

the bulletin of the
parapsychological
association

4.2

mindfield



volume 4
issue 2

55th Annual
Parapsychological
Association
Convention

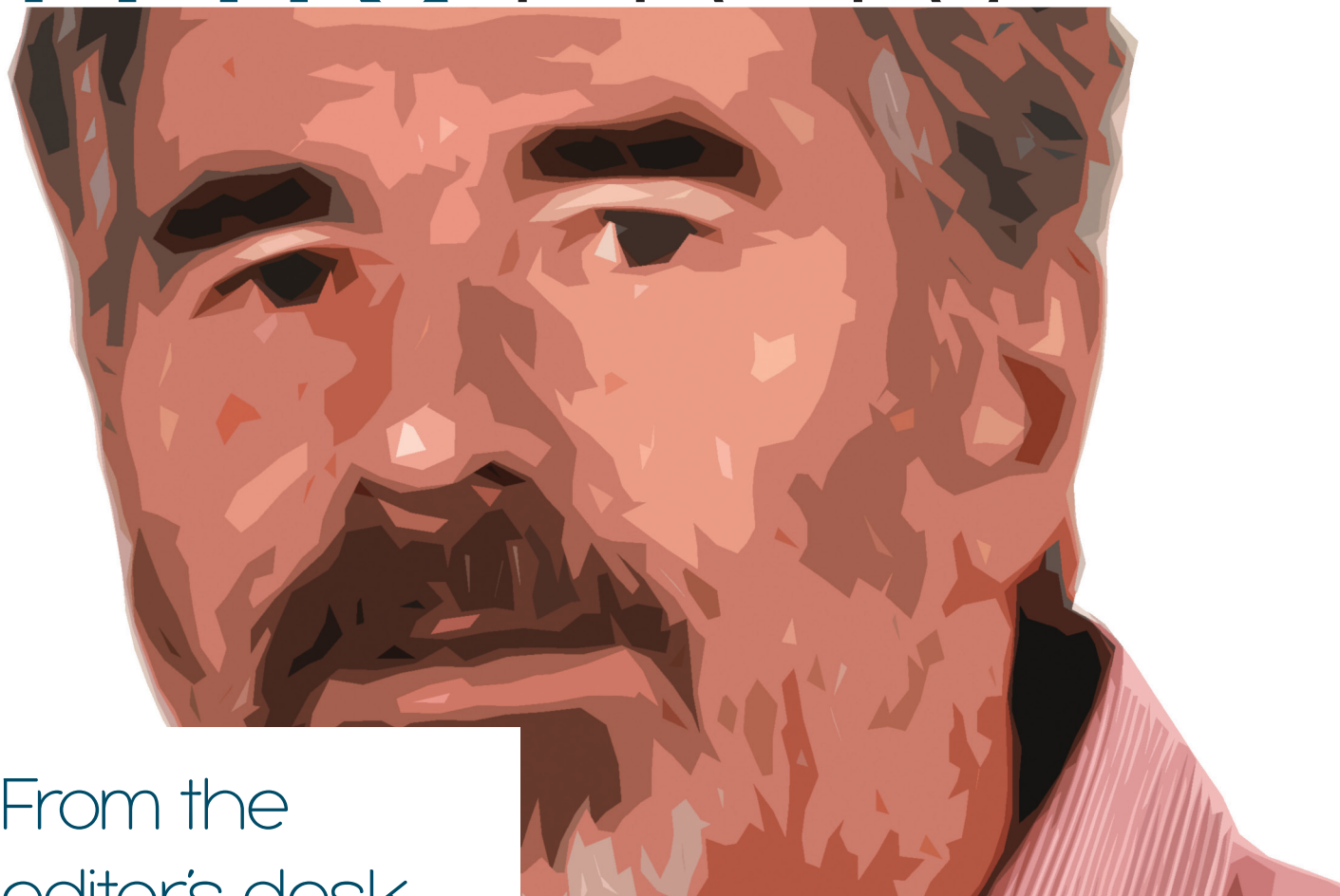
Will
you be
there?

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The Journal of Science and Healing*

COVER IMAGE

© Based on the poster of the 55th Annual Parapsychological Association Convention.

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© Susan MacWilliam, 'F-L-A-M-M-A-R-I-O-N'
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From the editor's desk

the bulletin of the
parapsychological
association
volume 4
issue 2



by ETZEL CARDEÑA,
CERCAP, Lund University

This has been a particularly sad issue to edit because I have to announce the passing away of two extraordinary human beings, important contributors to knowledge, and personal friends. Jeannie Achterberg's and my path crossed when I was faculty at the Institute of Transpersonal Psychology (ITP) and then in various conferences throughout the globe. Everywhere she exhibited her originality and brilliance and I am grateful to Larry Dosey for his tribute to her.

The second person, William Braud, was another central figure at ITP. Although our physical paths hardly crossed, we had a very rewarding correspondence these last few years. Each one of his messages brimmed not only with erudition but with wisdom and compassion, attributes that many have used to describe him. I

will respect his request not to have an obituary (*Mindfield* carried an article by him in the 3(1) issue and his reflections on the 3(2) issue) but I thought that it would be appropriate to include some of the reactions by people who knew him well. We shared additional "friends," including Plato and various composers and poets, and I give the last word to one of them, T. S. Eliot, which I hope describes where these two friends are now: "all things/Proceed to a joyful consummation" (from *Murder in the cathedral*, 1935). I will carry an unpublished paper by him in the next *Mindfield*.

Remembering William Braud

Jim Carpenter: "I never got to spend a lot of time with William, although I often wished I could. I remember once picking him up at a hotel to tote him somewhere else when the Parapsychological Association was meeting in Durham. At the end of the short ride I noticed something subtle but remarkable. I was calmer than I had been when I picked him up. Not from anything in particular he had said or done. I don't remember anything special about that. Just his presence. Reflecting on it, I realize just being around William always had this effect on me. He calmed me down. I'll bet many had that experience. And this effect didn't depend upon on physical proximity, as evidenced by some of his own wonderful studies. In one study with Marilyn Schlitz they showed that when they

watched people sitting alone in a room over a TV monitor and had the intention of soothing them, they did relax significantly as evidenced by psychophysiological measurements. Especially the ones who were especially nervous to start with as evidenced by their being chronically anxious, suffering from hypertension, or other stressed-out kinds of states. But you might wonder if this was just a result of the P sitting alone in a room for awhile? No, the calming effect was significantly greater when William and Marilyn watched and intended it than during control blocks of time. Were he and Marilyn unique in their soothing powers? He set out to prove this wasn't so by training a group of people in what he called Connectedness. This involved things like group exercises in which you stared in another person's eyes and got to the point where you could not only tolerate it but enjoy and value it. Then these trained people acted as agents who did the TV-monitor-looking routine with other Ps sitting alone. They became calmed too, especially if they were anxious or lonely to start with. As if the agents imparted a soothing sense of connection at an unconscious level to these somewhat unhappy participants. This is remarkable because the great bulk of studies on the-effect-of-being-stared-at remotely have shown that this normally results in the P becoming more agitated or aroused. This is not surprising when you remember that being stared at by a stranger is normally experienced as threaten-

ing. William and his group showed that this can be reversed. William the Peacemaker. And so now he has passed. To what? If he is somewhere, and there are troubled souls (so to speak) there, they will surely benefit from his presence. I think he affected all of us, nudged us a bit in the direction of humanity, courtesy, warm regard. I hope these effects persist, nonlocally."

Larry Dossey: "I first met William Braud at the Mind Science Foundation in the 1980s, at its headquarters in San Antonio, Texas. The Foundation's three main researchers at that time were William Braud, Marilyn Schlitz, and Helmut Schmidt, all of who have made immense contributions to our understanding of how consciousness manifests in the world. As an internal medicine physician, I was interested in the possible nonlocal role of consciousness in healing, as in the purported distant effects of healing intentions. William's work was fundamental in this field, in which the crucial question was whether a nonlocal, distant effect even existed, or whether we were fooling ourselves in believing it might. Were we chasing a chimera? Enter William and Marilyn. They were pivotal in establishing what is now known as DMILS -- distant mental influence on living systems. In a series of careful experiments, they showed that human intentions could indeed influence the physiology and behavior of both humans and nonhumans at a distance through non-sensory means. The importance of this fundamental finding is often neglected, as researchers in medicine often want to hit a home run by rushing to large controlled clinical trials in humans employing prayer, healing intentions, etc., many of which neglect to apply "lessons learned" in the basic DMILS experiments that William pioneered. When a proper history of healing research is written, William

Braud will occupy a high place.

William's interests spilled outside the lab, of course. He was deeply informed about the wisdom traditions of the East and the contemplative aspect of those spiritual paths. He was a master of the "coincidentia oppositorum," the philosophy of "the coming together of opposites" and mutually exclusive phenomena to make a whole. William was a superb experimentalist and human being. I am convinced that his compassionate, peaceful persona and inner being were critical factors in the positive experimental outcomes he was able to produce. Beyond the lab, however, I have always considered William a healer, whose root meaning is related to "wholeness" and "holy." William Braud made us all more whole. He pointed us to the holy."

Marilyn Schlitz: "Life is filled with transitions. One that can be hard to hold is the death of a beloved friend and colleague. So it is with a heavy heart that I offer this brief acknowledgment of William Braud.

I worked with William on a daily basis for more than a decade at the Mind Science Foundation in San Antonio, Texas. His brilliance, kind-heartedness, and creative nature were an inspiration to everyone who was graced with his presence. He was an inventive researcher, who pioneered experimental studies of distant healing and founded the ganzfeld testing procedure for experimental parapsychology, in parallel with his friends, Charles Honorton and Rex Stanford. He championed work in the areas of positive psychology, mind-body medicine, and the healing potentials of imagery and relaxation, before they became fashionable.

William made research look easy, as a great master can do. He had a firm grasp of experimental design and published many studies in the areas



William Braud | © inclusivepsychology.com

of extended human capacities. Later in his career, he expanded his tool kit to include qualitative methods, which he made use of during his tenure at the Institute of Transpersonal Psychology. Here he was able to share much of his insight as a gifted and talented teacher and mentor to many.

As I reflect on this remarkable man, I recall that William had a keen wit, a loving personality, and a bold vision for what humans are capable of becoming. He embodied the best of human nature. May his spirit live on in each of us who were touched by his greatness. I, for one, shall miss him."

Charley Tart: "Who, reflecting on our times and lives, said something like what a strange, wonderful trip it's been? I got up at 4:30 in the morning yesterday morning to do some guided telephone meditation stuff with meditation teacher Shinzen Young on dealing with physical pain. In the afternoon went to a splendid performance of Dvorak's Requiem - my wife is part of the Berkeley Community Choir and spent the first 15 minutes of the performance crying. I thought it was the beauty of the music, the compassion for those who had died in general, then came back home, had a little supper, and heard from Winona (William Braud's wife)..."

After the slant of the previous number towards clinical issues, this one emphasizes research aspects. We begin the issue with reflections by an important figure in the field, Harvey J. Irwin. In a new section, which I hope will become a regular feature, I had two authors interact in an email debate, in this case Suitbert Ertel and Chris French. Although I am well aware that people disagree on the interpretation of psi research, it should be possible to at least come to an agreement about factual aspects. Please email me personally if you think there is some factual disagreement between at least two authors and I will contact them and ask that they engage in a debate.

