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Farewell  
William

1926

G. Roll

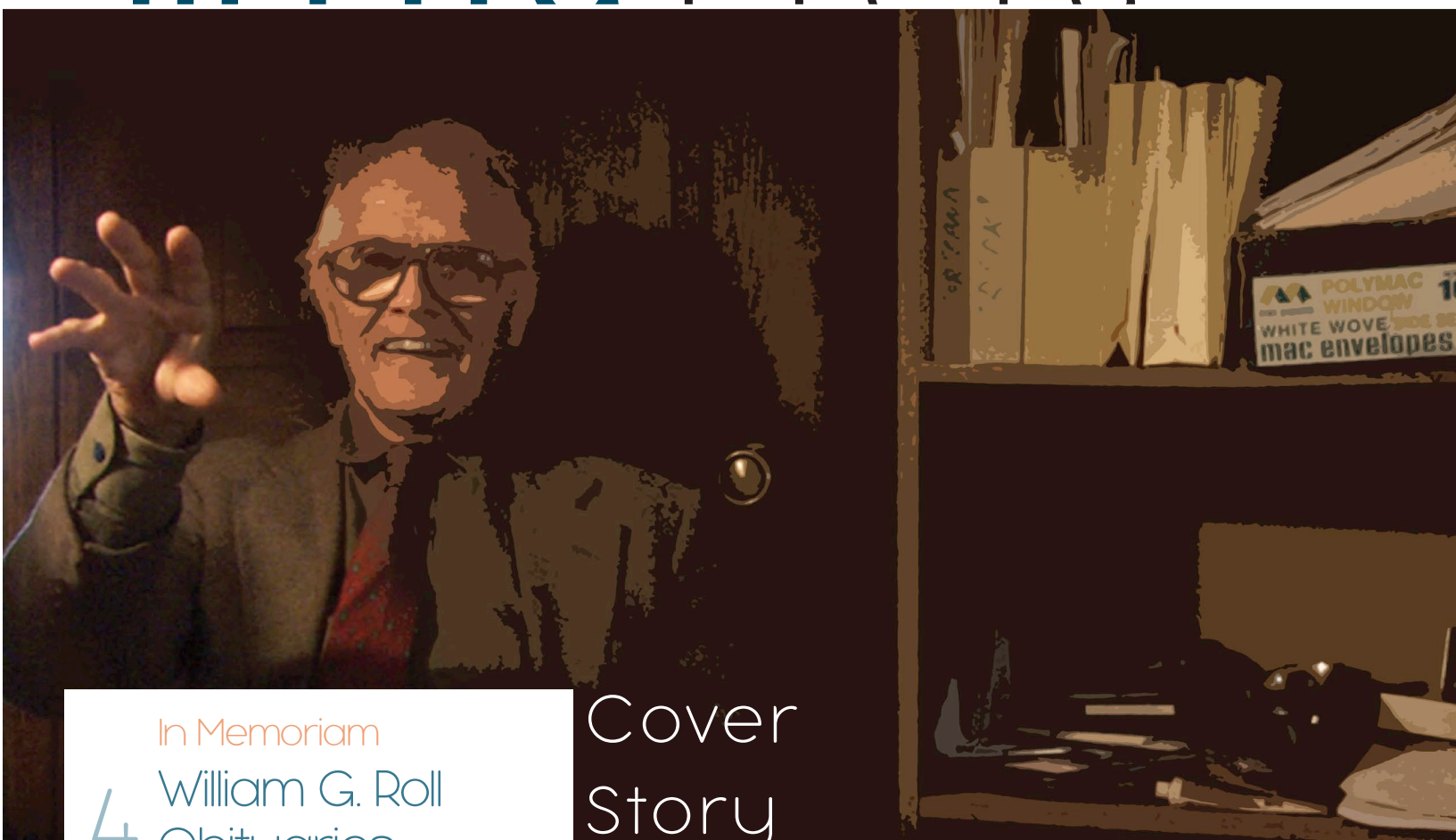
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## Obituaries

In Memoriam

# William G. Roll II

Parapsychology lost one of its giants when Bill Roll passed away on January 9, 2012, at age 85. William G. Roll II was born on July 3, 1926 in Bremen, Germany, to an American father and a Danish mother. Growing up in Denmark, he was part of the Danish resistance movement to the Nazis and helped Jews flee to Sweden. Following the war, he earned a BA degree at the University of California, Berkeley, in the US. He then moved to England, where he obtained his masters degree at Oxford University under the supervision of the noted philosopher H. H. Price, who himself wrote papers on parapsychology. In 1957, Bill and his wife Muriel moved back to the US, settling in Durham, NC, where he obtained a position at J. B. Rhine's Parapsychology Laboratory at Duke University. In 1961, he became head of the Durham-based Psychical Research Foundation (PRF), whose mission was to explore survival of death. It was during this period that he made the bulk of his parapsychological contributions. In 1986, he was appointed Professor of Psychology and Psychical

Research at West Georgia College in the US. His academic career culminated with the award of a Ph.D. in psychology from Lund University in Sweden in 1989.

Bill's interests in parapsychology were wide-ranging and he made important contributions in theory, spontaneous case research, and laboratory research. He is best known for his studies of poltergeists, and it is not an exaggeration to say that he was the leading poltergeist investigator of the 20<sup>th</sup> Century. To avoid the occult connotations of the term "poltergeist" as well as its implication that the source of the effects is necessarily discarnate ("poltergeist" means boisterous ghost in German), Bill relabeled the phenomena as "recurrent spontaneous psychokinesis" (RSPK). He indeed maintained that most if not all RSPK agents are living. Bill went out to many cities in the US to investigate promising RSPK cases. He had a standard protocol of carefully interviewing witnesses to the disturbances and putting himself in position to witness the phenomena first-hand, which he often did. In a case centered in a

*by JOHN PALMER,  
Rhine Research Center*

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warehouse in Miami, Florida, he discovered that particular objects at particular places tended to move repeatedly, which allowed him to focus his attention on these optimal locations. He was often accompanied by Duke clinical psychologist John Altrocchi, who gave psychological tests to the focal person(s). These tests led Bill to conclude that RSPK outbursts were often expressions of repressed or suppressed hostility toward other members of the family. When feasible, he would often conduct EEG examinations of the focal person or obtain medical records from a previous examination. These records led to the discovery that a disproportionate percentage of the focal persons had epileptic symptoms. Finally, Bill routinely obtained estimates of how far objects moved. This fed into theories, developed in collaboration with Duke engineering professor William Joines and Duke statistician Donald Burdick, of the physical



forces that might be involved in RSPK. The involvement of such forces did not imply that the cases were not paranormal, because psi was needed to recruit these forces to cause the movements. Bill's most prominent cases during this period were summarized in detail (following peer-reviewed journal publication) in his classic book titled simply *The Poltergeist* (Roll, 1976). His most recent and in many ways most intriguing and long-lasting investigation involved a teenage focal person named Tina Resch, to whom a whole book was devoted (Roll & Storey, 2004).

After leaving the PRF, Bill's attention shifted to the more common and readily available haunting cases, several of which were featured in episodes of the aptly named US television series *Unsolved Mysteries*. Even in these cases, Bill made no commitment to or even discussed the possibility that the sources were discarnate. To the contrary, in at least one case he attributed the experience of cold (temperature) spots in the house to the generation of electromagnetic energy created by seismic activity at an underground fault line near the property, through a mechanism called the Peltier effect (Roll, Sheehan, Persinger, & Glass, 1996). Apparitions were attributed in this and other cases to electromagnetic energy triggering activity in the brains of people who are especially sensitive to such stimulation.

Bill's more general theoretical contributions are best reflected in two important papers. He was elected President of the Parapsychological Association for 1964, and the first of these

papers was his Presidential Address, fortunately reproduced in the conference Proceedings (Roll, 1966b). The central concept in the theory is what Bill called the "psi field". These fields were thought to surround both people and objects and to interact with physical fields to produce the various types of psi phenomena.

“*Bill will be greatly missed in the parapsychological community both as a person and for his outstanding contributions to the scientific study of psi...*

Bill's theorizing continued along these general lines throughout his career but was never expressed in anything like the formality of the 1964 address. The theory guided his research to some degree, as best exemplified by an early series of experiments he conducted on a medium who claimed the ability to obtain information from "token objects" (Roll & Tart, 1965). The idea is that living persons leave psi fields or thought forms around objects they handle. This field remains after the person dies and can be read, so-to-speak, by the medium. Indeed, one has the impression from Bill's writings that it is only these thought forms that are likely to survive death, not an integrated conscious personality. That he was nonetheless open to the idea that personal consciousness could also survive death is implied by statements suggesting that we can learn

more about the characteristics of a deceased individual by studying the minds of the living (e.g., through out-of-body experiences – nowadays we might prefer near-death experiences) than by studying the ostensible minds of the departed (Roll, 1974). But even here, Bill took the Rhinean line, which sharply contrasted with the approach favored by traditional survival researchers. This lack of interest in testing survival in traditional ways (e.g., communication with spirits), not to mention his focus on thought forms as what survives, was especially frustrating to Ian Stevenson, the most prominent of the traditional American survival researchers during Bill's lifetime.

Bill's other major theoretical paper, published in a mainstream psychology journal, explored the relationship between ESP and memory (Roll, 1966a). The main point was that psi experiences are internal perceptions of memory traces. This notion of memory traces is anathema to most modern psychologists, who think of memory as a process rather than a "thing" such as a trace, but the link to Bill's earlier ideas about psi fields or thought forms is obvious. The paper served as a backdrop or jumping-off point for subsequent theorizing and empirical research by others on ESP and memory.

I would list as Bill's most important laboratory research his successful free-response tests with the psychic Sean Harribance (Roll, W., Morris, Damgaard, Klein, & Roll, M., 1973). These studies added Harribance to the all-too-short list of psychics who can be said to have successfully

demonstrated ESP under controlled conditions. Earlier, Bill had co-authored an important paper presenting statistical methods for analyzing the type of free-response ESP material often encountered in studies of mediumship (Roll & Burdick, 1969.)

What stands out most to me in Bill at a personal level was his subtle sense of humor. He was also an avid meditator and had a room for that purpose set up in his home. He even did some empirical research on meditation and psi, coining the term “Eno meditation” after a river near Durham.

To conclude I will simply state the obvious, that Bill will be greatly missed in the parapsychological community both as a person and for his outstanding contributions to the scientific study of psi.

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## A Personal Remembrance

by **Lisette Coly**  
Parapsychology Foundation

Bill Roll was a valued colleague and a dear family friend. He shared a “remembrance” of my grandmother, Eileen J. Garrett in her autobiography that I brought back into print, *Adventures in the Supernormal*:

“...Three individuals have played pivotal roles in my life as a parapsychologist: H.H. Price, my supervisor at Oxford, Dr. J.B. Rhine, who gave me my first job at the Duke Parapsychology Lab, and Eileen Garrett, who supported me for three years at Oxford, 1954-1956.

