power of *intentions* in helping us focus upon particular sources of knowledge for particular purposes (e.g., in specifying unique targets in remote viewing) and even in influencing animate and inanimate aspects of nature (in our psychokinesis studies). In the very conduct of our research, we can practice what we have learned: We can set, and perhaps even ritualize, particular and strong intentions that in our investigations we will know what to study, and study, understand, and express what we learn in ways that will be most *useful* to ourselves, our participants, our field, and society as a whole. We can use psi—and what we have learning about facilitating it—in our studies of psi. Such intentions can be established in investigators, in investigative teams, and in the research participants themselves. Such procedures could enhance the likely applicability of whatever we might find.

We can increase potential applicability further by investigating forms of psi that are more likely to have possible applications in our participants' lived experience. As examples, we might study forms of intentional healing, forms of intuition that may play useful roles in decisional processes, or the possible functions of synchronicities, rather than

studying forms of psi that persons are not likely to evidence in their daily pursuits—e.g., psychically accessing information that could be accessed better through their regular senses, or influencing specialized equipment that they are unlikely to encounter.

A wonderful way of increasing the applicability of our work would be to design studies in which our purpose is to help persons use and understand their own psychic abilities and experiences; as investigators, we could learn about the psi process in a natural, spontaneous way as we do this practical work. This could involve engaging in clinical, counseling, educational, and spiritual guidance activities with our research participants—either individually or in groups. This approach would guarantee that we address meaningful forms of psi and that we do our work in ways that will be maximally useful to ourselves and to our participants. This would be a form of what is known as *action research*. The very subject studied and the way it would be studied would assure the significance (practical, not statistical) of the work.

We could do very straightforward studies of the utility and applicability of psi and other exceptional experiences, similar to work reported by Kennedy and Kanthamani (1995a, 1995b) and by Kennedy, Kanthamani, and Palmer (1994) on physical and psychological health and well-being accompaniments of

psi experiences, or Milton's (1992) study of real-life impacts of psi experiences. An even more straightforward study could be done. A survey could be administered to a large number and wide range of participants in which they could be asked, quite simply and directly, about whether and how actual psi experiences have had impacts in their lives in the past and what might be the likely impacts, applications, and implications of future, hypothetical psi experiences. Tart (1994) and Irwin (1985) have already done similar survey studies in connection with possible negative consequences of psi (fear of psi). The suggested plan would extend this approach to a much greater range of potential positive and negative real-life consequences of real or imagined psi experiences. The results of such surveys could suggest further research that would examine more carefully, and in more detail, any applications or implications that the initial surveys uncover.

Focusing more on potential practical applications of our work—in the ways mentioned above, as well as in other ways—could allow our work to become more interesting and meaningful to our research participants and to the public at large. This could serve as a helpful corrective in a field that overemphasizes proof, explanation, prediction, and control. However, to privilege only work with real or potential

applicability or usefulness would, in itself, be an unwise bias. Such an approach would undervalue the *appreciative* aspects of our work. Psychic events and experiences could be studied—in the laboratory and in everyday life contexts—simply to observe them, honor them, and appreciate their inherent qualities, in the service of interest, curiosity, and wonder—as one would witness and admire beautiful butterflies, hummingbirds, sunsets, or lightning flashes, or outstanding human feats or accomplishments, or noble or compassionate actions.

Involved Investigator Stance

Elsewhere (Braud, 1994a, b), I have urged that we involve ourselves more fully in our research. We can be attentive to our own psi experiences and reflect on the circumstances that surround them. In this way, we can become walking laboratories in which our subject matter would be ever close at hand. We could study ourselves and learn about phenomena of interest from the inside, using an involved and participatory stance, rather than the usual distancing one. Because we can observe ourselves at so many levels, we can be privy to much more information, surrounding paranormal and other events, than would be available to the objective outside observer.

This greater depth and fullness of knowledge could provide great insights into what we study. Further, by developing, through disciplined practice, a *witness self*—an objective deployment of attention, discernment, greater intelligence and wisdom, a keener rationality, as well as appropriate a-rationality—we could minimize many of the biases and distortions that could accompany self-observations.

At the very least, we can try out, on ourselves, whatever procedures we employ with our research participants. We can participate in our own experiments, take our own assessments, complete our own surveys—in other words, involve ourselves as fully as possible in our research projects. This way, we can learn about our subject matter from within as well as from without. Several psi researchers already have been doing this for years, as a matter of course.