Lately there has been a lively discussion in psychology about the benefits of the typical frequentist versus a Bayesian approach, which considers a-priori degrees of probability or belief. Patrizio Tressoldi kindly wrote a summary of one of his articles in which he analyzes various areas of psi. In his account, Bayesian statistics also provide good evidence for the reality of psi. This is in a sense another reply besides that of Bem, Utts, and Johnson (2011) to a *Journal of Personality and Social Psychology* paper by Wagenmakers et al. (2011) in which the latter stated confidently that they know what is "true about the world," reminiscent of their ancestors who also "knew" the truth about the unreality of meteorites or of the Earth circumventing the Sun... In his recent article *Science on the rampage* (*New York Review of Books*, 59, p. 6), the distinguished physicist and mathematician Freeman Dyson

put it succinctly "All of science is uncertain and subject to revision. The glory of science is to imagine more than we can prove."

President Alejandro Parra provides an account of the latest conference on Clinical practice with exceptional experiences, while Carlos Alvarado summarizes the recent Bial Foundation conference (whose call for

grants has already come out, consult their webpage, www.bial.com). We have a strong German presence, with Gerd Hövelmann contributing his valuable list of relevant publications in non-specialized journals, while Eberhard Bauer and Gerhard Mayer contribute abstracts and summaries of recent articles in recent German journals.

Mindfield has received these recently published books:

Anderson, Rosemarie, & Braud, William (2011). *Transforming self and others through research: Transpersonal research methods and skills for the human sciences and humanities*. Albany, NY: State University of New York Press. Co-authored by one of the giants in parapsychology, it will be useful to every researcher that has already realized that there is a lot more to research than following a simple recipe.

Carpenter, James C. (2012). *First sight. ESP and parapsychology in everyday life*. Lanham, MD: Rowman & Littlefield. Probably not since Gertrude Schmeidler's books some decades ago has there been such a comprehensive attempt to integrate the findings of current psychology with those of parapsychology.

Carter, Chris (2012). *Science and psychic phenomena. The fall of the house of skeptics*. This is an updated version of his previously published *Parapsychology and the Skeptics*, and in it he surveys the evidence of psi phenomena and turns the critical lens to the critics themselves.

Holt, Nicola J., Simmonds-Moore, Christine, Luke, David, & French, Chris C. (2012). *Anomalistic psychology*. Hampshire, UK: Palgrave Macmillan, 252 pages. As you will read in David Luke's column, the study of unusual experiences, including potential psi phenomena, is officially now an area of study in the UK. This concise book provides a general introduction to such topics as methodological issues in the study of psi and consciousness, NDEs, and so on. Kramer, Wim, Bauer, Eberhard, &

Hövelmann, Gerd (Eds.) (2012). *Perspectives of clinical parapsychology: An introductory reader*. Bunnik: Stichting HJBF, 320 pages. Orders: HÖVELMANN COMMUNICATION Carl-Strehl-Strasse 16 DE - 35039 Marburg Fax : +49 (0) 6421-13278 Email : hoevelmann.communication@kmpx.de. This book reports the proceedings of a conference held in 2007 in Naarden, The Netherlands, on clinical aspects and approaches with people who are distressed by ostensible paranormal events. It includes articles from the editors as well as from a panel of therapists who have been working in this area, including Ian Tierney in the UK and Martina Belz in Germany.

Sheldrake, Rupert (2012). *The science delusion. Freeing the spirit of enquiry*. London, UK: Coronet, 392 pages. In his latest book, Rupert Sheldrake discusses in a chapter the evidence, some of it from his own research, for psi phenomena and the reluctance of some critics to even literally see the data. He also challenges a number of received axioms including the scientific views that nature is mechanical and purposeless, and whether matter has no form of consciousness.

Targ, Russell (2012). *The reality of ESP. A physicist's proof of psychic abilities*. Wheaton, ILL: Quest Books. Laser physicist and one of the founders of the Stanford Research Institute's program on remote viewing and other psi abilities, Russell Targ provides an overview of his decades-long involvement in parapsychology, and of some of the foremost psychics (Ingo Swann, Hella Hammid, Pat Price) and researchers (including his daughter Elisabeth) involved.



Parapsychological
Association

55th Annual 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

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 from around the world will gather to present the latest 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 to 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 provides a wide range of educational offerings concerning 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. The work of Program Chair Carlos S. Alvarado, the Scholar in Residence at Atlantic University, has centered on the psychological study of out-of-body experiences and related phenomena and on providing a historical perspective on parapsychological studies. Nancy L. Zingrone, Arrangements Chair for the PA convention, has carried out research on the psychological characteristics of individuals who experience ostensible psychic phenomena. She is also the Director of Academic and Administrative Affairs at Atlantic University.

A tentative program is available online at http://www.parapsych.org/articles/0/141/2012_pa_convention_tentative.aspx. There are papers from authors coming from such varied countries as Argentina, Brazil, Japan, Holland, the UK, and the United States. As in previous conventions, the emphasis of the presentations will be ESP experimental work. The themes of the papers include a comparison of remote viewing and ganzfeld conditions, remote medical diagnosis, social behavior as an expression of ESP, and the influence of latent inhibition on precognitive test performance, among others. A

few experimental papers will focus on physical measurements, namely electromagnetic emissions during focused intent, and a fluorescence measure of psychokinesis.

Other approaches and topics include two meta-analyses of distant healing studies, an analysis of child cases collected by Louisa E. Rhine, a discussion of the beginnings of critical approaches in Dutch studies of psychic phenomena, and a psychosocial model relating mediumship in Brazil to dissociation, belief in the paranormal, and self-esteem.

In addition, the convention will have a panel in honor of William G. Roll, who recently passed away. This panel includes an overview of Roll's career, as well as discussions of his poltergeist and experimental ESP work. Another panel will honor Stanley Krippner, who happily is still with us. Its title is "Song of the Siren, Song of a Parapsychologist: In Honor of Stanley Krippner's 80th Birthday." There will also be two workshops on clinical issues and one on medical diagnosis.

As in previous years, the convention will include a few special addresses. One of these will be presented by the Association's President Alejandro Parra. The title of his address will be "What Have We Learned About Psi? Reflections on the Present State

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.



Helga Haraldsson, Louisa E. Rhine, Ulrich Timm, Erlendur Haraldsson and J. B. Rhine near Durham in 1970
| © Courtesy of Erlendur Haraldsson.

of Parapsychology.” Professor Thomas Robisheaux, from Duke University, will present the J.B. Rhine Banquet Address, entitled “Looking for Psyche: Historical Reflections on Parapsychology, Psychical Research and the Anomalous Experience.” Two of our distinguished members are presenting addresses which are part of the PA Awards they received in previous conventions. The first one, by Sally Feather, is entitled “The Work Must Go On—Looking Ahead for 25 Years.” The second, to be delivered by Daryl J. Bem, is entitled “Some Things I Learned from My 15 Minutes of Fame,” Bem will discuss the experiences he has had dealing with critics of his well-known ESP experiments published under the title “Feeling the

Future: Experimental Evidence for Anomalous Retroactive Influences on Cognition and Affect” in the *Journal of Personality and Social Psychology* in 2011.

In addition to floor presentations, the convention will include poster papers.

“Co-host Atlantic University is an educational university founded by Edgar Cayce...”

They include such topics as the statistical replication of ganzfeld studies, the relationship between psychic experiences and synesthesia, and William Roll’s use of the old literature. Furthermore, there will be a

Presidential Reception after our President’s address, and an award ceremony to honor the contributions to parapsychology made by three of our members: James Carpenter, John Palmer, and Lance Storm.

The Rhine Research Center has graciously invited conference attendants to an Open House to be held at their offices. Please check the conference schedule for details.

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 them. Information on registration and accommodations is available at http://www.parapsych.org/section/41/2012_convention.aspx.

Harvey J. Irwin

University of New England

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

I intensely dislike publicly speaking or writing about myself, who I am, what I see as my “achievements.” Indeed, such requests always strike me as an invitation to compile my own obituary, or at least to devise a sitting target to be besieged by a more objective biographer. But as I’m not going to be in any position to decry others’ obituaries of me, perhaps this is the best opportunity I will have to “set the record straight” insofar as I have any insight into the matter.

Many parapsychologists owe their initial interest in the field to some personal spontaneous parapsychological experiences that they have found particularly thought provoking. This was not the primary impetus for my professional involvement in parapsychology. Certainly I have had the occasional anomalous experience to tweak my curiosity, but in retrospect my impression is that most of these evoked close scrutiny only

after I became a parapsychologist. In any event the major stimulus for my initial parapsychological interests was of a purely intellectual nature. This came about through the conjunction of two circumstances in the mid-1970s.

At this time the cultural zeitgeist was marked by a heightened popular interest in states of consciousness, transpersonal philosophies, and mystical phenomena. Some of these popularist trends began to intrude even into the staid realms of Australian academia. I was then a doctoral student in the Psychology Department of the University of New England in Australia and was constructing an information-processing model of basic mental processes in general and selective attention more specifically. Having formed an elementary understanding of “how the mind worked,” it occurred to me that I could explore the extent to which paranormal phenomena might be accommodated by such a model. This initially casual curiosity sparked my first book, *Psi and the Mind*, and was the basis of an achievement award



Harvey J. Irwin

from the American Society for Psychical Research that certainly encouraged my continued involvement in the field.

The other factor of relevance at the time was that in the same department in which I was working one of my colleagues, Dr Maurice Marsh, was teaching clinical psychology but had conducted an experimental investigation of ESP as part of his own doctoral program at Rhodes University in South Africa. Although Maurice’s parapsychological interests were strongly embedded in a Jungian outlook, his

“*In any event the major stimulus for my initial parapsychological interests was of a purely intellectual nature. This came about through the conjunction of two circumstances in the mid-1970s.*

presence on staff probably fostered at least my tacit presumption that a reasonably circumspect professional involvement in parapsychology might not be utterly ruinous to my future career.

My subsequent parapsychological contributions might seem to the outsider as alarmingly capricious in the sense that I regularly sprang from one topic to another. Thus my attention was devoted intermittently to out-of-body experiences (OBEs), near-death experiences (NDEs), lucid dreams, the phenomenology of psi experiences, the history of Australian parapsychology, and the psychology of paranormal belief, although at least the last of these became a relatively enduring concern. Arising from my research on these topics were two further books, *Flight of Mind: A Psychological Study of the Out-of-Body Experience* and *The Psychology of Paranormal Belief: A Researcher's Handbook*, both of which were well received.

In part the progression of parapsychological research topics reflected my evolving interests

in mainstream psychology, particularly the psychology of dying and bereavement, psychopathology and the nature of dissociative phenomena, and the influence of childhood trauma on psychological development. This point raises a key feature of my professional career, namely that while engaged in my parapsychological work I maintained an output of publications on mainstream psychological issues. I am not necessarily commending this approach to others as the only viable career option, but certainly during the thirty years for which I worked at the University of New England this proved to be a judicious tactic in regard to professional advancement. It was only in the last few years before my formal retirement that I abandoned the pursuit of further advancement and indulged myself more exclusively in parapsychological research.

Teaching was the other major facet of my involvement in parapsychology. During my career I had the rewarding experience of supervising several graduate research degrees on parapsychological topics. In addition, for some years in the 1980s I had the opportunity to teach an undergraduate course in parapsychology. In mounting this program it soon became apparent that there were few basic introductory books that could effectively serve as a textbook. My text, *An Introduction to Parapsychology*, was written as a direct response to this identified need. Designed particularly with the training of future academic parapsychologists in mind, the book is now in its fifth edition and at last count has sold over 11,000 copies. The extensive international adoption of this text has been very gratifying.

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

At least in some countries (e.g., the UK) today it appears to be increasingly feasible to pursue parapsychology as an overt research interest rather than as a subvert activity. This must be an exciting prospect for young contemporary students who aspire to become a parapsychologist.