This enabled me to work with Price and then led me to Duke. The year before, in 1953, Mrs. Garrett asked me to give a paper at the First International Conference of Parapsychological Studies at the University of Utrecht, the first conference I had attended. I believe I was the most junior and certainly the least accomplished of the conference participants. Her confidence in me as much as the financial support was a determining factor in my staying the course.”

And stay the course he did. He even managed to attend Parapsychology Foundation’s return to Utrecht, in 2008 some 55 years

later which of course may have served to bookend an illustrious career which has and will continue to inform our progress in understanding the complexities of our subject matter. It is for others to mark his academic achievements but for many such as Eileen and Lisette Coly he touched our lives with sensitivity, grace and an ever present twinkle in his eye. His warmth and caring at various stages of our professional and personal lives will be sorely missed and we can only take solace that he is learning first-hand the answers to questions that have long eluded us.

# Removing the “Para” from Parapsychology

As a physician, clinical psychologist and “para-psychologist” it has often amazed me that the scientific fields (psychiatry and psychology) that concern themselves with understanding human behavior have managed to neglect a large and crucial aspect of that behavior, namely the likelihood that we are nonlocal beings capable of accessing and working with information in ways that transcend space, time, and, yes, our current understanding of how things are supposed to work. It has also occurred to me (as it has to others) that part of the problem lies with the term “para”psychology itself. By placing itself alongside psychology, as opposed to squarely within the domain of psychology, our field has made it easy for mainstream science to view our research findings and related case reports as foreign, “unscientific,” and not worthy of serious consideration. Happily, that view has been, and is being, increasingly challenged, in part by

the perseverance of those dedicated researchers who have been willing to risk professional reputations and do the kind of research that highlights nonlocal abilities, and in part by new discoveries in mainstream science that also stubbornly refuse to fit the mold. There is yet another front in which cracks in the prevailing worldview have been showing up for years - the therapist’s office. It is to this that we will now turn our attention. In the discussion that follows we will consider both psi experiences and related synchronicity experiences.

Recognition that psi experiences manifest in the context of psychotherapy stems back to the earliest days of psychoanalysis. Freud was fascinated by these experiences but was initially concerned that acknowledging them publicly could undermine the credibility of his new discipline. In her book *Extraordinary Knowing*, psychoanalyst Elizabeth Lloyd Mayer notes that in 1908 Freud began a correspondence

by GINETTE NACHMAN,  
*Private Practice*

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with Hungarian psychoanalyst Sándor Ferenczi who started carefully documenting instances of telepathy (“thought transference”) in the clinical setting. However by October 1909 Freud wrote two letters to Ferenczi a few days apart, imploring him to keep quiet about the findings until additional research could be done. His secretive approach to this material was particularly evident in the following exchange cited by Mayer “[L]et us keep absolute silence with regard to it. The only one whom I have drawn into the secret is Heller, who also has had experiences with it. We want to initiate Jung at a later date...Think out some good plans and have your brother formulate experiments...I am almost afraid that you have begun to recognize something big here, but we will encounter the greatest difficulties in exploring it.”<sup>1</sup>

By 1911 Freud was forced to concede that Ferenczi and Jung could openly pursue interests in the area, noting, however, that “these are dangerous expeditions, and I can’t go along there.”<sup>2</sup> Freud did ultimately write a number of essays on “occultism” and psychoanalysis, and was the first to suggest that psi information in dreams could be uncovered and deciphered in the same manner as other material. It is noteworthy that later in life, in an unpublished letter to Hereward Carrington, he stated “I am not one of those who from the outset disapprove of the study of the so-called occult psychological phenomena as unscientific, as unworthy or even as dangerous. If I were at the beginning of a scientific career, instead of as now at its end, I would perhaps choose no other field of work in spite of all difficulties.”<sup>3</sup>

There are several reasons why psychoanalysis (and its more common modern day equivalents – Jungian analytic therapy and insight oriented psychotherapy)

provides a promising context for psi to manifest. Given that psychoanalysis and psychotherapy concern themselves with unconscious determinants of behavior by “making the unconscious conscious,” and given that psi itself may operate largely at an unconscious level most of the time<sup>4</sup>, therapy that specifically focuses on dredging up unconscious content is also likely to prime the pump for psi material to arise. Techniques aimed at accessing unconscious material, such as free association and dream interpretation, would therefore be expected to elicit psi information as well. Perhaps all the more so, since normal conscious filtering functions may be less likely to interfere with its expression. In support of this, it is well known that spontaneously reported psi experiences (especially precognitive experiences) frequently involve information received in dreams.<sup>5-7</sup> The focus on dream interpretation employed in these therapies has therefore lent itself quite nicely to revealing overt (as well as hidden) psi content.

It is also known that spontaneous psi often manifests in emotionally charged situations, among individuals with strong emotional ties. One of the hallmarks of psychoanalysis and intensive psychotherapy is the client’s sharing of deep-seated emotionally laden material and the development of close emotional ties to the therapist, often reflected in transference/countertransference dynamics. Furthermore, regression to primitive states in which ego boundaries become blurred (known to occur

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at times in the course of psychotherapy) may also predispose to psychic information transfer.<sup>8</sup>

The therapist’s ability to empathize with the client is a known key predictor of successful therapeutic outcome. While engaged in doing psychotherapy the therapist is actively striving to understand the client’s experience of the world, often processing information at many different levels (paying attention to the client’s expressions, mannerisms, affect, what is said, what is not said, etc.) and is motivated to access whatever information is available that can serve this end. Related to this, good therapists must maintain fluidity in their thinking – at the same time that they are listening to the client they are also formulating hypotheses regarding what the client’s core issues are, as well as how to best help the client process material within a session. It may very well be that the therapist’s own openness to processing information on multiple levels at once, while

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maintaining an unstructured fluid quality to his/her thinking, lends itself to being open to accessing psi information as well.

Finally, there are some other dynamics unique to the therapy setting that may foster psi information transfer. Given the one-sided nature of traditional psychotherapy, in which clients share personal information but therapists do not often self-disclose, clients have additional motivation for wanting to connect with, and learn more about their therapists. It has also been suggested that clients who are unable to connect directly with others, may seek indirect ways (such as sharing information psychically) to connect meaningfully with the therapist.<sup>9</sup> Furthermore, information that would be awkward or inappropriate to discuss openly may be more likely to be expressed psychically.<sup>10</sup>

Thus it would appear that one of the classic dictums that we’ve heard from those skilled in remote viewing, that there are no secrets, may have its corollary in the therapy setting, at least some of the time.

It should therefore not be surprising that over the years a number of psychoanalysts and psychotherapists have reported their own psi experiences in therapy with clients. An excellent compendium

of classic writings by therapists in this area, *Psychoanalysis and the Occult*, edited by George Devereux, was published in 1970.<sup>11</sup> Notable pioneers in this field have included psychiatrists Jan Ehrenwald, Jule Eisenbud, Montague Ullman, and psychologist Elizabeth Mintz. However, the path has not been easy. Jule Eisenbud, who was perhaps the most outspoken in terms of suggesting ways to integrate psi information in clinical work with patients, reported being severely criticized and ostracized by peers.<sup>12</sup>

Therapists have reported a number of ways in which psi has interfaced with psychotherapy. Both clients and therapists have reported dreams in which psi content was expressed. This has included clients dreaming about the therapist prior to their first session<sup>13</sup>, therapists dreaming about a new client prior to their first session<sup>14</sup>, clients dreaming about events in the therapist’s life,<sup>9,10,15-18</sup> therapists having dreams that paralleled events in their client’s lives<sup>14,19</sup> and different clients reporting almost identical dreams.<sup>15,17-18,20-21</sup>

There have also been frequent reports of telepathy during the therapy session with either clients or therapists apparently picking up on the other’s thoughts.<sup>15,22-23</sup>

A therapist friend of mine who was previously highly skeptical of anything related to psi, has found himself repeatedly stymied by instances in which he, seemingly out of the blue, introduces a topic in the therapy session only to have the client state that they were just thinking of the same obscure topic.

Instances like this have occurred frequently enough now that he has had to concede that “something” is going on. Such experiences are often discounted as simple reflections of the therapist’s clinical insight and familiarity with the client’s issues, however sometimes the information received by

“*There have also been frequent reports of telepathy during the therapy session with either clients or therapists apparently picking up on the other’s thoughts.*”

the therapist is so specific that it clearly goes beyond this. Therapist Belleruth Naparstek reports often getting useful psi information in her clinical work with clients. For example, while doing therapy with a middle-aged man she received a fleeting image of a young boy playing in the snow with his dogs. When she asked the client if he could think of a time when he’d felt “carefree, joyful and strong,” he mentioned this same scene, which came to take on an important role in the therapy, helping to energize him to make important changes in his life.<sup>24</sup>

Therapeutic techniques that utilize role-playing also seem to lend themselves to psi expression. I once participated in a psychodrama exercise in which I was to role-play the mother of an adolescent client whom I had

“*Therapists have reported a number of ways in which psi has interfaced with psychotherapy.*”

just met. I found myself saying things that I would not normally say but that rang very true for the client who was struck by the uncanny resemblance to his mother. Therapist Elizabeth Mintz gives several examples of this sort of apparent psi. In one case a man role-playing someone's father suddenly developed acute abdominal pain that he'd never experienced before and that had no identifiable cause. It turns out that the actual father was prone to frequent bouts of gastroenteritis.<sup>25</sup> Mintz has also observed that group members seem to have an intuitive ability in their choice of whom to ask to participate in their role-play, even though they do not know each other. A group member who wanted to work on a recent nightmare of being attacked by a vampire was asked to play the vampire role and to choose someone to play his victim. It turned out that his choice of victim was the only member of the group who had also been struggling with her own recent dreams of being attacked by vampires.<sup>26</sup>

Another, more direct way in which psi interfaces with psychotherapy occurs when clients arrive at the therapist's door specifically seeking help in understanding and controlling their psi abilities. Individuals fitting this profile are not the norm in most therapy settings, although they are exactly the type of clients that many clinical parapsychologists encounter, since they are more likely to seek out settings specializing in understanding these experiences. Some individuals who fall into this category are highly psychic and

have had to struggle with issues of stigmatization (in many cases bearing the burden of their abilities in silence). Individuals who have had precognitions of negative events may struggle with feelings of guilt that they might have pre-

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vented the events had they shared the information, and in some cases may even wonder if they somehow caused the events to happen. These individuals may also have broader questions related to how much psi information is ethically appropriate to reveal to others. Many of these individuals may be seeking validation for their experiences, a scientific context in which to understand them, and reassurance that they are not “crazy.”