Taking this a step further, we can relate more warmly, fully, and heartfully with our research participants. We can attempt to learn more about them as persons, rather than focusing only upon limited talents they might display during time-limited interactions. We can disclose to them some of our own personal experiences that may be related to the topic at hand. As the usual boundaries between investigator and research participant dissolve,

If researcher intentions are indeed efficacious, this leads to the interesting question of whether we are discovering or creating the various effects we find in our studies.

I suspect there will be an increase in yield of psychic and other exceptional human experiences.

Choosing meaningful topics—likely to be of greater interest and significance to both investigator and participant—may automatically encourage greater involvement in all research personnel. We may lose some objectivity and experience increased ambiguity of interpretation, in some respects, but, in a complementary way, we may gain greater acquaintance with, and richer understanding of, our subject matter by deliberately choosing a more involved stance toward what we are studying.

In increasing involvement in our studies, we can work more explicitly and intensively with *intention*. Our findings point to the major role of intention in all forms of psi functioning. The role of intention is most obvious in psychokinesis and healing-analog studies in which the aim is to influence particular target systems in particu-

lar ways. However, intention also plays a critical role in all receptive psi processes (e.g., remote viewing and other forms of telepathy or clairvoyance) in helping determine which particular target events are psychically accessed. Intention—in the form of predisposition or need—probably also plays an important role in cases of spontaneous psi and in forms of psi-mediated instrumental response and conformance behavior. If all of this is true, it would seem useful for us, as investigators, to maximize, purify, and make as coherent as possible, our own intentions in conducting our research. Intentions could be set, deliberately, at the beginning of each research project; this could be done by the researcher, the research team, and by the research participants. These intentions could even be formalized through pre-experimental rituals. The nature and quality of intention could be studied formally as an independent variable in research projects, in order to assess possible contributions of intention to study outcomes. This is an alternative way of formulating experimenter influence or experimenter effect, in which the latter becomes an ally in the research effort, rather than a confound to be eliminated.

In our own research projects, we customarily set intentions in terms of all major components of the research. We frame full intentions that we design meaning-

ful projects, that the appropriate participants find their ways into the study, that participants and investigators access, understand, and express the most useful knowledge about the subject matter in the most efficient and useful ways, and that the investigators, the research participants, the intended audiences of our research reports, the field as a whole, and society as a whole benefit from the project, the findings, and the eventual research reports. Such intentions are firmly set, then released as gentle wishes that may continue to act throughout the course of a research investigation. In this manner, we involve ourselves—at psychic levels, as well as at other levels—in our own research projects. It is tempting to speculate whether differences in intention and in the deployment of intention and attention might be important bases for the ubiquitous experimenter effects we witness in our field.

If researcher intentions are indeed efficacious, this leads to the interesting question of whether we are discovering or creating the various effects we find in our studies. It is likely that we are doing both. It is also likely that ambiguity will remain, for some time, regarding which findings are discovered and which are created via psi-mediated and other experimenter influences. Further, the one may disguise itself as the other. In this connection, Nehamas (1985, p. 59) and Sass (1992, p.

172) make the interesting suggestion—which they attribute to Nietzsche—that it may be necessary to *believe* one is discovering a truth in order to make the effort necessary to create that “truth.”

The Nonevident and the Nonevi- dential

Elsewhere (Braud, 1982), I suggested that by studying only the ways in which psi is redundant with sensory and motor functioning—i.e., how it can simulate sensory awareness in receptive psi studies or simulate motor functioning in psychokinesis studies—we may be missing opportunities to learn about the more unique forms of knowing, doing, and being that may be possible through psi. Since we have well-developed sensory systems that inform us of the immediately evident sensory world, and well-developed motor systems that help us influence that world, perhaps psi is better adapted to provide us with less obvious form of knowledge about ourselves, others, and the world. We could consider devising research projects that could explore psi’s role in providing knowledge of the nonevident—this could be the domain for which psi is most adapted.

We can use our conventional senses readily to discern the formal properties of things and events around us—their shapes, sizes, colors, sounds, textures.

These are the qualities we ask psi to apprehend in our typical experiments and even in our spontaneous case research. This is understandable, for these physical qualities are easy to measure, and it is easy to assess the presence or absence of accuracy in their description. However, psi may be more adapted for helping us discern more subtle, latent, or tacit qualities of things, events, or persons. There is space, in the next few paragraphs, only to mention several of these potential avenues of exploration; each one of these could be developed into a rich area of inquiry for psi researchers.