On the down side I now no longer see any hope of a meaningful rapprochement between parapsychologists and the skeptical movement. The exciting promise of the 1970s seems misguided and naively optimistic in the modern era, and we must now learn to live with the fact that our research findings will always be dismissed out of hand or, worse, simply ignored in some quarters of academia. In the meantime we must strive to conduct ourselves with the highest possible professionalism and to disseminate our findings among those who care to listen.

This is not to say that the blame for the current impasse lies entirely with the skeptical movement. When I first entered the field critics would taunt parapsychologists with the observation that no real advance had been made despite a hundred years of investigation. Although this assertion was overdrawn I'm not convinced that much more fundamental progress has been made in the ensuing thirty years.

The growing dominance of neurobiological perspectives in psychology today will probably prove a hindrance to the future reception of parapsychological research. Although there have been recent laudable efforts to couch parapsychological issues in these

terms I suspect neurobiological accounts will be regarded as the “definitive” means to explain away, rather than a means to explain, parapsychological experiences. More generally the focus on neurobiological processes will be at the neglect of the phenomenology of human experience, and this will be to the detriment of parapsychological research.

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

Both issues can be addressed in the following terms. Parapsychologists’ investigation of NDEs, apparitional experiences, reincarnation, and the like has some advantage in fostering public interest in the field, which in turn sometimes engenders financial backing of our research that otherwise would not be forthcoming. The study of these experiences also has enhanced our appreciation of the complexity of human psychology. On the other hand this research has done little to advance our

understanding of the paranormal as strictly defined. Phenomena broadly related to the survival hypothesis therefore would best be given very low priority on our future research agenda (although they should surely continue as a legitimate concern of mainstream psychology). Rather, the focus of parapsychology should be on the basic psi processes, that is, on seeking to identify more precisely the operating characteristics of ESP and PK with an eye to improved experimental control. Allied to this issue is the development of innovative experimental techniques for more reliable and more powerful elicitation of psi. In addition, there is a pressing need for the development of more effective theories of psi that address more specifically the operating characteristics of psi as revealed in our research to date. Better theories yield novel predictions that lead to further incisive research.

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

My growing sense of some disillusionment should not be overstated,

“*The growing dominance of neurobiological perspectives in psychology today will probably prove a hindrance to the future reception of parapsychological research.*”

as it is probably a reflection of a frustration with the slow rate of progress in the field—and perhaps of advancing age! All that aside, I have no regrets about my involvement in parapsychology: it has been a wonderful adventure, and I look forward to yet more exciting episodes. One of the delightful advantages of an academic career is that one’s research interests can be pursued even after formal retirement from a university post.

Grant announcement

The Helene Reeder Memorial Fund for Research into Life after Death, HRF

The Helene Reeder Fund is pleased to announce the availability of grants for small and medium sized scientific research projects concerning the issue of Life after Death.

Grants will be awarded in the range of EUR 500 – 5000. The topic Research into Life after Death should constitute the main objective of the project. Applications in English to be

submitted by email to the HRF c/o edg.muller@comhem.se should include:

Detailed description of the project, including the objectives of the project, - methodology, - cost budget, - timetable, - plans to publish the results in some scientific journals, - CV of the applicant, - how the applicant plans to report back to the HRF about progress and result, - any other financing than from HRF.

Applications should be received not later than the 15th of October 2012. It is the intention of the HRF to evaluate the applications and to make decision regarding the grants before the end of December. Applicants will be notified by email after the decision and the grants will be payable during December. For further information, please apply to the above email address.

Tributes

A tribute to Jeanne Achterberg

Ph.D. | 1942–2012

On March 7, 2012, Jeanne Achterberg, a pioneer and legend in mind/body and integrative medicine, died of metastatic breast cancer.

I met Jeanne in Dallas in the mid-1970s, at which time she was on the faculty of the University of Texas Southwestern Medical School. I was practicing internal medicine with the Dallas Diagnostic Association, a multi-specialty medical group. Our mutual interests in the mind/body aspects of health and illness drew us together. I provided medical backup to Jeanne when her patients needed such. Jeanne and her former husband, Dr. G. Frank Lawlis, were two of the most creative individuals in the mind/body field I have ever known. We often met for dinners, camaraderie, mutual support, and memorable conversations.

Although our paths diverged over the years, we remained in close touch. At Jeanne's suggestion, in 1992 I joined her and Dr. James Gordon as co-chairs of the Panel on Mind/Body Interventions of the newly created

Office of Alternative Medicine at the National Institutes of Health. The OAM, which later morphed into the National Center for Complementary and Alternative Medicine, helped legitimize the field of alternative/complementary medicine, which proved to be one of the most significant social movements in the last half of the twentieth century.

Jeanne's research endeavors were courageous. She explored not only the local, intrapersonal effects of consciousness such as imagery and visualization, but also the nonlocal or transpersonal effects as well. She was interested in psychic or distant healing, which psi researcher Charles T. Tart calls one of the "big five" categories in parapsychology. Of particular importance was her innovative research study at North Hawaii Community Hospital in Waimea, Hawaii.¹ Prior to embarking on the experiment, she moved to Hawaii and spent two years integrating with the local community of indigenous healers, who embraced her and shared their methods. After gaining their trust, she recruited

by LARRY DOSSEY, M.D.
Executive Editor of Explore: The Journal of Science and Healing



Jeanne Achterberg (Photo credit: Athi Mara Magadi. Used with permission)

eleven healers for her study. Each healer was asked to select a person with whom they had successfully worked previously, and with whom they felt an empathic, compassionate bond. The healers were not casually interested in healing; they had pursued their healing tradition an average of 23 years. They described their healing

efforts — what Achterberg called “distant intentionality” or DI — variously. Some referred to their method as prayer, while others said they sent energy, held good intentions, or simply asked for the highest good. During the experiment the participants were isolated from all forms of sensory contact with the healer. Each person was placed in a functional MRI scanner and brain scans were done. The healers invoked their individual form of DI at randomized, two-minute intervals that could not be anticipated by the recipient. Significant differences between the experimental (“send”) and control (“no send”) conditions were found in the brain scans of ten of the eleven participants. There was less than approximately one chance in 10,000 that the results could be explained by chance ($p = 0.000127$). The areas of the brain that were activated during the “send” periods included the anterior and middle cingulate and frontal areas and the precuneus. This study suggested that compassionate

healing intentions can exert measurable effects on a remote recipient, and that an empathic connection between the healer and the recipient is a vital part of the process.

In my opinion, Jeanne’s distant healing experiment was highly positive because she intuitively understood the importance of a factor that is nearly always ignored in experiments involving healing intentions and prayer: *ecological validity*. According to this concept, one should study an intervention in the way it is used in real life. The gold standard of clinical research, the randomized, controlled, double-blind design, does not *preserve* the real-life character of healing endeavors, but *subverts* it. Jeanne realized that nowhere in the world is prayer used in the way it is employed in a controlled, double-blind experiment. Controlled clinical trials offer healing *conditionally*, with strangers praying for strangers. Moreover, in many healing studies no expertise is required of the healers. In contrast, healing in real life is offered *unconditionally* to persons who are usually known and loved. Moreover, Jeanne utilized veteran healers, not novices. In addition, she *believed* in healing, and the healers in her experiment felt honored and supported by her. Jeanne’s understanding of cross-cultural healing practices and shamanism sensitized her to the vital importance of ecological validity. Her Hawaii experiment set a high standard for all subsequent

studies in distant healing.

Jeanne’s comments on her website provided an insight into her commitments and values, and why her students held her in high esteem:

“I believe that the research question one has should drive the methodology, and not vice versa. Any idea, concept, question, no matter how far out of the traditional scientific framework, is an appropriate topic for study if the research method is rigorous. My own specialty in research has been in studying the elusive and unwieldy topics such as consciousness, imagery, healing, prayer, and the mind/body connection.”

My expertise in working with students comes from a long love affair with being a researcher in unusual fields of health and healing, and from enjoying the excitement and energy that transpires in learner/mentor activities. I help students (and faculty) get published, as evidenced by numerous examples in journals that I edit or have edited. I celebrate creativity and flexibility, and still emphasize far-ranging, but disciplined, thought.”

Jeanne Achterberg made it easier for important transitions in health and healing to take root in our culture. Anyone who has ever used any form of alternative or complementary therapy, or who has participated in mind/body therapies such as meditation, yoga, or biofeedback, or any researcher who has ever contemplated doing a study examining the role of

“I believe that the research question one has should drive the methodology, and not vice versa. Any idea, concept, question, no matter how far out of the traditional scientific framework, is an appropriate topic for study if the research method is rigorous.”

consciousness in health — all owe a debt of gratitude to Jeanne Achterberg.

Let us pause and honor her passing. She was a great woman. Truly great people do not often pass our way.



Dr. Jeanne Achterberg obtained her Ph.D. in Experimental Psychology in 1973 from Texas Christian University. Early in her career, she collaborated with radiologist O. Carl Simonton and psychologist Stephanie Simonton in studying the use of imagery and visualization in cancer patients. She demonstrated that key features in a patient's imagery predicted the course of the illness. Following her work with Simonton, her research interests spread to include various dimensions of complementary/integrative health, the psychological aspects of cancer, a comparison of biofeedback and physical therapy in the treatment of rheumatoid arthritis, and a test of behavioral strategies for pain and anxiety associated with orthopedic trauma, issues of special concern to women, shamanism, transpersonal or spiritual aspects of health and healing, and relationships as both a healing element and a spiritual practice.

Dr. Achterberg was faculty member for eleven years at the University of Texas Southwestern Medical School in Dallas, as well as a long-time Professor of Psychology at Saybrook University, San Francisco. Jeanne

co-chaired the Panel on Mind/Body Interventions of the new Office of Alternative Medicine of the National Institutes of Health, which later became the National Center for Complementary and Alternative Medicine. She was an advisor to the Unconventional Cancer Treatments Study Group, Office of Technology Assessment,

“I celebrate creativity and flexibility, and still emphasize far-ranging, but disciplined, thought.”

U. S. Congress. She was a research consultant and advisor to several foundations. She also served as president of the Association for Transpersonal Psychology. She provided training in the use of mind/body therapies for health care professionals in Europe, Japan, and Argentina, and to refugees in Kosovo and Macedonia.

Dr. Achterberg contributed immensely to mind/body medicine, authoring over 100 professional papers. Her books *Bridges of the Body-Mind*, *Imagery in Healing*, *Woman as Healer*, *Rituals of Healing*, and *Imagery and Disease* broke new ground and inspired two generations of mind/body researchers and clinicians. She left a personal example of courage in the face of personal illness in her book *Lightning at the Gate*.

Dr. Achterberg's book *Imagery in Healing* is critically acclaimed as a classic in the field of mind/

body studies. Her book *Woman as Healer* is a groundbreaking work that surveys the activities of women from prehistoric times to the present. *Rituals of Healing*, a primer on the use of creative therapies for health and medicine, co-authored with Barbara Dossey and Leslie Kolkmeier, won the Book of the Year Award from the *American Journal of Nursing*. Her awards include Healer of the Year, from the Nurse Healers' Cooperative, the Gardner Murphy Scholar Award, and the Moncrieff Award for Burn Research. In April of 2001, she was featured in *Time Magazine* as one of the six innovators of alternative and complementary medicine for the coming century. She was Senior Editor for *Alternative Therapies*, a peer-reviewed medical journal with an international circulation. She served on the editorial review boards of several journals, and was a regular reviewer of articles and research grants for government agencies and foundations. Her research at North Hawaii Community Hospital in Waimea, Hawaii examined the role of prayer in distant healing, and is considered an iconic achievement in the field of healing research.

She is survived by a son and daughter.