Concerns about being “crazy” are often driven by fears that mental health professionals will not understand these experiences and will consider them to be possible symptoms of psychosis. These fears are not unwarranted. There remains hardly any training for mental health professionals that places psi experiences in a “normal” context, and there is some degree of overlap between

psi experiences and characteristics of disorders in the psychotic spectrum such as schizotypal personality disorder and schizophrenia. For example, schizophrenic patients may believe that others are projecting thoughts to them or can read their minds. Psychiatrist Montague Ullman noted that some of his most psychic clients were those who functioned at the borderline of psychosis<sup>27</sup>, psychiatrist Jan Ehrenwald documented instances of psi in his schizophrenic patients and believed that telepathic influences contributed to the genesis of the disorder,<sup>20, 28</sup> and psychiatrist Vernon Neppe has drawn attention to a subset of individuals with a long history of psi experiences who experience a transient psychotic episode in which they suffer emotional turmoil related to a disturbing delusional belief that they feel is psychic (such as a premonition of death). Neppe has termed this disorder “subjective paranormal psychosis.”<sup>29</sup> However, unlike other types of psychosis, recovery tends to be relatively rapid once the premonition is shown to be false.

Of course, lots of folks have psi experiences and do not become psychotic. Approximately one half to two thirds of individuals in various countries have reported experiencing at least one psi experience during their lives.<sup>13, 30-36</sup> Furthermore, tests have not consistently revealed increased psi ability in individuals with schizophrenia or mania.<sup>37</sup> That said, it may be that the ability to access information non-locally, like

“In fact, Jung was heavily influenced by the research of J. B. Rhine, with whom he maintained a 27-year correspondence.

creativity and genius, is somehow loosely linked genetically to these disorders. Topics such as “transliminality”<sup>38</sup>, “boundary thinness”<sup>39</sup>, and “positive schizotypy”<sup>40</sup> are likely to continue to be an important part of this dialogue going forward.

No discussion of psi in clinical settings would be complete without considering the related topic of synchronicity. The term synchronicity was coined by Freud’s famous disciple, the Swiss psychiatrist Carl Gustav Jung. Jung defined the term as “the simultaneous occurrence of a certain psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state, and, in certain cases, vice versa.”<sup>41</sup> Jung also believed that synchronicities did not follow normal laws of cause and effect, occurred in a setting of “activated archetypes” (a basic premise of his theory), and promoted individuation. Jung’s concept of synchronicity included meaningful coincidence experiences as well as a variety of psi experiences, such as precognitive dreams, telepathy, and clairvoyance. In fact, Jung was heavily influenced by the research of J. B. Rhine, with whom he maintained a 27-year correspondence. In a 1951 letter to

Rhine, Jung referred to the classic monograph on synchronicity that he co authored with physicist Wolfgang Pauli, as “a paper that is largely based upon your ESP experiment.”<sup>42</sup>

There is ongoing debate regarding whether Jung’s definition of synchronicity is fully applicable to psi experiences. However, the kinds of experiences that typically fall under the heading of synchronicity may very well tap into various non-local abilities. It is likely, for example, that in at least some cases of meaningful coincidence, individuals may be employing a type of “implicit psi”<sup>43</sup> to arrange to be at exactly the right place at exactly the right time to meet specific needs. Similarly, under some conditions, PK effects may contribute to synchronicity.

Given Jung’s premise that synchronicities reflect internal psychic states, can reveal activated archetypes, and can be used to promote individuation, it is easy to understand why a number of Jungian analysts have been open to exploring their usefulness in the therapy setting.<sup>44-46</sup> Jung set the tone for this by sharing his own, classic “golden scarab” story. A female client whose therapy had reached an impasse because of her tendency towards intellectualization was recounting a dream of being handed a golden scarab, just as a beetle resembling a golden scarab began tapping against the window of the room they were in. Jung opened the window, caught the beetle as it flew in, and handed it to the client, stating “Here is your golden scarab!”<sup>41</sup> Jung reported that this

remarkable, seemingly unexplainable coincidence broke through the client’s defenses and paved the way for the therapy to progress. Furthermore, Jung pointed out the symbolic archetypal significance of the scarab as an Egyptian symbol of rebirth.

Synchronicities tied to the therapy setting can be very powerful as I had the opportunity to learn first-hand many years ago. After making an unconventional decision to change career paths, I entered therapy to explore/confirm my decision. I particularly liked a poster in the therapist’s office that displayed a path and the Lao Tzu saying “A journey of a thousand miles begins with a single step.” During this time, I was surprised to find the same poster displayed throughout a hospital where I’d taken a transitional job, the only difference being that the name of the hospital was added to the bottom of the poster. The full meaning of this synchronicity took several months to play out. I’d been hired to work in a unit that was being renovated. When the renovated unit opened I realized that the path in the poster was a photograph of the actual path leading to the unit I was hired to work in. I literally walked that path every day for over a year until I left town to pursue my new career. Needless to say, I took this synchronicity as powerful confirmation that I was indeed, “on the right path,” and embarking on my own “journey of a thousand miles.”

Other coincidence synchronicities reported by therapists include the experience of working with clients whose issues parallel those the therapist is also dealing with. A

colleague who had unresolved feelings related to the recent death of his father found himself facing a new client whose father had also just died and who was struggling with many of the same feelings. Discussing these types of synchronicities, Jungian analyst Jean Shinoda Bolen has noted: "Whatever I need to become more conscious of, whatever could be an Achilles heel, whatever is my growing edge, synchronistically seems to arrive on my doorstep. Realizing this, when synchronicity seems to be playing a hand in bringing someone to me, I now wonder whether it will be a meeting of special significance for me as well as for the patient."

<sup>47</sup> Therapists have also reported "runs" of clients dealing with similar issues.

Sometimes the synchronicity takes an unusual twist. A colleague recently found herself in a location she had never been before, talking with someone she had never met before, who mentioned a problem he was having with an acquaintance. She was flabbergasted a few days later when the acquaintance showed up in her office as a new client and shared the other side of the story. Many years ago, I received almost identical earrings a few days apart, as spontaneous gifts from friends who did not know each other. During that same week, a client (who was not in the habit of giving me gifts) offered me the same unusual earrings stating that they'd reminded her of me.

By now it should be apparent that psi and synchronicity experiences manifest at times in therapy settings. And yet, at present there

remains almost no formal mainstream academic training for therapists to help them understand and work with these experiences. Over the years there have been various attempts to address this need. Some recent important efforts include the 2000 book edited by

“By now it should be apparent that psi and synchronicity experiences manifest at times in therapy settings. And yet, at present there remains almost no formal mainstream academic training for therapists to help them understand and work with these experiences.

Cardeña, Lynn, and Krippner published by the American Psychological Association press *Varieties of Anomalous Experience: Examining the Scientific Evidence* <sup>48</sup>, a Clinical Parapsychology Expert Meeting held in 2007 in Naarden, Netherlands <sup>49</sup>; a Health, Mental Health, and Exceptional Human Experiences conference held at Liverpool Hope University in 2009 <sup>50</sup>, and an issue of *Psychiatric Annals* focused on "Synchronicity, Weird Coincidences, and Psychotherapy" (May 2009). In addition, this year the American Psychological Association accepted a proposal to include a debate on psychic experience at the annual convention.

The road ahead is not likely to be easy, as attested to by the vehement attacks provoked by Daryl Bem's recently published paper "Feeling the future: Experimental evidence for anomalous retroactive influences on cognition and affect" in the prestigious *APA Journal of Personality and Social Psychology*. <sup>51</sup> However, it is my belief that many on the front lines, the clinicians themselves, are interested in learning more about research in the field and its clinical applications. I was reminded of this last year when a group of local mental health practitioners chose my paper along with several others from the May 2009 *Psychiatric Annals* issue to discuss as part of their book club and invited me to speak to them. <sup>52</sup> I therefore remain hopeful that the day will yet come when we will be able to remove the "para" from parapsychology.

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# 55th Annual Parapsychological Association Convention

## Where?

Millennium Hotel  
Durham, North Carolina

## When?

August 9-12, 2012

## By Whom?

### Program Chair:

Carlos S. Alvarado, Ph.D.

### Arrangements Chair:

Nancy L. Zingrone, Ph.D.

### Local Hosts:

Rhine Research Center and  
Atlantic University

from around the world will gather to present the latest parapsychological research into psi and related phenomena, such as extra-sensory perception, psychokinesis, psychic healing, altered states of consciousness, mediumship and possible survival of bodily death. Hosted by the [Rhine Research Center](#) and [Atlantic University](#), the event will be open to the public and academics alike.

The Rhine Research Center, located near the grounds of the PA convention, is a hub for research and education on the basic nature of consciousness. The center presents a wide range of educational offerings in which they attempt to draw together and present the most interesting and challenging current ideas on the nature and enhancement of consciousness. Co-host Atlantic University is an educational university founded by Edgar Cayce that offers a Master of Arts degree in Transpersonal Studies – the integration of psychology,

philosophy, religious studies, health sciences, and the arts. Program Chair Carlos S. Alvarado is the Scholar in Residence at Atlantic University, whose work has centered on the psychological study of out-of-body experiences and related phenomena and on providing a historical perspective in parapsychological studies. Nancy L. Zingrone, Arrangements Chair of the PA convention, has performed research on the psychological characteristics of individuals who experience psychic phenomena. She is also the Director of Academic and Administrative Affairs at Atlantic University.

The PA convention will offer an opportunity for attendees interested in that wide range of human functioning popularly known as the 'psychic' or 'paranormal' to hear the latest and most advanced scientific thinking about parapsychological topics. Additional convention information and online registration will be available at [www.parapsych.org](http://www.parapsych.org).

The principal international scientific organization studying parapsychology and the nature of consciousness, the Parapsychological Association (PA), will be holding its 55th annual convention on August 9-12, 2012 at the Millennium Hotel in Durham, North Carolina. Leading scientists and other academics

## CALL FOR PAPERS

55th Annual Parapsychological Association Convention  
Durham, North Carolina, USA | August 9–12, 2012



The Millennium Hotel Durham (near to Duke University), where the 55th Annual Parapsychological Association Convention will take place.

The 55th Annual Convention of the Parapsychological Association (PA) will be held from Thursday August 9th, through Sunday August 12th, 2012, in Durham, North Carolina, USA.

The deadline for the receipt of all submissions is Wednesday April 11, 2012. Submissions received after this date will be considered only in exceptional circumstances. Abstracts of all accepted submissions other than workshops will be included in the convention booklet, provided that they are received before the deadline.

All submissions to the 2012 PA convention, except proposed workshops, must be submitted electronically. They should be emailed as attachments to the chair of the Program Committee, Dr. Carlos S. Alvarado, [carlos](mailto:carlos.alvarado@atlanticuniv.edu).