Psi might allow us to know thoughts, feelings, predispositions, or tendencies that are not being overtly expressed by ourselves or by others. It might allow us to know past or future “histories” of events or persons. It might allow us to discern relationships or associations of which persons, events, or things are part. It might help us discern hidden causes, latent effects, potentials, probabilities, likely and unlikely accompaniments, facilitating or interfering conditions, or various likely or unlikely consequences of events or decisions. It might allow us to know the inner conditions of others—emotional conditions, states of consciousness, stages or stations of development, complex bodily conditions associated with health or illness or immunity or susceptibility to disease or to growth.

Psi may allow us to know the nearness or distance between things, persons, or events in dimensions or qualities of *psychic space* of which we are currently unaware. Exploring more deeply what, at first, may appear as “misses” in psi experiments could alert us to commonalities in such reports or response—commonalities that may have nothing to do with the sensorily obvious qualities of a given target event, but may reflect a nonevident target characteristic that could be accessible to psi. It is true that some such common reactions could reflect “response biases”; however, some response biases may reflect coherent reactions that may be tied to specific, but nonevident, target qualities. Through psi, we may be able to more directly discern forms of subtle energy or the qualities, activities, or directions of such energies.

Psi may best be able to detect itself—to allow us to know whether a given person is presently engaging in psychic activity. If this is so, this could help us learn about likely psi-sources in ambiguous experimental or naturally-occurring situations. Psi may be able to offer protection against unwanted psychic intrusions. Psi may provide helpful indicators of archetypal presences or of the presence or reflection of oneness, truth, goodness, or beauty. It might provide indications through which wisdom might be known more directly. It

We can use our conventional senses readily to discern the formal properties of things and events around us—their shapes, sizes, colors, sounds, textures.

might provide clues regarding safety or danger. It could provide indications of needs, deficiencies, excesses, balances, or imbalances. Psychic information about any of the foregoing, as well as indicators of the reliability or consensus of such information, could be explored through the design of creative new research protocols. Many of these potential functions of psi could be of greater usefulness to research participants—providing additional discernment tools for use in everyday life—than psi's ability to describe, redundantly, events that are readily accessible through our senses.

Psi research, understandably, has emphasized the evidential aspects of the psi process. In doing so, however, it has virtually ignored other factors, except insofar as such factors may impact evidentiality. We could expand our inquiries to include other patterns that we might find in our laboratory studies that do not relate directly to the specified

target events. Similarly, we can search for patterns in our research participants themselves—in both laboratory and more naturalistic studies—that could provide generalizations about matters other than their accuracy—as conventionally conceived—in directing psi. Such research could yield exciting findings about the psychology of psi experiencers—information about how they might use, interpret, attribute meaning, or experience impacts of psi and related activities in their everyday lives, and how psi might contribute to their worldviews. These nonevidential or nonveridical investigations are just the kinds of studies that are likely to be co-opted by researchers in other fields, and they may provide rich veins that we, as psi researchers, could mine ourselves, were we not to downplay their potentials because, presently, we can see no tie-ins of such studies with evidential questions. Psychical research, in the past, has lost several areas of inquiry to related disciplines—e.g., the subliminal mind, dissociative processes, mesmerism and hypnosis, many topics associated with dreaming, out-of-body experiences, near-death-experiences, other unusual states of consciousness, spiritual emergence and emergencies. The same thing may happen with respect to more aspects of the topics just mentioned, as well as additional topics in areas such as sponta-

neous cases, exceptional human experiences, unusual instances of healing, intuitive decisional techniques, subtle energies, the psychology of channeling, etc., if such phenomena are dismissed because they do not have sufficiently unambiguous evidential or veridical yields.

Democratizing Our Work

There are several ways in which we can democratize our research endeavors and thereby make them more appealing and more useful to the general public. Each of these could help de-emphasize authoritarian and hierarchical structures in our field and in general. It will be noted that each of the following flies in the face of increasing specialization and professionalization of a field.

§ We can develop some research approaches that make use of materials, equipment, and procedures that are readily available to many individuals and do not require access to specialized or high-tech devices.

§ We can design and carry out simple and inexpensive projects that do not depend upon high levels of internal or external funding.