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Summary of a paper

Extraordinary claims
require extraordinary evidence:

The case of non local perception. A classical and Bayesian review of evidences

This is a summary of a paper published on the open access journal “Frontiers of Quantitative Psychology and Measurement”, (http://www.frontiersin.org/quantitative_psychology_and_measurement/10.3389/fpsyg.2011.00117/abstract) that aims to open a debate on: Is it possible to arrive at a consensus about the criteria to define what may be considered extraordinary or at least *sufficient* evidence to support new scientific claims as in the realm of human health, without resorting to inconclusive rebuttals between the supporters and opponents of new ideas?

Even if we are aware that it is very improbable that consensus will be obtained with regard

to quantitative or qualitative standards, it is interesting to note that in the field of evidence-based medicine and psychology, agreements have been reached in the recommendation of medical and psychological interventions. In almost all national and international guidelines (e.g., APA Division 12 for psychological treatments and NICE for medical treatments), the strongest recommendations are those supported by at least one meta-analysis or one or two Randomized Clinical Trials.

We need to discuss how many meta-analyses and/or how many experimental studies we need to support an exceptional claim. And how



by *PATRIZIO E. TRESSOLDI*,
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much evidence is necessary to accept the hypothesis that human mind may have non-local properties, that is, that some of

its functions such as perceptual abilities may extend beyond its local functions, beyond the space and time constraints of sensory organs?

Below on Table 1 are seven meta-analyses of various

protocols investigating non-local perception (NLP) using both a classical frequentist and a Bayesian meta-analytic approach to satisfy the recommendation raised by the recent paper *Feeling the Future* by Daryl

Bem (Bem, 2011; for a critique see Wagenmakers, Wetzels, Borsboom, & Van der Maas, 2011).

The main results may be summarized as follows (for more detailed information, refer to the original paper, Tressoldi, 2011):

TABLE 1 : Meta-Analysis in order of strength of evidence in favor of NLP.

Meta Analysis	N. Studies	N. Participants	Fixed ES (0.95 CI)	Z	Random ES (0.95 CI)	Z	Bayes Factor (H1/H0, 2-tailed)	File drawer effect
Anticipatory Responses ²	37	1064	0.26 (0.20-0.32)	8.7	0.28 (0.9-0.37)	6.07	2.891308e+13	954#
Remote Viewing (Dunne and Jahn, 2003)	n.a.	366	0.34 (0.19-0.49)	6.3			25424503838	849**
Remote Vision (Milton, 1997)	78	1158	0.16 (0.10-0.22)	5.7				866**
Ganzfeld ¹	108	3650	0.12 (0.11-0.14)	19.36	0.13 (0.09-0.17)	6.39	18861051*	357 \$
Normal SC ³ (Forced Choice)	72	69726	0.007 (0.006-0.007)	16.2	0.011 (0.006-0.015)	4.88	0.003162905*	187 \$
ASCI	16	427	0.12 (0.09-0.15)	8.63	0.11 (0.03-0.19)	2.86	0.04764247	13 \$
Normal SC ¹ (Free Response)	14	1026	-0.015 (-0.03-0.005)	-1.48	-0.03 (-0.06-.002)	-1.84	0.02924606	-

¹ Storm, Tressoldi, and Di Risio, 2010;

² Mossbridge, Tressoldi, and Utts (submitted);

³ Storm, Tressoldi, and Di Risio (submitted); *one study excluded because N = 1; = Darlington and Hayes's (2000) formula; # = Orwin's fail-safe N.* = Stouffer Z = (z/√Number of studies); ** = Rosenthal's fail-safe N.

“What does all this evidence tell us? For the expert in this field these data confirm and update what was already documented in Radin’s seminal book *Entangled Minds*.

- Using a frequentist statistical approach, it is possible to reject the null hypothesis that there are no differences between the scores expected by chance and those obtained using the different protocols testing NLP for all but one meta-analysis (free-response in normal state of consciousness).

- Using a Bayesian approach, only the two protocols testing NLP with a free-response procedure and the protocol testing NLP with anticipatory responses yielded a ratio of very high probabilities of the reality of NLP versus its non-existence.

What does all this evidence tell us? For the expert in this field these data confirm and update what was already documented in Radin’s seminal book *Entangled Minds*. Furthermore, after more than 200 studies

carried out with more than 6000 participants, NLP seems more easily detectable with the application of at least three different protocols: ganzfeld, remote vision, and anticipatory implicit responses. The findings obtained by Bem (2011) protocols give further support to this evidence. If we want to detect NLP using different protocols it is important to consider that given the expected low effect size, it is more difficult to obtain a satisfactory statistical power (Tressoldi, 2012) and consequently to refute the null hypothesis or a high Bayes Factor index.

For those researchers not informed about the available evidence of NLP because they ignore, often intentionally, what published on specialized journals like the *Journal of Parapsychology*, we hope this evidence will be known and considered carefully before discussing these phenomena. Is this evidence exceptional or at least “sufficient” to support the claim of NLP, without resorting to inconclusive rebuttals between the supporters and opponents of its reality? The evidence is well above the standards used to recommend how to cure human health, but probably not enough to “cure” the fear of those who do not accept that reality is not as they would like it to be.

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Message from the President

Varieties of clinical practices with exceptional experiences

3rd International Expert Meeting on Clinical Parapsychology



by *ALEJANDRO PARRA*,
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The Third International Expert Meeting on Clinical Parapsychology was held from April 20th to the 22nd, 2012 in Paris, France. For this third edition a group of clinical psychologists, parapsychologists with interest in spontaneous cases, and psychiatrists met in Paris and the Institut Métapsychique International (IMI) was the local host. The painstaking preparations made by Renaud Evrard guaranteed a great time together in Paris, not only because of the magic thrill of this wonderful city but also, as indicated by the list of participants, by the intellectual contents of the presentations.

The IMI has a tradition of counseling people dealing with exceptional experi-

ences. Since its founding in 1919, it has had a permanent public reception through its directors, Gustave Geley and then Eugene Osty. Professionals continued to welcome the public for decades, with Jean Vinchon, Pierre Prost, Hubert Larcher, Nicole Gibrat, Juliette Favez-Boutonnier and Djohar Si Ahmed. Then, from 2007 to 2009, the Service of Orientation and Support for People Sensitive to Exceptional Experiences (SOS-PSEE) provided hundreds of free consultation by two psychologists, Renaud Evrard and Thomas Rabeyron. There is now a psychological listening service run by several members of IMI, and a group discussion on paranormal experiences facilitated by volunteer psychologists from the Friends of IMI Association (www.a-iml.org).

Two previous meetings were held, the first one in the spring of 2007 in Naarden, a small town in the centre of The Netherlands, hosted by the Dutch Foundation Stichting Het Johan Borgman Fonds (HJBF). The second one was held in June 2010 in Freiburg, Germany, headed by Eberhard Bauer, of the Institut für Grenzgebiete der Psychologie und Psychohygiene e.V. (IGPP). The three-day convention in Paris included three sessions, with ten formal papers and one invited address. Participants came from many parts of the globe including Argentina, Canada, Germany, Holland, UK, and, of course, many regions of France.

The convention began with welcoming remarks by Program Chairperson

Renaud Evrard and Wim Kramer, Board member of the HJBF, and a press conference at IMI. A wide variety of topics were covered during the paper sessions with most papers falling in one of the following areas: Varieties of clinical practices with exceptional experiences, exceptional experiences and in-between states, and coincidences and convergences.

Alejandro Parra from Buenos Aires, Argentina, presented the paper "Out-of-Body Experiences and Unusual Perceptual Experiences: Examining cognitive and emotional variables". In an out-of-body experience (OBE), the "self" or center of awareness seems to temporarily occupy a position spatially remote from one's body. In support of previous studies, undergraduate students reporting OBEs showed a higher level of cognitive-perceptual schizotypy than did non-OBEs. The results also support a dissociation model of OBEs, with some people reporting beneficial adaptive effects from them. Despite the widespread occurrence of anomalous perceptual experiences, including OBEs, in the general population, the term hallucination still has pejorative overtones. Parra suggested that his results are in agreement with other studies in which measures of fantasy-proneness seemed to be successful predictors of psychic phenomena. Such findings suggest that OBEs may be related to fantasy proneness and cognitive-perceptual schizotypy, which are correlated with each other.

Eberhard Bauer and clinical psychologist Ruth Fangmeier from the Institut für

The Third International Expert Meeting on Clinical Parapsychology was held from April 20th to the 22nd, 2012 in Paris, France.

Grenzgebiete der Psychologie und Psychohygiene presented a short introduction into the counseling work at the IGPP and a case study on how clients with exceptional experiences function psychologically. Bauer expressed that since its founding in 1950 by Hans Bender (1907-1991), the IGPP has provided the public with an information and counseling service covering the whole spectrum of parapsychology, fringe sciences, and anomalistic phenomena, summarized under the neutral term “Exceptional Experiences” (ExE). This includes information and material about the distribution and phenomenology of psychic experiences together with expert knowledge regarding the state of the art of interdisciplinary research related to border areas of psychology and anomalous phenomena. At the moment, the IGPP counseling team consists of five trained psychologists with a therapeutic background who meet on a regular weekly basis to discuss current cases. Approximately 4000 contacts for information and counseling are now recorded and evaluated. The results reveal over the years quite similar patterns concerning (a) the structure of the reported exceptional phenomena, (b) the sociodemographics of the advice-seeking people, and (c) the distribution of clinically significant variables. These statistical data are the basis for conceptual approaches to how to describe mental events in a variety of types of exceptional experiences. Since 2003, the IGPP counseling team has also offered regular advanced training courses, and, in total, 189 colleagues from various professional backgrounds from Germany, Switzerland, and Austria have attended.

Ruth Fangmeier also presented a case study. The goal of this study was to find

out if there are meaningful relations between the phenomenology of the ExE and the psychological functioning of the client. In order to elaborate a better understanding of the dynamics involved in the psychological functioning of people claiming ExE, Fangmeier uses a psychotherapeutic research method called Plan Analysis. This method serves to describe and analyze conscious and unconscious instrumental strategies, starting from the level of concrete behavior of a person up to superordinate general needs. For the first time not only the behavior of the person but also the “behavior” of the reported phenomena was included in the Plan Analysis. Preliminary results suggest that for each phenomenological pattern of the ExE there exists a corresponding pattern of psychological functioning of the person, indicating which tasks and issues in therapy should be addressed.

The second session was Exceptional Experiences and In-Between States. Paul-Louis Rabeyron (Catholic University of Lyon) explored the relationship between exceptional experiences and child psychiatric practice. He shared his experience as a child psychiatrist open to a parapsychological approach. After a short presentation of the frame in which he practiced, he described several cases, speaking on when and how an experience experienced as paranormal is mentioned during the consultation (by the child or his parents), how some people express a strong feeling of relief, and which transferential and counter-transferential effects appear.

François Mathijsen (Institute for Psychological Research, IPSY, Université Catholique de Louvain) argued that some powerful experiences can bring about a transformation in the way we think and see things. This paradigm shift is sudden, sometimes brutal, and occurs in four stages with a clear link between cognition and emotion. Paranormal experiences, by their exceptional nature, produce changes in our framework for understanding reality that seem to be traumatically scarring and which, if no new stable internal structure is established, could be one of the keys to understanding the emergence of a

schizotypal personality. Using the case of Suzanne (name had been changed), taken from qualitative interviews, he described the cognitive stages that are key to understanding what young people can go through when having some kinds of paranormal experiences.