[alvarado@atlanticuniv.edu](mailto:alvarado@atlanticuniv.edu). Authors who are not online or who for some other reason cannot meet these requirements should contact the Program Chair prior to submission either by mail: **c/o Dr. Carlos S. Alvarado, Atlantic University, 215 67th Street, Virginia Beach, VA, 23451, USA** or by phone: **757-457-7171**.

**Preparation of Submissions:** Since 2009, full papers have no longer been published in the annual Proceedings of the Convention. Instead, the convention now publishes abstracts of presented papers. The purpose of this policy change is to encourage publication of our material in professional journals. However, submissions will continue to be fully developed papers adequate for peer review, and should continue to be submitted using this template: [http://www.parapsych.org/downloads/Convention\\_Submissions\\_Template.docm](http://www.parapsych.org/downloads/Convention_Submissions_Template.docm).

These changes have implications for the submission requirements. There is no specific length requirement, but the submitted paper should include all the information referees need to judge the adequacy of the methodology and analyses, the justifiability of the hypotheses and interpretation of the results, and so forth.

For example, in the introduction section it is only necessary to cite the previous research or theory that leads directly to the hypotheses; do not include an overview of the general research area. The paper must be accompanied by an abstract, which will be refereed along with the full paper. Note that the abstract, which will be published in the booklet, should not include references. For some submission categories, only an abstract is needed. There is a template required for the abstracts; it can be downloaded from the PA website at: [http://www.parapsych.org/downloads/PA\\_Convention\\_Abstracts\\_Template.docm](http://www.parapsych.org/downloads/PA_Convention_Abstracts_Template.docm).

All submissions should be accompanied by information about any audio-visual aids required for the presentation. If there are multiple authors, the submitting author should indicate which author will give the presentation. *In absentia* presentations will be allowed only in exceptional circumstances. Submitters must indicate in the cover letter for which of the following categories they desire their submission to be considered. The Program Committee reserves the right to move the paper to a different category if necessary to better fulfill the scheduling requirements of the program.

## **Full Papers/ Posters/ Symposia/ Research Briefs:**

Anyone may submit a full paper, poster, or research brief for consideration by the Program Committee. These papers may be clinical, experimental, historical, methodological, philosophical or theoretical. They may also report field work or case studies relevant to parapsychology.

The **abstracts** accompanying accepted papers will be published in the Proceedings and on the PA website in an area accessible only to PA members. The first author's email address will be published in both places with the notification that an electronic copy of the full paper can be obtained from the author. Those who present such papers at the Convention are expected to honor such email requests. In recognition of the lengthy time interval between the original submission and the Convention, the article sent in response to such requests may be an updated or expanded version of the original. Abstracts of full papers and posters may also be published in the *Journal of Parapsychology*.

**Full papers** should be of sufficient depth for a 20-minute presentation followed by 10 minutes of discussion. The Program Committee will not consider for this category proposals for research that has not yet been carried out, nor will the Committee consider papers published in English prior to the Convention. Recent papers that have been previously published in a language other than English are acceptable in this category, provided the paper has been translated into English. The abstracts

accompanying full papers must be between 400 and 1200 words. If the paper is not destined for eventual journal publication, it is recommended that the abstract be longer rather than shorter.

**Posters** are papers or other materials presented in summary form on poster board in a room off the convention floor. Poster sessions are appropriate for short papers, material 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. Authors who want their papers presented in a poster session should pay particular attention to a description or illustration of the visual materials. Photocopies of photographs to be used in the poster may be included with the submission. Otherwise, the submission requirements are the same as for full papers.

**Symposia** consist of formal presentations on related topics. Proposals for symposia must include a summary sheet indicating title, chairperson, participants, order of presentation, and proposed time allotment (up to 90 minutes, including discussion periods). Symposia submissions must include full papers plus abstracts from each of the participants, prepared according to the instructions presented above. Only PA Members may propose a symposium, but non-members may be participants in the symposium.

**Research briefs** are short papers reporting recently completed work

or research in progress and able to be adequately summarized in a 15-minute presentation, including time for questions. Abstracts for research briefs must be between 400 and 500 words.

**Panel Discussions/ Workshops:** Only PA Members and Associates may propose a symposium, panel discussion, or workshop.

**Panel discussions** are intended to maximize spontaneous interactions among panelists and between panelists and the audience. They should not be used to report original data or analyses. Panel discussions should be from 60 to 90 minutes, and the chairperson should provide for substantial discussion time. Proposals should include a summary sheet that lists the panel title, chairperson, panelists (at least four), order of presentation, and time allotments, as well as an abstract of up to 500 words from each panelist. Submitters are encouraged to set up their panel in a debate format.

**Workshops** are informal discussions of specific topics. Proposals for workshops should include a summary sheet listing the title, chairperson, other presenting participants, type of activity, and a description of the intended content not exceeding 500 words.

Student Associates of the PA participating in the convention are eligible for travel assistance through the Robert L. Morris Student Travel Grant Program. Additional information and application materials are available at: [http://parapsych.org/section/10/robert\\_l\\_morris\\_student\\_travel.aspx](http://parapsych.org/section/10/robert_l_morris_student_travel.aspx).



# From the Editor's Desk

the bulletin of the  
parapsychological  
association  
volume 4  
issue 1



by Etzel Cardeña,  
*CERCAP, Lund University*

This issue underlines the important but neglected topic of potential psi phenomena in the clinical situation and includes two articles based on a 2009 issue of the mainstream journal *Psychiatric Annals* dedicated to this topic. My interest in this issue is partly based on observations that my father, Jaime Cardeña, a psychoanalyst who did informal research on psi, described in an unpublished paper, among them unusual common themes in sessions of patients who did not know each other and his attempt to use self-hypnosis to obtain emotionally meaningful and not obvious information about them.

Concerning the former, I have

also observed more than once in my research on hypnosis that some very unusual phenomena seem to come in clusters, such as emotionally very strong or unusual reactions happening to different people being tested on the same day but at different times. I have thought of how to research what seems to be the creation of a possible emotional field among strangers connected only through the fact of being tested by me (or being in therapy with someone else), but so far I have not come up with a good research idea. I am aware of the research on the Global Field Project, but there is space for more “local” research on this phenomenon. Do let me know if you have any suggestions on the matter. I want to also draw your attention to an item in the latest bibliography sent by Gerd Hövelmann, namely a paper by Mayer on the renowned therapist Robert Stoller on possible telepathic dreams, besides the thorough introduction by Ginette Nachman.

Bernard D. Beitman summarizes research on his scale on weird coincidences (WCS-2), or synchronicities, that correlate significantly with some of the “usual suspects” such as intuition, absorption, mysticism, and schizotypy. Although the lat-

ter is often thought of in terms of psychopathology, it is good to remind the reader that there are different “types” of schizotypy, one of which, the “happy schizotype” has little to do with pathology and has been related to creativity and psi experiences (Holt, Simonds-Moore, & Moore, 2008). I would submit that the WCS-2 is also likely to relate to a latent variable that is measured through measures of hypnotizability, self-transcendence, and so on (Cardeña & Terhune, 2008).

*Mindfield* received a very interesting documentary, *Haunted House in Switzerland*, by award-winning film-maker Volker Anding. It discusses one of the most famous poltergeist cases in history, that of the Swiss lawyer Melchior Joller, also treated in *Poltergeists* by Gauld and Cornell. Herr Anding and his crew sought to understand what happened at the end of the 19th century in the house and if there remained any unusual manifestations in it. They enlisted a number of experts, among them parapsychologist Walter von Lucadou, a professional magician, and a skeptic. It is a well-done, intelligent film that updates the case as much as it was feasible at the time they did the director's cut

last year. Information on how to purchase the DVD can be found at [www.volkeranding.de](http://www.volkeranding.de). By the way, Gerd Hövelmann is also an expert on the Joller case.

Another most worthwhile video, and this one free, is of Rupert Sheldrake delivering an elegant overview of his research on telepathy in his Perrott-Warrick Lecture: <http://www.youtube.com/watch?v=2MOzISF0a8M>. He mentions in passing the evidence-free hypotheses of much skeptical criticism of psi.

This issue of *Mindfield* also contains Robert Jahn's reflections on his career and the PEAR research program, physicist's Richard Shoup's summary of a recent symposium on quantum retrocausation, another installment by Carlos Alvarado of his *Parapsychological Perspectives of the Past* series, President Alejandro Parra's summary of our 54th Annual Convention in Curitiba, and Gerd Hövelmann's always helpful bibliographies.

As we were about to publish this issue I found out about Bill Roll's death. I asked him for months, unfortunately without success, to write his Reflections, but it seems that he was already too weak. Although our paths never crossed in any meaningful way, I seem to have been part of his "field" since I was offered a position at West Georgia College (I became instead a post-doc fellow at Stanford), where he was faculty, and hold now the Thorsen

Chair at Lund, the university where he got his Ph. D. My sympathies to his relatives and friends.

Finally, I want to dedicate my column to Vaclav Havel, who just passed away. He was not only one of the foremost playwrights of the 20th century but a tireless defender of democracy and human rights during the Iron Curtain times, later President of Czechoslovakia and then of the Czech Republic when his homeland partitioned, and a person of indomitable courage and ethical fiber. Some of the passages he wrote resonate in the work of Bill Roll's thinking, such as: "Being has a memory. And thus, even my insignificance... will remain here forever, or rather not here, but somewhere."

And I also dedicate this issue to another wonderful human being, the impish and deeply humane 1996 Nobel prizewinner Wislawa Szymborska, who also just departed. A poet of the intensity of the object or the moment, she has much to say to us. From her Nobel lecture: "But 'astonishing' is an epithet concealing a logical trap. We're astonished, after all, by things that deviate from some well-known and universally acknowledged norm, from an obviousness we've grown accustomed to. Now the point is, there is no such obvious world. Our astonishment exists per se and isn't based on comparison with something else."



Vaclav Havel | photo © Ondřej Sláma



Wislawa Szymborska | photo © Mariusz Kubik

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# Weird Coincidence Scale-2

The purpose of this short paper is to introduce the Weird Coincidence Scale-2 for possible use by members of the Parapsychological Association (PA). We developed the Weird Coincidence Scale-2 (WCS-2, included at the end of the article) to measure the frequency with which the general population notices weird coincidences. The WCS-2 is the third version (for the first version please see Beitman, Celebi, and Coleman, 2009, and for the second Coleman, Beitman, and Celebi, 2009). A factor analysis on the first WCS significantly reduced the item numbers and factors. A second factor analysis reduced the item numbers and factors further. A confirmatory factor analysis assessing the WCS-2 latent structure found that model fit statistics were modestly close to the acceptable levels. The WCS-2 contains three subscales. One subscale (interpersonal) emphasizes thought-environment parallels; the second (agentic) is composed of action-environment coincidences; the third inquires about beliefs to understand the occurrence of weird coincidences (Coleman & Beitman, 2009).