§ We can welcome and value the contributions of an increasing range of investigators—professional scientists, yes, but also professionals who are not scientists and also persons who

are not professionals. In many fields, including ours, there is a generalized disdain for amateur investigators. However, amateurs (literally, those whose work is done in the service of love of the subject matter, rather than in the service of a professional commitment) can make -and have made- important contributions in diverse areas. The work of some amateurs is well-recognized and acknowledged. Amateur naturalists, amateur astronomers, and amateur radio operators have made interesting discoveries and have provided useful services. For decades, a major scientific periodical, *Scientific American*, included a department ("The Amateur Scientist") in each issue especially for amateurs. I feel there is an important place for good work by amateur psi researchers.

§ We can work not only with research participants who evidence good psi ability, but also with those who have had other exceptional human experiences; this would greatly broaden the base of our research and the range of what we can learn from our research projects.

§ We can publish our findings not only in our own technical journals -or the technical journals of other disciplines- but also in more popular formats, understandable and accessible to a greater range of the general public.

§ We can listen to new claims,

regardless of the credentials of the presenter, and we can be more open to comments and suggestions from all quarters-not only from the expected and usually consulted places. I recall the first Parapsychological Association convention I attended 43 years ago. In those days, special permissions and invitations were needed to attend. A bit later, persons wore different types of badges and only those with certain types of badges were allowed to make comments in the meeting room. Still later, I recall being stunned by the general refusal to even listen to some particular claims being made by someone attending parts of the meeting. And later still, I recall an uprising organized by research "subjects" who voiced their distress over how their needs and views were being discounted by the "researchers." Things have changed. Today, our badges, invitations, and distinctions are more subtle, but they are still present.

§ We can meet members of the general public on their own turf—with intentions to learn what we can directly from them and from their observations and thoughts about the role psi plays in their everyday lives, wherein psi may occur in its most dramatic and natural forms, and wherein psi may tell its most direct and most important stories.

An Inclusive Approach

The eight features of the parapsychology of knowledge, revealed in the eight anecdotes mentioned at the beginning of this paper, are not independent of each other. Rather, they can be considered interrelated symptoms of a knowledge syndrome that mutually support and synergistically amplify one another. Like the fingers of a hand, they are interconnected, and if a sufficient number of them move, the entire hand moves as well. The eight facets of the proposed parapsychology of wisdom also are interrelated, and these, too, could be viewed as mutually facilitating symptoms of another, contrary, syndrome—other fingers of another hand. It is tempting to portray these as combatants—as clashing, incommensurable paradigms—engaged in a war-like conflict, and to urge that we choose, in an either/or fashion, one or the other. But it also is possible to view these as complementary syndromes, in which each supplies what is lacking in the other and which, together, allow a more complete appreciation and realization of greater, more inclusive, possibilities. One may be ambidextrous—using one hand for certain purposes, the other hand to satisfy different aims. The challenge would lie in discerning which approach is more appropriate and effective for a given

The eight features of the parapsychology of knowledge, revealed in the eight anecdotes mentioned at the beginning of this paper, are not independent of each other.

purpose, and prioritizing these in a wise and useful way.

Each syndrome has its strengths and limitations, its gifts and its risks. A parapsychology that includes both could be more complete and balanced than one that overemphasizes one at the expense of the other. A new parapsychology that transcends but includes each of these syndromes could become increasingly effective—as both science and art. Such an expanded art/discipline could become a model for other sciences, arts, and humanities.

Viktor Frankl provided an interesting definition of wisdom: “Wisdom is knowledge plus: knowledge—and the knowledge of its own limits” (Frankl, 1975, p. 142). Perhaps, by recognizing the limits we have intentionally and unintentionally imposed upon ourselves and upon the approaches, methods, and considerations of our discipline, we can go beyond our *parapsychologia* of

accumulated knowledge and open ourselves, more, to a *parapsychosophia* of wisdom. Perhaps, by going beyond both of these, we can become wiser still.

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

This is the twenty-third part [and final by Gerd] of the regular *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various mainstream scientific fields. The selected references below now bring the total very closely to 1,500 different articles of fairly recent date from a variety of mostly peer-reviewed periodicals from the scientific mainstream.

As so often, useful bibliographic input and suggestions from our colleagues Renaud Evrard and Donald J. West are appreciated and gratefully acknowledged. Many items again were generously supplied by my Dutch colleague Maurice van Luijtelaar, who again is a co-author of this column [in addition to Friederike Schriever, who found, checked, and updated the list].

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