The presentation of Djohar Si Ahmed, Exceptional Experiences: Between De-compensation and Prevention, provided a picture of the psychotherapeutic process of people living or having lived an exceptional experience and chiefly those she calls major paranormal experiences (MPE). She also has contributed through the Telepathy Training Groups to the extension of René Warcollier’s telepathy studies. Her research here focuses on the relationship between non-ordinary states of consciousness, clinical psychology, and parapsychology. The particularity of the first call or first meeting, which will lead or not to psychotherapy, is to ask numerous questions that reflect the multiple dimensions of both paranormal and traumatic events. The disruption created by a reality that seems unresponsive to the usual laws and where the inside and the outside are no longer clearly discernible is a source of anxiety. The theory that the person builds up on his or her own EPM and the specificity of the defense mechanisms determine at the same time the clinical picture and the eventual follow up. Through the clinical particularities of these states reactivating archaic anxieties, Si Ahmed showed how to compensate for the failure of the psychic apparatus by introducing a holding function, confronting the anxieties that the patient projects onto the therapist and the environment, proposing a handling with specific therapeutic strategies to restore psychical barriers often altered in those EPM and helping the person to regain the center of experience he or she can then integrate.

Taking a psychodynamic and psychoanalytical approach and using cases coming from a specialized counseling service about exceptional experiences, Thomas Rabeyron proposed several hypotheses regarding the psychological processes that can lead to the expres-

sion of a “paranormal solution,” which is frequently associated with negative life events. Rabeyron showed the complexity of the relationship between exceptional experiences, mental health, traumas, and mental boundaries. He also proposed some reflections about psi aspects of certain cases, how the clinician can evaluate them, and why these psi or “veridical” aspects are important for the global evaluation of the patient.

The third session was on Spiritual Issues. Petra Groot, who is trained as a licensed professional nurse and worked for more than ten years within the regular healthcare system, shared her experiences in practicing natural healing. Many clients feel a severe lack of energy and a disturbed spiritual connection to their body. They report an increasing unbalance that gradually gets worse over time. This feeling is exemplified by the psychological experience of being outside the client’s body or the other way around, “entities” –sometimes seen as real personalities, sometimes just a vague experience– being part of the body or the mind. Most clients complain about feelings of intense fear or high emotional tension (psychological stress) in body and / or mind. Based on her own experiences, Groot had developed a therapeutic approach based on body work and intuitive counseling that seems to work effectively in restoring the balance between body and mind.

Transformative and/or destructive: Exceptional Experiences from the Clinical Perspective, presented by Isabel Clarke, was the second presentation. She challenged the notion that the meaning assigned to exceptional human experiences has veered between revelation of ultimate reality and madness. Claridge’s concept of schizotypy is crucial, his way of measuring the continuum of openness or vulnerability to anomalous experience provides a normalizing way of approaching such experiences. The concept of the *transliminal* was introduced to characterize the state reached when people step beyond the boundaries of their individuality into a place where distinc-

tions break down, where anomalies are accessible, and where experience can be mythological or archetypal in nature. Clarke offered an explanation of this phenomenon, grounded in an empirically based model of human information processing, Interacting Cognitive Subsystems, which involves a discontinuity in processing which, it is argued, matches the discontinuity in experience under discussion. As the stigma associated with a diagnosis like schizophrenia can be considerably more disabling than the condition itself, this boost to morale is possibly the most important part of the program. Clarke concluded with a discussion of the transformative potential of such experiences, and the importance of a supportive context for such potential to be realized.

Yann Derobert pointed out the place of personal beliefs in psychotherapy and its practical consequences. During his training as a psychologist he specialized in helping people confronted with so-called “psychotic” experiences to recover. Since 2009, he has been volunteering in *Intervoice*, the international movement on hearing voices. He facilitated the first hearing voices group in France. Derobert also drew from a detailed analysis of a case and also from other more benign clinical situations, raising questions about how a psychologist should behave in psychiatric settings in order to promote self-acceptance and determination for the clients. He expressed that whether we consider unusual experiences and personal beliefs as an intimate secret better kept confidential or as a genuinely human part of our selves to be proud of leads to very different behaviors as professionals.

The fourth session was Coincidences and convergences. Elizabeth C. Roxburgh (Centre for the Study of Anomalous Psychological Processes, Division of Psychology University of Northampton) examined an integrative approach to therapy of exceptional experiences. Research undertaken with mediums found that individuals have a positive wellbeing when their experiences are normalized and validated within a spiritual model, emphasizing the importance of a per-

sonal experiential framework for making sense of unusual experiences. Roxburgh reported that in a recent survey of 300 counselors in the UK, 49% said that they explicitly adopted an integrative approach. A key strategy of integrative counseling/psychotherapy is to find an overarching framework within which aspects of various theories, perspectives and approaches can be integrated. In addition, Roxburgh also acknowledged that case formulation can provide a useful tool, if discussed in collaboration with the clients who believe they have had an anomalous experience, in terms of providing a working hypothesis of possible predisposing, precipitating, perpetuating, or protective factors that may be contributing or have contributed to the client seeking support.

Finally, Renaud Evrard, Wim Kramer and Eberhard Bauer pointed out that neglect may have affected the understanding of the study of anomalous psychological processes, including its possible paranormal manifestations. For example, Kramer discussed how knowledge of the life and the social context of people who experience anomalous events may be useful to understand the complexity of the phenomenon of psi and how the social context influenced the development of anomalous/paranormal phenomena.

There was also an invited address, by Alejandro Parra who spoke about the post-effect of the humanistic group therapy for anomalous/paranormal experiences. Parra also expressed that, although group therapy has focused on experiences such as ET abduction, apparitions, and families victimized by poltergeist-type episodes, emotional reactions to paranormal experiences represent a territory that has seldom been explored. Participants seeking information about anomalous/paranormal experiences took part in weekly 2-hour group sessions. Parra suggested that humanistic therapy groups can be used to help clients with a variety of disorders to develop more effectively and to deal more functionally with their paranormal/ anomalous experiences.

Are psi effects reproducible under watchful skeptical conditions?



Suitbert Ertel

In this study¹ I wanted to find out whether psi effects in a multiple choice task obtained under my supervision might be replicated under less optimistic conditions, that is, under the supervision of a renowned skeptic. I myself am not associated with skeptical organizations.

My main procedure was a particular version of the so-called Ball Selection Test for assessing psi effects. In this test ping-pong balls are drawn blindly from an opaque bag one at a time with replacement. The bag contains 50 balls. Each

ball has an integer from 1–5 as well as either red or green dots marked on it, thereby producing 10 distinct alternatives, each with five representations. On each trial, a participant jumbles the balls and attempts to guess both the number and the dot color on the ball prior to pulling it out of the bag. The 10 ball types are equally represented in the bag, with the probability of correctly guessing both the number and the dot color by chance being 10%.

In the full protocol, applied at GEMI (Georg-Elias-Müller Institute of the University Goettingen), Germany, participants first test themselves at home without supervision. Those whose records show significant hit deviations above chance are then selected and retested in the laboratory under an experimenter's supervision. In an experiment that I supervised at GEMI, 47 unselected student participants achieved a mean hit rate of 11.6% in the at-home phase of the study, $p = 10^{-14}$ by a one-tailed binomial test; nine selected participants retested in the laboratory achieved a mean hit rate of 17.3% ($p = 10^{-50}$).

The Ball Selection Test differs from common multiple choice procedures, such as Zener card selections, in that each possible target exists in the

bag ten times. Another difference is that two different selections are made, one mentally (which of the ten alternatives would I like to draw – or will I draw – from the bag on my next trial? Select one), and one manually (which of the 50 balls in the bag represents the desired target? Grab one). The manual selection of one ball occurs after jumbling the balls in the bag repeatedly. Tactile sensations from balls, which are touched by hand, are unrelated to the number-plus-color characteristics of an aimed at target. Digits and colors are written with felt tip pens whose traces on the balls cannot be distinguished by the sense of touch (Ertel, 2011, unpublished).

The laboratory procedure of the Ball Selection Test was conducted by two British graduating students working under the direction of Chris French, a psi-skeptic Professor at the Anomalistic Psychology Research Unit (APRU), Goldsmiths College, University of London. Forty unselected student at APRU participated in the laboratory phase of the Ball Test only (without preceding home tests), achieving a hit rate of 10.75. Their mean score was lower than that of the 47 GEMI participants tested under unsupervised home conditions, but still very significant

by a binomial test ($p = .002$) and by summed Z^2 values ($p = .0003$). The difference of hit rates between the unselected APRU participants under lab conditions and the unselected GEMI participants under home test conditions was significant ($p = .02$) and predicted.

The main result of this study confirms my conjecture that significant psi effects in the Ball Selection Test may be replicated, even under heightened skeptical supervision. However, the two students in their theses reported non-significant positive hit rate deviations. The lower p-values of the two students mainly result from applying an inappropriate statistical procedure (t-test) that ignores the binomial quality of their data.

How to explain the significant difference of laboratory hit rates between the unselected APRU student sample ($N = 40$) tested without preceding home performance and the hit rates under home conditions of the unselected GEMI sample ($N = 43$)? The difference might be partially

due to an experimenter effect, that is, the attitudinal difference regarding psi between the main responsible experimenters (French at APRU, and Ertel at GEMI). In addition, situational differences were likely present for the participants at APRU, taking the ball test in the lab, and for the students at GEMI, taking the test under more relaxed home conditions. Further comparisons of psi test results obtained from psi-supportive and psi-skeptic researchers are recommended.

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The students' theses:

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- Körting, J. (2002). *The effects of paranormal belief on a new method for the investigation of psi: "The Ball Drawing Test"*. Final year project BSc Psychology. Supervisor Chris French. Goldsmiths College, University of London, Psychology Department.

Reply



Chris French

I must apologize in advance that these comments are made in haste and under far from ideal circumstances. The original student projects were carried out a decade ago, I am no longer in touch with the students in question and I do not have copies of the students' projects to refer to (yes, I know, I should have asked Professor Ertel for copies but I've been busy!). However, Professor Ertel's paper in *JSE* appears to be a generally fair and accurate description so I will rely on that. My only qualification to that is to say that the main title of Professor Ertel's paper ("Psi in a skeptic's lab") might give a misleading impression (as might the reference in the title above to "watchful sceptical conditions") that conditions were much better controlled than they

actually were. The APRU does not have any dedicated lab space and the students would have collected data wherever it was convenient (usually the homes of the participants or a cubicle at Goldsmiths). Ideally, the sessions would have been filmed but, due to resource limitations, they were not.

Professor Ertel argues that one-tailed tests should be used in analyzing the students' data but this is certainly debatable, especially in the context of a discussion of possible experimenter effects. Is it really the case that Professor Ertel would have been happy to conclude that the students had simply failed to replicate his effects if their results were massively below mean chance expectation? I suspect not. Rather,

Reply by Chris French (continue from previous page)

I suspect that the results would be presented as strong support for the role of (possibly psi-based) experimenter effects even though the logic of one-tailed tests should preclude this. Note the recent criticism directed towards Daryl Bem's use of one-tailed tests throughout his series of precognition studies. Clearly, this is an issue upon which even experts in statistics cannot reach consensus (so it is unlikely we'll resolve it here).

Professor Ertel also criticizes the students' analysis because they used t-tests rather than relying on binomial probabilities. Once again, it is arguable which approach is more appropriate although I must emphasize that the students employed this test in good faith. One would hope that robust effects would show through regardless of the statistical test employed. The main disadvantage of using the binomial approach is that overall results might be unduly distorted by individual outliers. For example, there

is at least one clear outlier in the data collected by one of the students in this study. That participant obtained a score of 67 hits out of 360 trials where only 36 would be expected by chance. If the data for that participant are excluded, the binomial significance level drops considerably (indeed, if the data for the top two participants are excluded, the results are no longer significant using a two-tailed test). In his original paper, Professor Ertel notes that the participant with the highest score was, in fact, the student's mother. He argues that, "It seems unreasonable to surmise that the young experimenter was deceived by his mother". However, as this student allowed participants to record their own results, the possibility of recording errors in such a situation looms large.