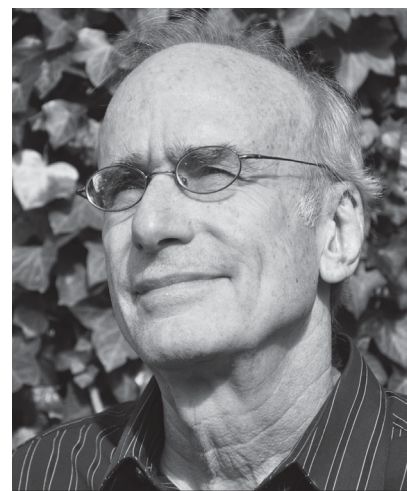
Examples of each subscale are listed below. The first item in each grouping garnered the highest frequency for that subscale.

The interpersonal subscale is composed of seven items including: "I think of calling someone only to have that person unexpectedly call me" and "I experience strong emotions or physical sensations that were simultaneously experienced at a distance by someone I love." It primarily involves telepathic phenomena. Earlier versions included communication from the dead and "favorite" number coincidences, but these failed in the exploratory factor analysis.

The agentic subscale contains five items including: "I am introduced to people who unexpectedly further my work/career/education" and "I need something and the need is met without my having to do anything."

The analysis/interpretation subscale is composed of six items including: "I believe God speaks to us through meaningful coincidences" and "I believe that coincidences can be explained by the laws of probability or chance."

Interest in coincidence is be-



*by Bernard D. Beitman,  
University of Missouri-Columbia*

coming increasingly widespread. Simply put the words "serendipity" and "synchronicity" in your Google alerts and you will find several daily hits for each word. With its increasing fascination with weird coincidences, the general public has made the categories and definitions more ambiguous. Researchers are now challenged to supply sharp definitions for these stretchable terms, quantify them, and study them.

Jung defined synchronicity as



“simultaneous occurrence of a certain psychic state with one or more external events” but also offered several other definitions, sometimes disavowing the simultaneous, other times including psi phenomena. Clark (1996) described Jung’s evolving uses and definitions of the term.

Serendipity is generally defined as “looking for one thing and finding another” and was coined by Horace Walpole in 1754 (see Merton & Barber, 2004) for its sociological adventures. The term helps, among other things, to demystify scientific discoveries. Rather than proceeding from theory to experiment, science has often proceeded through accidental observations by prepared minds, for example, with Pasteur’s discovery of sterilization and Fleming’s discovery of penicillin. For a more detailed categorization of serendipity types see Austin (2003).

Synchronicity emphasizes thought-environment coincidences while serendipity emphasizes action-environment coincidences, in this way paralleling the first and second subscales. For several

of Jung’s followers, the parallel between thought and environment was generally insufficient. They insisted that coincidences help with individuation and psychotherapy through the collective unconscious. This more idiosyncratic definition limits the development of research protocols. Robert Perry is currently conducting a pilot study for a special subset of synchronicities that involve narrow time windows (up to 12 hours) and multiple thought-environment parallels. Our research team (Coleman & Beitman, 2009) examined correlations between WCS-2 scores and various personality characteristics in a sample of 280 university undergraduates. We found correlations between both the interpersonal and agentic subscales with schizotypy, intuition, vitality, negative affect, and searching for meaning in life.

Following are descriptions of other research studies using the Weird Coincidence Scale: Bruce Greyson at the University of Virginia is currently studying the WCS-2 with a sample of persons who report having had near-death experiences and a comparison group who came close to death without having an NDE. He is asking them to complete the scale with regard to their lives prior to their close brush with death and then again with regard to their lives following the brush with death. His preliminary results suggest that prior to their close brush with death, both groups were typical of the general population in their awareness of weird coincidences in their lives, but that after their brush with death, the NDErs – but not the comparison group – reported significantly more weird coincidences.

“*We found correlations between both the interpersonal and agentic subscales with schizotypy, intuition, vitality, negative affect, and searching for meaning in life.*”

Preliminary data suggest that prior to their brushes with death, the NDErs and the comparison groups did not differ in their total scores on the WCS-2, nor on the scores on the interpersonal, agentic, or belief subscales. In contrast, following their brushes with death, the near-death experiencers scored significantly higher than the comparison group on the WCS-2 and on all three subscales. Furthermore, among the 128 NDErs studied so far, scores on the WCS-2 and on all three subscales were significantly correlated with the depth of the NDE.

Sheryl A. Attig, Gary E. Schwartz, and Aurelio José Figueredo at the University of Arizona used the WCS-2 in a study involving 122 undergraduate students at the University of Arizona that examined the relationships between intuition, spirituality, religiousness, religious fundamentalism, and schizotypy. Each subscale was independently assessed for correlations with each of the other scales. (In the following \* $p < .05$ , \*\* $p < .01$ ) All three subscales (agentic, interpersonal, and analysis/interpretation) positively correlated with measures of 1) intuition: Intuition Scale (Attig, 2010) (.48\*\*, .63\*\*, and .57\*\* respectively); 2) absorp-

“*The fact that the tendency to experience weird coincidences and to value them as meaningful correlates with intuition, absorption, mysticism, and spirituality suggests that there may be some underlying construct that contributes to each of these*”



tion: Absorption Scale (AS, Tellegen & Atkinson, 1974); ( $r=.36^{**}$ ,  $.36^{**}$ , and  $.38^{**}$  respectively); (3) mysticism: Mysticism Scale (MS, Hood, 1975)( $r=.30^{**}$ ,  $.24^{**}$ , and  $.39^{**}$  respectively); 4) and spiritual beliefs and experiences: Openness to Spiritual Beliefs and Experiences Scale (OSBES, Schwartz & Russek, 1999) ( $r=.35^{**}$ ,  $.38^{**}$ , and  $.52^{**}$  respectively). The fact that the tendency to experience weird coincidences and to value them as meaningful correlates with intuition, absorption, mysticism, and spirituality suggests that there may be some underlying construct that contributes to each of these, such as a heightened sensitivity to the environment and to internal thoughts and feelings. The agentic subscale correlated positively with two other measures of intuition including the Revised Rational Experiential Inventory experiential items (RREI, Pacini & Epstein, 1999) ( $.26^{**}$ ) and the Myers-Briggs Type Inventory Form M intuitive/sensing items (MBTI, Myers, McCaulley, Quenk, & Hammer, 1998) ( $.20^{*}$ ) and with strength of religious faith: Santa Clara Strength of Religious Faith Questionnaire (SCSORF, Plante & Boccaccini, 1997) ( $.28^{**}$ ). The interpersonal subscale correlated positively with schizotypy: Eysenck Adult Personality Questionnaire (Eysenck & Eysenck, 1975) ( $.24^{**}$ ) and with religious faith (SCSORF) ( $.21^{*}$ ). This was the only subscale that correlated significantly with schizotypy. This subscale is primarily concerned with the connections between thoughts and stimuli in the environment. This is likely caused by the loose associations and tendency to make more associations overall, commonly observed in

schizophrenia. This could cause individuals to see connections where there are none such as between what they are thinking and what they subsequently see on TV, as an item on this subscale measures. Those with schizotypy, healthy individuals with non-clinical traits of schizophrenia, may also exhibit a similar pattern.

Furthermore, the analysis/interpretation subscale of the WCS-2 correlated positively with two other measures of intuition: the RREI experiential items ( $.52^{**}$ ) and the Revised NEO Personality Inventory (NEO-PI-R, Costa & McCrae, 1992) ( $.26^{**}$ ); and with all measures of religiousness including an item from the OSBES ( $.33^{**}$ ), the SCSORF ( $.50^{**}$ ), and religious fundamentalism: Revised Religious Fundamentalism Scale (RRFS, Altemeyer & Hunsberger, 2004) ( $.25^{**}$ ). It was the only subscale significantly correlated with religiousness and with religious fundamentalism, a measure of traditional religious beliefs and strong adherence to them. This indicates that fundamentalists believe that there is spiritual significance to meaningful coincidences, although they do not report experiencing these coincidences any more than non-fundamentalist, non-religious individuals do. Cronbach's alpha for the WCS-2 subscales in this study were .76 for the agentic subscale, .77 for the interpersonal subscale, and .76 for the analysis/interpretation subscale, indicating that each subscale of the WCS-2 has acceptable reliability.

We encourage readers to consider using the WCS-2 in studies of parapsychological phenomena.

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Weird Coincidence Scale-2

Please rate the following statements based on your experience:

	Never	Seldom	Occasionally	Often	Very frequently
I think of calling someone, only to have that person unexpectedly call me					
When my phone rings I know who's calling (without checking my cell phone screen or using personalized ring tones)					
I think of a question only to have it answered by external media (i.e., radio, TV, people) before I can ask it					
I think of an idea and hear or see it on radio, TV or internet					
I think of someone and that person unexpectedly drops by my house or office or passes me in the hall or street					
I run into a friend in an out- of- the-way place					
I experience strong emotions or physical sensations that were simultaneously experienced at a distance by someone I love					
I need something and the need is met without my having to do anything					
I advance in my work/career/education through being at the right place- right time					
I am introduced to people who unexpectedly further my work/career/education					
Meaningful coincidence helps determine my educational path					
After experiencing a meaningful coincidence I analyze the meaning of my experience					

For each statement rating give the following numbers :  
Never=1 Seldom=2 Occasionally=3 Often=4 Very frequently=5  
Add them up.

Now rate your coincidence sensitivity:  
Above 43: Ultra sensitive 39-43: Very sensitive 35-38: Sensitive  
27-34: Average 23-26: Insensitive 22-19: Very insensitive below 19: Ultra insensitive

# Quantum Physics & Parapsychology, Two Views of the Same Thing?

## Quantum Retrocausation Symposium at AAAS San Diego



by *Richard Shoup,*  
*Boundary Institute*

A very interesting two-day symposium entitled “Quantum Retrocausation: Theory and Experiment” was held June 13-14, 2011, at the University of San Diego (USD) as part of the American Association for the Advancement of Science Pacific Division annual meeting. The symposium was ably organized by Daniel Sheehan of the Physics Department at USD, who also created and hosted the previous similar AAAS symposium session held in 2006, see below.

It has long been speculated that various psi phenomena will eventually be explained at the level of quantum

physics, especially involving the somewhat mysterious property of entanglement. Also of considerable relevance and interest in this regard is the relatively recent surge in interest in time-symmetric quantum mechanics within mainstream physics. The dynamical equations of physics, both classical and quantum, are essentially time-symmetric, yet it is commonly assumed that experiments cause their results, not the other way around. This symposium brought together some of the leading thinkers in quantum physics and some of the leading experimentalists in parapsychology to enable discussion and sharing of views and information on what may be very deeply connected matters.