Finally, it follows from the logic of inferential statistics that occasional false positive results will occur. In light of the numerous non-significant

results that my undergraduate and postgraduate students have obtained in testing psi-related hypotheses over the years (most of which just gather dust in my file drawers), it will take more than one or two significant results to convince me that psi is real. However, I would suggest that if parapsychologists find Professor Ertel's arguments persuasive, they should waste no time in attempting their own replications. To date, there appear to have been very few attempts to do so. Ideally, I would like to see greater emphasis on experimental control than has generally been used hitherto although Professor Ertel expresses the view in his original paper that such control would possibly eliminate what he sees as a genuine psi effect. Without such well-controlled studies, however, sceptics and the wider scientific community are likely to remain unconvinced.

Counter-reply by Suitbert Ertel

Professor French raises doubt that the work of his two students, Hagstrom and Körting, showed significant psi effects. The reasons for his doubt, however, are unfounded. (1) The students' poor method for testing significance (t-test) is not acceptable even when applied "in good faith." (2) Demanding significance from "robust effects" "regardless of the statistical test employed" equals expecting proof regardless of methodical shortcomings. (3) Excluding from a data sample results of highly psi-gifted participants in order to lower the significance for the sample is data manipulation. (4) The "possibility of recording errors" cannot be taken to "loom large" for a participant whose

hit score exceeds chance expectation by 86% (observed: 67 hits, expected: 36). (5) To surmise that Professor Ertel would "not have been happy to conclude that the students had simply failed to replicate his effects if their results were massively below chance expectation" misses my actual reaction. Such outcome could not have influenced the choice of my significance test. The chi square transformation of Z-values that I applied in addition to the binomial test takes account of positive AND negative deviations from chance. (6) Occasional positive effects in Professor French's student theses, while the majority of results lack effects ("gathering dust in his file drawers") might indicate

that the majority of such work is as flawed as are the theses of the two students that I reanalyzed. I would be happy to continue reanalyzing the "dust-gathering" research documents in Prof. French's file drawer. (7) Adding more precautionary controls for psi experiments, as suggested by Professor French, would be superfluous since the lowering of experimental effects in the Ball Selection Test by such control is nil as experiments have shown (Ertel, 2005, 2011). The problem is thus reduced to the question of what can be done to address constructive doubts of proclaimed skeptics and to lower for them the doubts that are unfounded.

Parapsychology & anomalous psychology

in the UK: A brief review

There has been a long tradition of parapsychology in the UK, which can, in many ways, be seen as the home of the scientific study of the paranormal, particularly since the formation of the Society for Psychical Research (SPR) in 1882. Nearly 130 years later the SPR is still going strong, organising numerous lectures and study days each year and an annual conference, as well as awarding grants for research, maintaining a large library, and publishing occasional proceedings and both a quarterly journal and a magazine. Over the years various university-based societies have come and gone – such as the founding of the Cambridge Society for Psychical Research in 1879, the forerunner to the SPR – however it was the influence of one of the Society's Presidents, Dr John Beloff, that primarily contributed to the growth of parapsychology in the British academies. Appointed as a lecturer in the psychology department at Edinburgh University in 1962, John Beloff was able to bring the sizeable bequest of the writer Arthur Koestler to the university and establish a chair there in 1985, appointing Bob

Morris as the first and, so far, only Koestler Professor of Parapsychology and establishing the first research centre within a British university department.

Having run the Koestler Parapsychology Unit (KPU) for nearly 20 years, Bob died suddenly in 2004 shortly after attending the PA Convention in Vienna, leaving the unit bereft of its charismatic head and almost bringing it to an abrupt and controversial end. Nevertheless, during the lifetimes of Morris and Beloff 32 PhD students doing parapsychological projects were supervised to completion at Edinburgh (Carr, 2008). Currently the unit still continues, fortunately, and is run by two of Bob's successful PhD students, Caroline Watt and Peter Lamont (see Watt, 2008), who have also supervised at least two more students to completion themselves and between them currently have a further four PhD students under supervision.

During the years of the KPU and the pre-KPU Beloff years, many of these new doctors left Edinburgh to take up positions in other universities, frequently in the UK. The ensuing



by David Luke

diaspora of qualified researchers led to a growth in the number of academic research groups appearing across the British Isles. The initial wave of post-Edinburgh departments hosting groups first swept the nation during the 1990s and soon new PhD programmes were started under the supervision of those second generation KPU researchers, such as Chris Roe at Northampton, Richard Wiseman at Hertfordshire,

and Tony Lawrence at Coventry (see Hume, 2007). Moving into the new millennium, the number of UK departments hosting groups doubled as the third wave of PhDs then began spawning new research clusters, such as ex-Coventry PhD student José Pérez Navarro at Greenwich, ex-Northampton student Nicola Holt at the University of the West of England in Bristol, and Northampton alumnus Christine Simmonds (now Simmonds-Moore) and ex-Hertfordshire student Matt Smith who teamed up with ex-KPU Carl Williams at Liverpool Hope University (see Simmonds-Moore, 2008). Further ex-KPU PhDs also took up posts, such as Stuart Wilson at Queen Margaret University, Edinburgh, and Ian Baker at Derby (Baker, 2010).

Independently of the Edinburgh diaspora, though perhaps inspired by it, a number of new researchers also began alternative research groups at other universities, such as the parapsychology group formed by Craig Murray (now at Lancaster) with KPU alumnus Jezz Fox at Manchester, and Robin Wooffitt's group at York (see Wooffitt & Wilde, 2007), as well as two new anomalistic psychology units, one started by Chris French at Goldsmiths College in London, and the other by Paul Rogers at the University of Central Lancashire. One of French's PhD students, Itai Ivtzan, also went on to University College London, and joined a number of parapsychologists working alone in university departments without an established research group, such as ex-KPU students Marios Kittenis at Aston University in Birmingham and Paul Stevens at Bournemouth, and ex-Northampton student David Luke at Greenwich University in London. Some mainstream psychologists have also started independently conducting parapsychology research at other institutions, like Eugene Subbotsky at Lancaster University.

Following the KPU diaspora

throughout the last twenty years, the combination of first and second wave researchers establishing research units has enabled parapsychology to spread rapidly across UK institutions so that it recently peaked at 16 university departments in the UK hosting parapsychology groups

“It is clear from this list that the UK scene is very healthy and vibrant, and certainly leads the way globally for university-based research.”

(Carr, 2008). Added to that, several independent parapsychology research centres exist outside of the academy, including those of Rupert Sheldrake in London, Serena Roney-Dougal in Glastonbury, and Melvyn Willin in Essex. Noticeably, most of those working in the field are within psychology or neuroscience departments or have a psychology background, the major exceptions being Robin Wooffitt's group within the sociology department at York, Rupert Sheldrake's biological approach, and the work of two physicists, Bernard Carr at Queen Mary University of London and Nobel Prize winner Brian Josephson at Cambridge University. There are numerous other researchers working independently too, both within and outside of the academy, and many of these are members of the SPR, though the list given here includes many of the major active contributors to the field, though certainly not all.

It is clear from this list that the UK scene is very healthy and vibrant, and certainly leads the way globally for university-based research. Aside from access to mainstream academic funding, the advantage of having a

strong foothold within the academy is that there is a sound provision available for teaching the subject to new generations of students, some of which will become researchers themselves. Conducting a brief survey among my UK colleagues about their activities I have attempted to quantify the current level of parapsychology and anomalistic psychology teaching within the UK. From those responding to my request I have data from six universities – Central Lancashire, Derby, Edinburgh, Goldsmiths, Greenwich and Northampton – which represent a reasonable range from the smallest group, with one faculty member (Greenwich), to the largest with eight (Northampton). All six of these universities teach some combination of parapsychology and anomalistic psychology as an option at undergraduate level, the majority of which is taught in the final year of study. Overall, approximately 450 undergraduate students study the subject at these six universities. Extrapolating these figures to incorporate the 12 universities in the UK listed as educational centres on the Parapsychological Association website (see Appendix, though there may be more) there might be as many as 1000 undergraduate students of the subject in the UK each year.

The survey also gives some other figures from our six units: Approximately 8 students do a parapsychology course as part of a masters degree, and research projects are supervised annually for about 32 undergraduate students and one masters student. Importantly, at these six units there are currently 16 PhD students. There are also something like 18 faculty members teaching, with 15 of these actively conducting research, with a further 20 faculty members expressing an interest (as part of a group) but not actively researching. The active researchers are supported by eight research

“...there might be as many as 1000 undergraduate students of the subject in the UK each year

assistants. To get a rough estimate of the current UK level of activity across all universities these figures should be doubled, so there may well be as many PhD students active now in the field in the UK as the 32 that passed through the doors as doctors at Edinburgh during the Beloff and Morris reign.

Despite the clear upward trajectory since the KPU started, one thing that is uncertain is whether or not the field is still growing in the UK or whether it has leveled out already. It could be said that the field reached its apex in the UK sometime around last year following a few unfortunate events that occurred earlier this year. The first is that the University of Coventry, which had recently started an online MSc in Parapsychology, which was seemingly going well, has now ended that programme after only a few years. The other significant disappointment this year has been the termination of the Parapsychology Research Group at Liverpool Hope University after more than a decade of research and teaching. I am not entirely clear what brought about these changes and would not wish to speculate without more information, but it is possible that the recent change of Government in the UK and the ensuing cuts made in spending in education may be a contributory factor.

However there have also been some positive developments lately.

Ian Baker, one of the most recent KPU academics to take up a new position in another university, was employed at the University of Derby because of the interest in parapsychology already there, even among a group of academics that were unknown to the established parapsychology community. A nice surprise for Baker, but not just that, as a consequence of Ian's teaching of parapsychology at Derby an important development occurred. The Government-funded body responsible for implementing teaching excellence in the UK, the Higher Education Academy (HEA), recognised the growing interest in parapsychology as a taught course, initially at Derby and then elsewhere, and helped to establish a psychology special interest group called Teaching Anomalistic Psychology and Parapsychology (TAPP, 2011), initially made up of members from ten universities (for a report see Luke, 2010). This move from the HEA gave the subject a further seal of approval within the British academic subject field of psychology; unfortunately, however, having only been running for little over a year the group's HEA funding has dried up, as have all HEA special interest groups, following serious cuts to the HEA from the UK Government. Despite the untimely demise of the HEA, their stamp of approval for TAPP has been a positive move and has helped legitimate the subject further.

The most obvious recent sign, however, that the field is steadily growing in the UK is that in 2008 the leading pre-university level psychology examining board, called AQA, introduced an anomalistic psychology option to their syllabus. Out of 37,000 psychology students studying this section of the syllabus this year, 5,700 students (about 15%) took the anomalistic psychology option. Having spoken to the AQA

psychology team, the course is set to continue for the foreseeable future, especially as more specific teaching resources become available (e.g., Holt, Simmonds-Moore, Luke & French, 2012). That these psychology students are now entering universities means that the interest in and demand for anomalistic and parapsychology at university level is expected to grow so that the figure of approximately 1000 undergraduate students currently with access to the subject annually is likely to steadily increase.

Compare this situation with the US where, as far as I can tell, there is currently no accredited teaching of the subject at a pre-doctorate level. Although parapsychology research is relatively healthy in the US, there is currently little provision for the wider accredited dissemination of the subject matter within the state educational system and the current pool of US researchers is threatened by a lack of replenishment. Meanwhile in the UK, the fourth generation of KPU diaspora PhD students is starting to come through, taking the legacy of Edinburgh ever further. The wide teaching of parapsychology and anomalistic psychology within mainstream psychology also means that the subject can continue to move away from the unfair and inaccurate pseudoscience tarnish that has adhered to our field after brushing up against unscrupulous pseudo-sceptics, and so can now more firmly establish itself as a legitimate field of scientific enquiry, at least within the minds of British academics and students. Hopefully this development will make an impression on academic communities in other countries too, for certainly there still appears to be a resistance to parapsychology as a taught subject within US academia and, no doubt, elsewhere.

Given the current situation in the UK, I am optimistic that the field will continue to grow healthily here, as

I am optimistic that the field will continue to grow healthily here, as ever growing generations of young psychologists encounter the subject in a rational, balanced, legitimate, and erudite manner at various levels of study.

ever growing generations of young psychologists encounter the subject in a rational, balanced, legitimate, and erudite manner at various levels of study. These growing generations of students will spawn a few new researchers, while others will carry their knowledge of our field into related disciplines. The only restriction I see to increased interest in the field within UK academia will be the amount of money available for research. Despite access to limited internal governmental funding for university-based researchers, the limitations to accessing other funding sources generally is likely to strangle the desire of many a young researcher weighing up their interests against their bank balance. Nevertheless, the very obvious growth of parapsychology and anomalistic psychology in the UK, which I think will continue steadily for some time, is truly a welcome and healthy advance for the field, and I hope that, using the UK's success story as a template, the same can occur in other countries too.

Acknowledgements

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that event's proceedings, with thanks to Fabio da Silva. Thanks are also due to Ian Baker, Chris French, Chris Roe, Paul Rogers, and Caroline Watt for their help with information. Any mistakes in the text are mine not theirs.

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Appendix

An incomplete list of details from **University Education in Parapsychology in the United Kingdom** (from - http://www.parapsych.org/articles/34/39/united_kingdom.aspx)

Bristol

At the University of the West of England, Bristol, UK, there is the opportunity to study anomalous experiences and parapsychology as part of the third year modules on The Psychology of Consciousness and The Psychology of Religion. In addition there is a provision to specialize in parapsychology or anomalous experiences as a topic of research in the final year dissertation module with: Guy Saunders (consciousness and altered states), Jenny Parker (sleep-related anomalies), Chris Alford (the physiology of altered states), or Nicola Holt (parapsychology, belief in the paranormal and anomalous experiences). For more information: nicola.holt@uwe.ac.uk

Derby

Ian Baker at the University of Derby teaches a second-year module on a residential and a third year online module on its BSc Psychology degree program, and offers the opportunity to conduct a PhD in Psychology, supervised by one of the members of the Psychology of Paranormal Phenomena Research Group.

Coventry

Contact Dr Ian Hume at Coventry University for information: i.hume@coventry.ac.uk

Edinburgh

The Koestler Parapsychology Unit, which is part of the

“The very obvious growth of parapsychology and anomalistic psychology in the UK, which I think will continue steadily for some time, is truly a welcome and healthy advance for the field...”

Psychology Department at the University of Edinburgh, grants a PhD in psychology specializing in parapsychology. The program consists of research and dissertation, there is no taught coursework. Parapsychologist Caroline Watt is currently a senior lecturer. An MSc course on the history and theory of psychology, including modules on mind, body, and consciousness, and history of unorthodox psychology is taught by Dr Peter Lamont. For more information contact Dr Caroline Watt: Caroline.Watt@ed.ac.uk

Edinburgh

Stuart Wilson teaches a one 12-hour optional module to 3rd year Psychology students at Queen Margaret University and can supervise PhD students. For more information: swilson@qmu.ac.uk

Greenwich

David Luke (d.p.luke@gre.ac.uk) teaches a 13-week 15 credit, 3rd-year option at the University of Greenwich on the BSc Psychology programme on Parapsychology, Transpersonal Psychology and Anomalistic Psychology and can supervise BSc, MSc and PhD research projects in parapsychology and transpersonal psychology with particular emphasis on altered states of consciousness. For more information: <http://www.gre.ac.uk/schools/health/departments/psychology-counselling>

Hertfordshire

Richard Wiseman supervises psychology PhD students in issues in parapsychology at the University of Hertfordshire. For more information: r.wiseman@herts.ac.uk

Lancashire

Paul Rogers at the University of Central Lancashire runs two courses on the paranormal, the first is a year 1 elective open to all students whereas the second is a year 4 specialist (extended essay) on belief in the paranormal. He would also be happy to supervise a PhD student in paranormal belief. For more information: progers@uclan.ac.uk

Lancaster

Within the School of Health and Medicine at Lancaster University opportunities exist for self-funded candidates to complete PhD study in a variety of anomalous experiences using a range of qualitative methods. Examples include anomalous experiences related to the end-of-life, the adaptive value of hearing voices, out-of-body and near-death experiences. For more information contact Craig Murray: c.murray@lancaster.ac.uk

Leeds Metropolitan

A new BA Psychology and Society programme at Leeds Metropolitan has a 20-credit level 5 (year 2) option on Parapsychology, and has a number of other relevant courses, including a level 4 core course on Consciousness Studies, a level 5 option exploring Time and Psychology (which, among other things, explores Bergson's philosophy), and even a core level 6 course on psychonautics (the study of ASCs). The programme coordinator is Dr. Elliot Cohen. E.Cohen@leedsmet.ac.uk

London

At Goldsmith at the University of London, Chris French teaches a final

year option on Anomalistic Psychology as part of a BSc (Hons) Psychology program and supervises MPhil/PhD students carrying out postgraduate research in this area. For more information: <http://www.goldsmiths.ac.uk/apru>

Northampton

At the University of Northampton, the Psychology Division offers fully accredited undergraduate degrees in psychology with a parapsychological emphasis, including an Honours module. Northampton also offers opportunities for accredited postgraduate study (PhDs, MPhils & an MSc in Transpersonal Psychology & Consciousness Studies). There are several full-time psychology staff members who specialize in research in parapsychology (Richard Broughton, Chris Roe, Simon Sherwood, Liz Roxburgh) and related areas within transpersonal psychology (Malcolm Walley & Dr Anthony Edwards). The Psychology Division also houses the Centre for the Study of Anomalous Psychological Processes (CSAPP), which encompasses research in parapsychology and transpersonal psychology topics. For more information: <http://www2.northampton.ac.uk/socialsciences/sshome/csapp>

York

Robin Wooffitt at the University of York offers MPhil/PhD supervision on research on topics that suggest anomalous psychological processes and exceptional states of consciousness. He has expertise in the relationship between discourse, communication and anomalous phenomena, including the laboratory study of parapsychological processes. For more information: <http://www.york.ac.uk/depts/soci/research/aeru.htm>

Relevant

Articles relevant to parapsychology in journals of various fields (IX)

This is the ninth installment of the *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. The rationale of this series and the selection criteria were set forth in the initial part (see *Mindfield*, 1(1), 2009, pp. 12-14). The 85 selected references below raise the total to 570 fairly recent articles relevant to parapsychology in a variety of mostly peer-reviewed periodicals from the scientific mainstream.

Bibliographies usually have very short half-life periods. They are getting outdated the very moment you stop compiling them. I realized this very clearly with my fairly extensive bibliography on "Clinical aspects of exceptional human experiences" that recently appeared in *Perspectives of Clinical Parapsychology* (eds. Kramer, Bauer, & Hövelmann, 2012). On over 120 printed pages, that bibliography includes more than 2,400 references to relevant sources. But since it was compiled in 2009 and 2010 and published in January of 2012, it now would be easy to add many dozens, probably a few hundred, references from the almost two years that lapsed between the bibliography's compilation and its publication. Therefore, what makes the present bibliography particularly attractive, at least to its compiler, is the fact that, as a regular *Mindfield* column, it is carried on several times per year with few regrets about missed opportunities or sources.

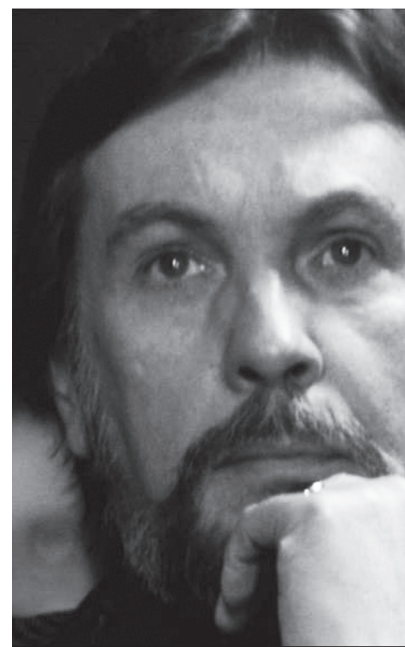
One other note: The paper by Hans Thomas Hakl (2012) about Julius Evola and the magical UR Group, active in Italy in 1927 through 1929, does not have anything meaningful to say about parapsychology. Still it is referenced below because it provides some interesting, little-known information about our late colleague Emilio Servadio (1904-1995), the founding father and, for decades, the leading figure of Italian psychoanalysis and a prominent parapsychologist since the 1930s. From Hakl's article we learn that, in his post-adolescent years, Servadio was a leading member of that short-lived, but influential magical group.

The useful input from Sheila Joshi to this installment is gratefully acknowledged. Hints to pertinent recent articles are always welcome. Please send them to the author at

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Summaries of three issues of the *Zeitschrift für Anomalistik*

A German journal on scientific anomalies,
extraordinary human experiences, and
paranormal research



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In the Winter 2011 issue of *Mindfield*, I introduced the *Zeitschrift für Anomalistik* (ZfA), published by the *Gesellschaft für Anomalistik* (Society for Anomalistics), and I provided an overview of the contents of ZfA volume 9. Due to the enormous efforts of the head editor, Gerd H. Hövelmann, we have been able to make up the publication delay and get the journal back to its regular schedule. In the meantime, three further issues have been published, and a fourth one is due shortly. This note summarizes the contents of the latest three issues.

Volume 10 (1+2) contains 196 pages with three main articles, a selected bibliography of academic theses on anomalistic subjects, all accepted between 2000 and 2001 (compiled by Gerd H. Hövelmann), and a lengthy section of book reviews (45 pages). The first main article was written by social psychologist Joachim I. Krueger of Rutgers University, "Die 'Große Verschwörungstheorie' aus psychologischer Sicht" [The "Great Conspiracy Theory" from a Psychological Perspective]. It deals with the ideal type of a conspiracy theory, "that holds that the totality of world events is based

on a single master plan, no matter how random, uncontrolled, or contradictory events may seem" (p 6). In different sections the author discusses conspiracy theories in relation to science, language, game, action, religion, psychology, information, and trust.

The second main article comments on ghost hunting groups that have been formed across American and European countries in the last few years. I wrote it and it is entitled "Die Geisterjäger kommen. Phänomenologie der Ghost Hunting Groups" [Ghost Hunters are Coming. The Phenomenology of Ghost Hunting Groups]. The object of the paper is to shed some light onto the ghost hunting groups on which, up until now, there has been little research. After some remarks on the genesis of the movement as well as on methods and models used by these groups, the paper focuses on the American group The Atlantic Paranormal Society (TAPS) and on the reality TV series *Ghost Hunters*, which provide a model for many newly-founded groups on the basis of its prominence and public success. In a further section, the paper looks at German groups, which, while they

adopt the American model, in many cases use a different culture-dependent framing. The article concludes by highlighting problems that this form of non-professional research poses to scientific anomalistics.