I will attempt to summarize briefly here some of the more relevant presentations at this meeting. Day one consisted mostly of technical talks concerning time-symmetric quantum theories, retrocausal influence, and weak measurement. The speakers were: Ken Wharton, San Jose State University; Larry Schulman, Clarkson University; Andrew Jordan, University of Rochester; Avshalom Elitzur, Israeli Institute for Advanced Research; Ruth Kastner, University of Maryland; Giuseppe Castagnoli, ElSag Bailey Corp, retired; Michael Ibison, Institute for Advanced Studies at Austin; Jeff Tollaksen, Chapman University; and Richard Shoup, Boundary Institute.

Ken Wharton, a physicist at San Jose State, led off with a carefully-reasoned talk about the possibilities - and the significant difficulty - of constructing a consistent physical theory that incorporates both forward and backward in time influences. Schulman discussed the implications of Wheeler’s infamous delayed choice experiment, which clearly demonstrates how future events can influence what happened earlier in time. Jordan’s talk focused on partial or “weak” actual measurements, not just theory, with backward-in-time implications as well as practical uses in current technology. Avshalom Elitzur explored even more bizarre quantum phenomena involving retrocausal influences, where temporal sequences can be different for different observers (without invoking relativistic motion), and can even contradict themselves. Tollaksen also discussed the theory of time-symmetrical quantum mechanics and weak measurement and his work with Yakir Aharonov at Chapman. Both Elitzur and Tollaksen are close colleagues of Aharonov, a distinguished Israeli physicist who has been developing and promoting the concepts of double boundary conditions and retrocausal influence since the 1960’s, and who recently was awarded the National Medal of Science by U.S. President Obama.

For my part, as the last speaker

“*This symposium brought together some of the leading thinkers in quantum physics and some of the leading experimentalists in parapsychology*

on day one I attempted to serve as a bridge connecting some of the latest physics theory just discussed with the phenomena carefully collected and reported by parapsychologists over many years. My talk showed how random processes can be thought of as underconstrained variables determined by later conditions, and how correlations induced by future interactions between a target and subject data streams can appear to be retrocausal information transfer, enabling both clairvoyance and precognition.

The second day featured some experimental results and a number of speakers quite familiar to the parapsychology community: Daryl Bem, Cornell University; Henry Stapp, Lawrence Berkeley Laboratory; Garret Moddel, University of Colorado; Dean Radin, Institute of Noetic Sciences; York Dobyns, Princeton University; Edwin May, Laboratories for Fundamental Research; Fred Alan Wolf, Have Brains/Will Travel Company; and Sky Nelson, independent researcher. Psychologist Daryl Bem spoke about his time-reversed versions of standard psychology experiments including retroactive facilitation of recall, retroactive priming, and retroactive habituation, which have garnered great media attention recently. These carefully obtained and consistent results have precipitated significant discussion regarding the apparent backward transfer of information, perhaps in conflict with even the time-symmetric theories of quantum mechanics. Henry

Stapp spoke about the “principle of sufficient reason” (future constraint or influence on present events), about his firm conviction that consciousness is somehow deeply involved in quantum physics, and how he now believes that Bem’s experiments show backward information transfer. (I voice strong disagreement on both counts). Garret Moddel and his students reported a very interesting series of experiments reminiscent of Dean Radin’s presentiment work but involving two RNGs and no human participant. One RNG and its host computer serve as controller, while the other RNG acts as the “participant.” When RNG#1 sees a certain rare sequence of bits, it cuts off the power to RNG#2. In three trial periods over four days, RNG#2 showed very significant deviations from chance 1–2 seconds prior to power shutoff. A few days later, the effect disappeared and could not be found again even with identical experimental conditions. No explanation has been offered for the initial apparent presentiment or for the sudden decline in the RNG#2.

Dean Radin spoke about his and his colleagues’ experiments showing presentiment in 32-channel EEGs with both light and sound stimuli. Meditators showed greater effects and significant differences from non-meditators, again indicating real retrocausal influence by some means. York Dobyns also focused on physical explanations for retrocausal effects, citing some wormhole physics as an introductory example, and discussed conceivable bilking paradoxes using these and other mechanisms. He noted that real tests of the bilking paradox have not been conducted yet in physics or in parapsychology. Ed May reviewed a number of significant retrocausal psi experiments and his interpretation in terms of entropy gradients and their apparent similarities to responses seen in the other human sensory systems.

Also attending the conference but

not speaking were remote viewing pioneer Russell Targ, independent physicist Jack Sarfatti, and physicist Menas Kafatos, Dean of Schmid College of Science and Technology at Chapman University, where Aharonov and Tollaksen are faculty. Coincidentally, a controversial book *How the Hippies Saved Physics* by historian David Kaiser became available that same day, focusing significantly on Sarfatti, Wolf, Targ, Stapp, and others, and their activities in the San Francisco Bay Area during the 1970s.

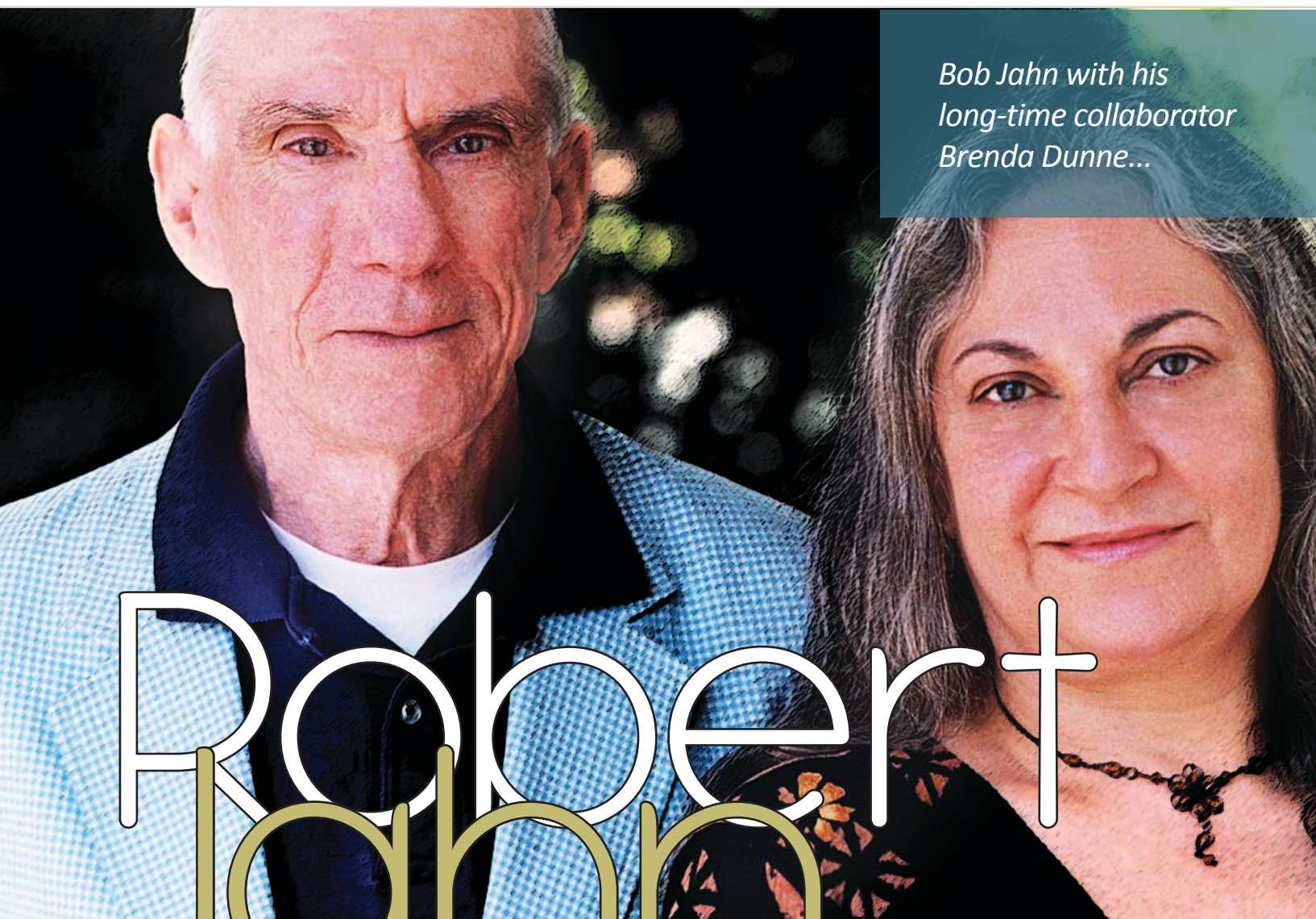
A major purpose of this meeting was to enable interaction and conversations between the two groups, but this was only partially successful. Unfortunately, another symposium of interest to physicists was also taking place on the second day and some of the best talks about psi phenomena were missed by the physicists for whom they would have been most pertinent. Still, there were many useful discussions both inside and outside the seminar room and the organizers (Sheehan primarily) should be commended for creating another fascinating, productive, and perhaps even historic meeting.

As with the prior 2006 meeting on retrocausation, a proceedings volume of formal papers will be available in a few months through the American Institute of Physics, see <http://proceedings.aip.org>.

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*Bob Jahn with his  
long-time collaborator  
Brenda Dunne...*

# Robert Jahn

## Princeton University

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

I became involved in anomalies research in the late 1970's through the supervision of an undergraduate independent research project. This involved construction of a simple electronic random event generator (REG) in an attempt to replicate the findings of Helmut Schmidt's earlier

experiments indicating that individuals were able to affect its output in accordance with their intentions. At that time I was serving as Dean of Princeton University's School of Engineering and Applied Science, and the positive results of this modest investigation raised a concern about the potential vulnerability of engineering systems and devices, prompting a more rigorous and sys-

tematic research program to explore such possibilities. In 1979, I established the Princeton Engineering Anomalies Research (PEAR) program for this purpose and engaged Brenda Dunne to serve as its Laboratory Manager. For nearly thirty years we carried out an assortment of experiments to study the interaction of human consciousness with various engineering devices and

*“The increasing availability of more sophisticated technology has facilitated the acquisition of extensive bodies of anomalous data that have provided incontrovertible evidence for the existence of these effects. Yet the field as a whole seems to devote too much effort to repeating what has already been well established and to unproductive attempts to persuade mainstream science to acknowledge its legitimacy.*

systems that incorporated some kind of random physical process, to explore methods of quantification of information acquired in remote perception experiments, and to develop complementary theoretical models that might enable better understanding of the role of consciousness in the establishment of physical reality.

Over this period we accumulated extensive bodies of empirical data from human operators who claimed no unusual abilities and who attempted to bias the output of a variety of mechanical, electronic, optical, acoustical, and fluid devices to conform to their pre-stated intentions, without recourse to any known physical influences. In unattended calibrations all of these sophisticated machines produced strictly random data, yet the experi-

mental results displayed significant increases in information content that could only be attributed to the consciousness of the human operators. Similarly, incisive analytical techniques that were designed to establish more precisely the quantity and quality of objective and subjective information acquired in a large body of remote perception experiments revealed striking correspondences between percipients' descriptions and the physical targets they were attempting to describe that were indicative of some anomalous channel of information acquisition, well beyond any chance expectations. Yet another large body of experiments, termed FieldREG, indicated that resonant group situations also could affect REG behavior. The results of all three classes of experiments demonstrated that this capacity of human consciousness to generate and acquire anomalous information were largely independent of distance and time. These results held evident implications for science and high technology, and several conceptual models were proposed that might be capable of accommodating such anomalies within a scientific framework.

## **2) How do you see the field now as compared to the beginning of your career?**

The increasing availability of more sophisticated technology has facilitated the acquisition of extensive bodies of anomalous data that have provided incontrovertible evidence for the existence of these effects. Yet the field as a whole seems to devote too much effort to repeating what has already been well established and to unproductive attempts to persuade mainstream science to acknowledge its legitimacy. Better understanding of the nature and

meaning of the evidence will require challenging traditional assumptions and designing and testing new hypotheses, rather than trying to force-fit the data into the prevailing scientific paradigm, and will require more efforts in inter-laboratory collaboration and interdisciplinary explorations.

## **3) Were you to start again, what would you focus on? Where do you think the field should go?**

If I were to start again I would proceed in the same way, but I would place more emphasis on trying to understand what the data were trying to tell us and on developing more creative and incisive models, and less on trying to convince skeptics. I would re-pose my initial question to regard the anomalous phenomena as normal manifestations of the natural capacity of human consciousness, rather than as “paranormal” abilities limited to a select few individuals.

## **4) Any regrets or other things you would like to add?**

The insistence on viewing anomalies as “paranormal,” rather than as indications of the shortcomings of our prevailing assumptions and definitions, is a major roadblock to future progress in this field, as are the traditional distinctions between “ESP” and “psychokinesis.” Both of these phenomena have a common basis in the anomalous exchange of information. We need to look beyond physicalistic or brain-based causes, and find creative means for studying the subjective dimensions of human experience without sacrificing scientific rigor. Mutually respectful interdisciplinary collaborations are essential for any comprehensive understanding of consciousness.



# Charles Richet

## on Mediumship and the Unconscious



by Carlos S. Alvarado,  
*Atlantic University*

During the 19th century there were many beliefs about the role of unconscious processes and actions in the production of mediumistic communications delivered via verbal statements, writing, and other

means such as table-turning. They included a variety of ideas representing different versions of the unconscious, as seen in the work of Jacques Babinet (1794–1872), William B. Carpenter (1813–1885), Michele E. Chevreul (1786–1889), Pierre Janet (1859–1947), and Frederic W.H. Myers (1843–1901), among several others (for an overview see Crabtree, 1993). One of these other men, and the topic of this note, was Charles Richet. Because his ideas tend to be forgotten given the predominance of the better-known work of individuals such as Janet and Myers, I will briefly summarize what he wrote on the subject, with emphasis on two 19th century papers.

Charles Richet (1850–1935) was a well-known French physiologist who received the Nobel Prize in 1913 for

his work on anaphylaxis. In addition to his interest in and involvement with medicine, literature, the humanities, and the social sciences, Richet became involved in psychical research, publishing on the topics of mediumship and mental suggestion (Alvarado, 2008). In later years he contributed in various ways to French psychical research. In addition to research, this included taking important leading roles using his influential and highly respected scientific and social positions. This was evident in his work on behalf of the founding of the *Annales des Sciences Psychiques* (Annals of Psychological Science, which first appeared in 1891) and the development of the Institut Métapsychique International (International Metapsychic Institute, founded in 1919), both of which were of great importance in France. His interest in psychical research was so well-known that he represented the scientific study of psychic phenomena to scholars and scientists of other fields and the general public. An influential work in this regard was his widely cited and discussed *Traité de Métapsychique* (1922). He started being interested in the dramatic changes of personality taking place in hypnotized individuals and wrote about what he referred to as “objectivation of types” in the hypnotized. This consisted of “amnesia of the personality with a new personality” (Richet, 1883, p. 228, this, and other translations, are mine), which could include forgetting one’s usual identity. Attempting to explain successful post-hypnotic suggestions, he

mentioned the action of unconscious motivation and recollection (p. 238).

In a later classic and influential article, *La Suggestion Mentale et le Calcul des Probabilités*, Richet (1884) discussed mediumship. He wrote that “all the intelligent manifestations attributed to the spirits are due to an individual that is unconscious and active at the same time” (p. 650). Richet believed that mediums were in a state of “hemisomnambulism” produced by the action of only a part of the person’s brain and in which the processing of perceptions and thoughts could take place without consciousness of the fact. Thus the medium showed “partial unconsciousness, a faculty by which part of her intelligence, of her memory, of her will, operates out of consciousness” (pp. 650–651).

Richet returned to the same subject two years later in a paper about unconscious movements that appeared in a volume to celebrate Chevreul’s centenary (Richet, 1886). Following previous writers, he stated in the paper that table movements were caused by the unconscious movements of mediums and others. Spiritism, he wrote, presented a “precious method for the study of movements” and unconscious thoughts (p. 86).

Such movements, Richet insisted, showed that in addition to the conscious thoughts of the medium there was the “simultaneous existence of another collateral thought” (p. 87). These hidden trains of thought were capable of producing intelligent responses or movements to questions without the awareness of the medium.

Richet believed that mediums have different memory states. He wrote that “the normal regular consciousness persists, at the same time that another consciousness appears, coinciding with it without getting blended” (p. 93). During this hemisomnambulist state there could be

a manifestation of an “unconscious personage” presenting “a series of ideas completely different from the series of ideas of the conscious personage, who ignores all that takes place in its unconscious” (p. 93). Unconscious productions, Richet believed, were not highly developed intellectually, but they coexisted with our main trains of thought. Like other 19th century thinkers, Richet stated that much could be explained via automatisms that did not require the action of spirits or of phenomena such as telepathy. He wrote: “In reality, it seems that there is not only a muscular unconscious but also an intellectual unconscious, and I believe that, under the influence of some special psychological conditions . . . the various personalities coexist with our consciousness and our main personality” (p. 94).

Later writers such as Janet, Myers, Théodore Flournoy (1854–1920) and René Sudre (1880–1968), developed these ideas further as regards mediumship, particularly in terms of personation (Alvarado, Machado, Zangari, & Zingrone, 2007). Richet also returned to the topic in later publications. For example, in his well-known *Traité de Métapsychique* (1922) he wrote about the topic in his discussion of the differences between psychological phenomena such as creative automatisms and what he referred to as “metapsychic” or psychic phenomena such as telepathy. “The talents of the unconscious,” he wrote, “present more variety than those of the conscious mind” (p. 50).

Richet’s work was part of 19th century interest in understanding the levels of the mind. His writings and speculations belong to both the histories of psychology and psychological research and, more specifically, to attempts to redefine mediumship in psychological ways.

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## Message from the President

# The Transcultural Approach of Parapsychology

### The 54th Annual Convention at Curitiba, Brazil



by Alejandro Parra,  
*Instituto de Psicología Paranormal*

The Parapsychological Association's 54th Annual Convention was held from August 18th to 21st, 2011, at the Facinter Centre in beautiful, sunny Curitiba. Brazil contains a rich diversity of groups and individuals who engage in a range of apparently paranormal approaches to healing. I have visited Curitiba three times in my life and I can confirm that it is a modern city that has attracted attention around the world for its innovations in sustainability. The four day convention included the presentation of 13 sessions, with

19 formal papers, two panel discussions, four invited addresses, the Presidential Address and Reception, and the Banquet Address. Participants hailed from many parts of the globe including Argentina, England, Germany, Iceland, Japan, Sweden, the United States and, of course, many regions of Brazil.

The convention began with welcoming remarks by Program Chairperson Marios Kittenis and PA President David Luke. Leading scientists and other academics from around the world gathered to present the latest parapsychological research of psi and related phenomena. Open to the public and academics alike, with most events in English but simultaneous translation available in English and Portuguese, the PA convention coincided with UNIBEM's Seventh Psi Meeting and the Sixth Journey into Altered States hosted by Fábio Eduardo da Silva. Dozens of presentations on a variety of parapsychological topics, as well as a panel session on ayahuasca and exceptional human experiences rounded off the event.

A wide variety of topics were covered during the paper sessions with most papers falling within one of the following areas: Altered States, Theoretical Approaches, Mediumship and Survival, Clinical Approaches,

Apparitions, Individual Differences, and Psychophysiology. One of the highlights of this year was the transcultural approach given to several topics. Although all the papers are worthy of discussion, in order to present an overview of the entire conference I will summarize only a few of them from these areas. The convention opened with a reception featuring the release of the Portuguese edition of the book *Varieties of Anomalous Experience: Examining the Scientific Evidence*, edited by psychologists Etzel Cardeña, Steven Jay Lynn, and Stanley Krippner. The book was first published in 2000 by the American Psychological Association.

There were two sessions on Altered states and a panel about it. Etzel Cardeña from Lund, Sweden (the second author was David Marcusson-Clavertz) presented the paper "Hypnotizability, Alterations in Consciousness, and Other Variables as Predictors of Performance in a Ganzfeld Psi Task" from the Center for Research on Consciousness and Anomalous Psychology (CERCAP) (Department of Psychology, Lund University). They examined how hypnotizability, dissociation, alterations in consciousness, belief in success, and previous psi experiences related to performance in a ganzfeld psi task. Their results may be the clearest

“A wide variety of topics were covered during the paper sessions with most papers falling within one of the following areas: *Altered States, Theoretical Approaches, Mediumship and Survival, Clinical Approaches, Apparitions, Individual Differences, and Psychophysiology.*

indicator of a link between experiencing an altered state of consciousness and success in psi tasks, but only for a select group, namely the high hypnotizables. The panel on altered states was chaired by David Luke, joined by Ede Frecska from California (Department of Psychiatry, University of Debrecen, Hungary), Stanley Krippner (Saybrook University San Francisco), David Luke from London, UK (Department of Psychology and Counselling, University of Greenwich), Luis Eduardo Luna from Florianópolis, Brazil (Wasiwaska Research Center for the Study of Psychointegrator Plants, Visionary Art and Consciousness) and Michael Winkelman from Arizona, USA (School of Human Evolution and Social Change, Arizona State University). This panel explored the use of the Amazonian sacramental decoction ayahuasca and its role in facilitating exceptional human experiences. Panel presenters offered perspectives on the use of ayahuasca and its ensuing experiences and phenomena, spanning anthropology, psychology, psychiatry, neuroscience, and physics, and offered conceptual, experiential, phenomenological, neurobiological, and cross-cultural

dimensions to the discussion concerning the role of ayahuasca in parapsychological research.

The second (and exciting) panel was “Future Directions in the Study of Mental Mediumship” chaired by Carlos S. Alvarado. He said that the traditional parapsychological investigations of mental mediumship have been designed to assess the possibility of the acquisition of veridical information. However mediumship is a complex phenomenon in which the parapsychological may interact with psychological, anthropological, psychiatric, and sociological variables, and require the study of potential relationships between mediumship and dreams, psychopathology, psychosocial processes, well-being, and the consideration of issues involved in the development of mediumship and in the use of qualitative methods of research. Alvarado analyzed mediumship and dreaming as a neglected area of research. He hypothesized that there may be positive relations between mediumship and dreams suggestive of a common substratum, such as the functioning of the subconscious mind. Following the well-known Hall-Van de Castle system of dream content analysis, we may code medium’s dreams in terms of such categories as characters appearing in the dream, social interactions, activities, emotions, and the settings in which the dream took place and compare them to the dreams of non-mediums. Other research questions include the exploration of the possibility that the medium’s dreams show more evidence of primary process thinking—unusual content, symbolism, illogical aspects—and that the medium’s dreamlife and mediumistic mentation may affect the other.

Alexander Moreira-Almeida from Juiz de Fora, Brazil (School of Medicine, Federal University of Juiz

de Fora) explored the relationship between mediumship and mental health. Moreira expressed that mediumship is related to anomalous experiences and can be confused or mixed with psychotic and dissociative symptoms, often becoming a challenge to differential diagnosis. By the end of the 20th Century, official diagnostic manuals became more open to the possibility of non-pathological mediumistic experiences. However there has been a lack of empirically grounded guidelines to make the differential diagnosis between healthy spiritual experiences and mental disorders. Moreira also reviewed the research in psychiatry and psychology conducted to date to investigate the mental health of mediums and the differential diagnosis between mediumship and mental disorders. Mediumship frequently appears with dissociative and psychotic experiences and may cause transient distress but without being part of a mental disorder.

Elizabeth C. Roxburgh and Chris A. Roe from Northampton, UK (Centre for the Study of Anomalous Psychological Processes, Division of Psychology University of Northampton) argued that there is a need for more systematic work that employs a mixed methods approach to combine qualitative and quantitative data in order to give a thorough account of the phenomenon of mediumistic communication. The psychological/quantitative component of the research explored whether the role of a medium is associated with psychological wellbeing or psychological distress. A further ethnographic study involving participant observation of mediumship training courses could explore what practices are important, how one develops as a medium, and what techniques are learnt to control mediumship. These combined studies

would allow us to explore whether adoption of the mediumship role through mediumship training has an impact on mental health.

Finally, Wellington Zangari and Everton de Oliveira Maraldi pointed out that such neglect may have affected the understanding of mediumship, including its possible paranormal manifestations (physical or mental), for example, by ignoring the mediums' emotional, cognitive, sexual, and social life. Oliveira Maraldi discussed how knowledge of the life and the social context of mediums may be useful to understanding the complexity of the phenomenon of mediumship and how the social context influenced the development of mediumship. Zangari and Oliveira Maraldi considered the institutional and socio-historical dimension of mediumship, specific to each cultural context.

There also were four invited addresses. Carlos S. Alvarado from Virginia Beach (Atlantic University) talked about parapsychologists who write about aspects of the history of their field. He focused on some problems that produce incomplete and unbalanced views of past developments in parapsychology. He found two problems. First, the literature presents history as the work of well-known figures (e.g., Myers and Gurney) without mention of other workers, and the second problem is when the past is seen in terms of its relation to the present, forgetting ideas that are not popular or desirable today.

The presentation of John B. Alexander, "Psi Phenomena in the Real World", examined the explorations of many parapsychologists who apply psi phenomena for practical purposes. Studies and application of areas such as remote viewing, near-death experiences, and even some UFO observa-

tions were discussed. The secular perspective of some technologically developed countries inhibits the general acceptance of capabilities that could prove useful. He also addressed paranormal phenomena witnessed at a location now known as Skinwalker Ranch: "The reality of the events is undeniable, yet most attempts at studying them scientifically are frustrated as if by design," he said.

"Altered Consciousness is a Many Splendored Thing," presented by Etzel Cardeña, was the third of the invited addresses. He challenged the notion that altered states of consciousness (ASC) by definition create delusional beliefs about oneself and the world, and discussed evidence from various disciplines showing that altering consciousness is part of our nature and can serve five purposes: make small adjustments so we can be more effective at our tasks, obtain greater pleasure than we can achieve ordinarily, offer nonfactual possibilities that may be actualized through creative ways, enhance healing possibilities for specific ailments and/or the sense of meaningfulness in life, and obtain alternate epistemological routes to comprehend better ourselves and the universe at large.

PA President David Luke introduced Michael Winkelman, author of several books on shamanism, psychedelic medicine, and consciousness, in the PA's Annual J.B. Rhine Banquet address titled "Evolved Psychology and the Deep Structure of Psi: The Shamanic Paradigm." According to Winkelman, the relationship of shamanic universals to human biology provides a context for considerations of the evolutionary origins of both religion and psi capacities. This approach identifies three areas of evolutionary advantages: group coordination, the information capacities of altered

states of consciousness, and assumptions about spirits. These three pillars of shamanism were examined in terms of their evolutionary sources and advantages in order to identify the contexts in which psi capacities may have co-evolved with other human capacities.

Another presentation was about the advances of the psi development in Brazil. Wellington Zangari (University of São Paulo) addressed the cultural richness and profound social contrasts in which psi research was established. Despite many difficulties, psi research is advancing in Brazil. Zangari focused on academic conquests, especially the development of research projects, master's theses, and doctoral dissertations in some of the most important universities of Brazil.

In the session around mediumship and survival, Chris A. Roe introduced a study about the theory of morphic resonance using recognition for Chinese symbols. As many parapsychologists probably know, Sheldrake's theory suggests a means by which the thoughts or behaviours of physically isolated members of species can converge in a manner that would not be expected by other forms of learning such as imitation. Sheldrake has also suggested that the acquisition of language should be influenced by the morphic resonance of past speakers of the language. Parapsychological tests of the theory have thereby typically consisted of learning activities involving a language unfamiliar to the participant. As predicted by the theory, participants were found to correctly recall more of the genuine characters compared with the imitative characters, and also exhibited more false memories of the genuine characters. The current study attempted to replicate the findings of Robbins and Roe but drew upon a





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larger set of more systematically manipulated genuine and imitative characters, and used a more comprehensive system of randomizing across participants. Participants correctly identified a similar number of real and imitative characters, whereas they exhibited more false memories for the imitative. The enhanced experimental controls are thought to be the most salient explanation for the nullification of results.

In her paper "It's Like a Recording on a Wonky Tape", Elizabeth C. Roxburgh discussed recent investigations about mental mediumship using interpretative phenomenological analysis of mediums. She focused on the subjective meanings by mediums for their claimed abilities by adopting a process-oriented approach, regardless of the actual ontology of mediumship. A qualitative methodology was employed using interpretative phenomenological analysis and in-depth semi-structured interviews were conducted with ten spiritualist mediums.

Simon J. Sherwood from Northampton, England (Centre for the Study of Anomalous Psychological Processes, Division of Psychology, University of Northampton) analyzed the interest in environmental variables in apparitional and

poltergeist cases. Research has begun to examine individual differences in environmental sensitivity and there is some suggestion that more sensitive people are more likely to report apparition-type experiences. It could be that such people respond more to the effects of environmental variables causing the experiences or, if ghosts are objectively real, it could be that such people are more likely to detect their presence. Personality dimensions that might differentiate between these groups include fantasy proneness, boundary structure, and transliminality. Sherwood predicted that those who have had a ghostly experience score significantly higher in terms of transliminality and environmental sensitivity than a control group who had not had such an experience.

The results of experiments conducted at the Institute for Living Body Measurements (International Research Institute Chiba, Meiji University) were presented by Hideyuki Kokubo from Tokyo, Japan. In his paper "Biophysical Approach to Spatial Distribution of Healing (Bio-PK) Power Around a Human Body", Kokubo and his colleagues Takagi and Nemoto, using a gas measurement method in which pieces of cucumbers (*Cucumis*

*sativus*) were used as bio-sensors, executed precise measurements of the spatial distribution of controlled healing power around healers. Each participant did two 30-minute trials of non-contact healing for the target biosensors trying to increase the odor of cucumbers in front of them. Control samples were kept at another room. After trials, all sample dishes were set into separated containers and the containers were kept at 24 degrees Celsius. Results of volunteer healers: there was a tendency for healing power to be concentrated at the center if the healers succeeded in controlling their power, and healing power was spread outside if they could not control their power.

PA Executive Director Annalisa Ventola, PA President David Luke, Program Chairperson, Marios Kitenis, PA Arrangements Chair Fábio Eduardo da Silva, and convention volunteers Mary-Jane Anderson, Julieta Amabile Pianaro, Sibebe Pilato, Estevão Pontes and Márcia Reina Presezeniak, all made tremendous efforts in arranging and organizing this enjoyable and informative convention.

Stanley Krippner received the Honorton Integrative Contributions Award. Congratulations, Stan!



# Articles Relevant to Parapsychology in Journals of Various Fields (VIII)

This is the eighth installment of the *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. It adds another 50 recent references (including almost 30 from 2010 and 2011) to the relevant “virtual library.” The rationale of the latter and the selection criteria were explained earlier (*Mindfield*, vol. 1, #1, 2009, pp. 12-14). Interestingly, a few of the articles listed below, and also some of those included in the earlier installments of this column, seem to suggest a growing interest in parapsychological topics from the ranks of both consumer behavior and management research. Not that as yet there is any major open discussion on the merits of parapsychology and its findings. However, here and there the results of empirical psychical research begin to be recognized. They are properly referenced and sometimes form the basis for independent thought and speculation. This seems to suggest that, particularly in those fields of consumer and management studies, there may be a growing awareness of the potential practical usefulness (if not applicability) of psi research. And

my informants advise me that several other relevant articles currently are in print in or under editorial consideration by the specialist journals.

The useful input from Renaud Evrard is gratefully acknowledged. Suggestions of pertinent recent articles are always welcome. Please send them to the author at [hoevelmann.communication@kmpx.de](mailto:hoevelmann.communication@kmpx.de).

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