The third main article, "Konzeptuelle Replikationsstudie zu Experimenten zur Außersinnlichen Wahrnehmung" [Conceptual Replication Study of Experiments on Extrasensory Perception] reports on an ESP experiment performed by Günter D. Rey and collaborators. The experiment used Zener cards to investigate individual abilities in three categories of extrasensory perception: telepathy, clairvoyance and precognition. Results did not show any significant findings for either of these ESP modalities. This paper, especially the reported experimental design, provoked much controversial discussion both in the editorial team as well as among several independent referees. In order to avoid the reproach of not publishing parapsychological experiments with unsuccessful outcome (file drawer problem) the editorial team decided to publish the paper. It is a benefit of the Open Peer Commentary system of the ZfA that this

controversial valuation of the experiment could be made transparent and public. Six researchers (including PA members Roger Nelson, Ulrich Timm, Suitbert Ertel, and Gerd Hövelmann) commented extensively on the paper (25 pages including the authors' response).

Volume 10 (3) is a special issue on historical case studies in anomalistics. It contains 192 pages and includes four main articles, introduced by a remarkable 34-pages editorial by Gerd Hövelmann. To begin with the latter: With his thought-provoking text, he provides essential remarks on historiography in general, and on the historiography of anomalistics and parapsychology in particular. He especially criticizes the "radikale Halbherzigkeit" [radical half-heartedness] of many historians in dealing with these topics. With this term he refers to the deliberate avoidance by such historians from possible knowledge, that is, they often refuse vehemently to take aspects of the studied topics that touch the ontological side of the reported phenomena into account. That is not the crucial point, but what deserves criticism is the associated assumption that there was nothing worth being investigated beyond their (limited and ontophobic) view on the phenomena.

The first main article concerns a controversial historical subject related to the field of cryptozoology. The author is Ulrich Magin, and the title is "Sargons Seeschlange" [Sargon's Sea Serpent]. The paper deals with the allegedly early known sighting of a sea serpent attributed to the Assyrian king Sargon II who was said to have spotted the creature on his journey to Cyprus. Magin points out that no single cryptozoological book gives a source for this claim. His research leads him to the conclusion that these attributions all result from a simple overinterpretation of a relief showing serpentine fishes in the palace of Khorsabad. The second main contribution is by Andreas Sommer. It focuses

on an important person in the history of early German parapsychological research, physician Albert Freiherr von Schrenck-Notzing, and his relationship to his companion in developing hypnosis and sexology, physician Albert Moll. The title is "Albert von Schrenck-Notzing und Albert Moll: Eine historische Fallstudie zur Kontrolle epistemischer Devianz im Deutschland des frühen 20. Jahrhunderts" [Albert von Schrenck-Notzing, Albert Moll and the Policing of Epistemic Deviance in Early Twentieth-Century Germany: A Historical Case Study]. The interesting point in this relationship is the fact that it increasingly worsened when Schrenck-Notzing publicly advocated parapsychological research, and it culminated in a published treatise on the psychology and pathology of parapsychologists by Moll shortly after Schrenck-Notzing's death. This treatise characterized Schrenck as a prototype of a person suffering from an "occult complex." Using this case as an example, Sommer problematizes the rhetoric of pathologizing in policing deviant epistemologies.

The next article deals with an interesting, almost forgotten episode in German marine history during the Second World War, when an interdisciplinary experimental group was established by the government in order to locate enemy submarines and convoys by means of a so-called "Siderisches Pendel" [sidereal pendulum] and other parascientific methods. The authors are historian Uwe Schellinger and sociologists Andreas Anton and Michael Schetsche. The paper is "Zwischen Szientismus und Okkultismus. Grenzwissenschaftliche Experimente der deutschen Marine im Zweiten Weltkrieg" [Between Scientism and Occultism: The German Navy's Frontier-Science Experiments During the Second World War]. The findings of this study suggest that the role of occultists and parascientists during the time of the Third Reich must be judged in a more detailed way than has been done so

far, because the approach of the Nazi system to occultism with regard to parapsychological techniques in this case was not informed by ideological concerns but by a technical-pragmatic attitude.

The last main article is by psychologist and PA member Eberhard Bauer. He describes the reception and recent attempts at a historical reconstruction of three famous historical RSPK cases presented in Fanny Moser's book *Spuk* (1950). The cases are the Melchior Joller RSPK case in Stans/Switzerland (Joller, 1863), Justinus Kerner's report on the ghost in the Weinsberg jail (Kerner, 1836), and the case of Dr. A. Kornitzky (Moser, 1950). Particularly with regard to the latter, new historical sources – from the literary remains of cultural historian Heino Gehrts (1913-1998) – have become available and provide new aspects on this impressive RSPK case. The article is "Fanny Mosers 'Spuk'. Sondierungen und Rekonstruktionen an drei historischen RSPK-Fallberichten" [Fanny Moser's "Spuk": Explorations and Reconstructions Regarding Three Historical RSPK Cases]. There is also a book review section of 27 pages including my 17-pages review essay on five books on the hallucinogenic tea ayahuasca.

Volume 11 is a whole-year volume and it contains 276 pages. In addition to a comprehensive editorial by Gerd Hövelmann, it includes six main articles, a conference report, a section with continued discussions of earlier articles, and a book review section. The opening article "Trommel aus dem Eis. Auf der Spur einer Schamanentrommel" [The Drum that Came in from the Cold: On the Track of a Shaman Drum] by Hans-Volkmar Findeisen slightly deviates from the usual ZfA article format. This is due to the particular character of the text. It is an adaptation of the script of a radio feature that was broadcasted in 2011 and tells the story of a famous shaman drum from Lapland, its way

through Europe, and its ending up in a museum in Rome, Italy. The paper also contains the personal story of the author's journey on the track of that drum, which to specialists is known as the "Rome Drum." It has become increasingly apparent that the origin of the Sami shaman drums and their alleged relevance for life would stay a secret. On the other hand, Findeisen sketches out that they provide some insight into a "masterplan" for European modern times, revealing the meaning of the idea behind these romanticized drumming traditions and the complex sphere of the "irrational" for the development of modern European identity. The first part of the article is written in a literary, essayistic style that, however, is supplemented by a very extensive and informative section (much longer than the main text) of scientific explanatory notes including the references.

The second main paper, by Christina Schäfer and Gerhard Mayer, rests largely on the first author's doctoral dissertation. She investigated how biographical transformation processes and shifts in personal worldviews are provoked by exceptional experiences. She chose a qualitative approach, conducting biographical interviews with people who had had incisive extraordinary experiences (such as near-death experiences, apparitions, clairvoyant dreams, or abductions by aliens). The central findings of her study are contrasted with data from two other book-length qualitative interview studies by Mayer (2003, 2008) featuring, due to a different scope, an ideologically more homogenous makeup of the samples (neo-shamans, magicians). With this, the potential functions of extraordinary experiences can be differentiated even further. The paper is "Grenzerfahrung, Krise, Identität: Biografische Integration außergewöhnlicher Erfahrungen" [Border Experiences, Crisis, Identity: Biographical Integration of Extraordinary Experiences].

The third main article is a German

version of a book chapter on "Apparitions of Black Dogs" by PA member Simon Sherwood. As its title suggests, it provides a phenomenological description of the variety of such apparitions as well as different kinds of possible explanations for this phenomenon (German title: "Erscheinungen Schwarzer Hunde"). That paper is followed by an article investigating the New Testament for traces of Gnostic arithmology authored by classical philologist Wilhelm Mattes. The analysis is based on the fact that the Greek alphabet is structured by numbers. Applying one of the two ancient Greek counting systems, the (ontological) "Thesis count," the author is able to decode the two most enigmatic ciphers of the New Testament: 153 (in John 21,11) and 666 (in Apc 13,18), which hitherto seemed undecipherable. The title of the paper is "Gnostische Arithmologie im Neuen Testament" [Gnostic Arithmology in the New Testament].

The next two main articles are by historians. The first, entitled "Zelemente und Wünschelruten. Esoterische Heilmittelanbieter und ihre Verfolger in Deutschland (ca. 1920 – ca. 1965)" [Zelements and Divining Rods: Esoteric Pharmaceuticals, their Contractors and Persecutors in Germany (c. 1920 – c. 1965)], reports on the influence of new techniques in clinical medicine on esoteric healers/quacks and complementary medical care. The author, historian of medicine Florian Mildenberger, uses the example of radiation therapy, which became popular during the first two decades of the 20th century in orthodox medicine, to demonstrate how such new techniques were incorporated into quack therapies. These alternative therapeutic offerings promptly came under fire by state-protected quack-hunters who tried to persecute the quacks with judicial measures – with only moderate success. The second article, "Kaum zu fassen: Die spezifische Problematik der historischen Überlieferung para-

normaler Erfahrungen im 20. Jahrhundert" [Difficult to Catch and Keep: Specific Problems of the Historical Transmission of Paranormal Experiences in the 20th Century] is by Uwe Schellinger. It deals with historical collections of case studies and case reports on paranormal experiences. Schellinger demonstrates that such collections are gathered mainly by organizations or institutes outside of established science systems on a private basis. His paper is intended as a contribution to the discussion on how to deal professionally with issues of archiving relevant original sources in the field of anomalistics and parapsychology.

In addition to these six main articles and an obituary of William Corliss, the issue includes my conference report on the 54th PA convention 2011 in Curitiba/Brazil, which supplemented the 7th Psi Meeting and the 6th Journey of Altered States of Consciousness. The account is completed by a skeletal outline of the intriguing development of parapsychological research in Brazil during the last years. For the first time, this issue of the ZfA contains more than a dozen full-color illustrations. Detailed tables of content of the ZfA issues are available on the website of the *Gesellschaft für Anomalistik* (<http://www.anomalistik.de/zeitschrift/inhalt/inhaltsverzeichnisse-der-zeitschrift.html>). As can be seen, the thematic spectrum of the ZfA is quite varied. Issues including various topics alternate with thematically-focused ones such as the first 2012 issue: its topic will be the ancient Maya calendar and the new mythologies originating from prophecies that developed in the context of the New Age movement. The articles were submitted in the context of an essay prize contest the GfA organized in 2011. The prize-winning essay and the two runners-up will be found in that forthcoming issue in addition to related material on the same topic. Major parts of that issue will be published in English.

English summaries of German articles in *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*

Journal of Parapsychology and Border Areas of Psychology

Klaus E. Mueller: *He Who Walks on Water. Mirabilia secundum Matthaeum et alios. Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie, 47/48/49, pp. 3-20.*

Our knowledge of Jesus is merely based on hearsay as it was passed down from the apostles and other contemporaries and eventually chronicled by the Evangelists. But the gospel – i.e., its familiar constitutive four parts which have been approved as canonical by the church – are no historical records but hagiographically tailored texts, steeped in legendary motifs already typical in antiquity, involving premonitions, allegories, and stories of edification and awe. However, the “hero” of the narratives, Jesus of Nazareth, constitutes a peculiarity. He clearly surpasses thaumaturgists and “saints” such as Pythagoras, Apollonios of Tyana or Hermes Trismegistos, and he does so not only because of his late-Judean and messianic features. His biography incorporates unmistakable elements of the late-oriental king myth, the king legend and passion of the deities of vegetation such as Tammuz, Adonis and Osiris. All this, and reinforced still by

flourishing contemporary prophecies of the apocalypse, delivered material that not only was bound to produce supernatural events but to demand them – to attest to those who claimed a dominant role on the scene. However, the miracles of Jesus are not of the usual kind. They partially scoop from familiar old traditions and partially shape him and his mission in a specific manner indeed. In sum: what is at stake are conditions of the possibility of miraculous phenomena.

Hartmann Römer: *Consistent and Inconsistent Histories. Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie, 47/48/49, pp. 21-41.*

The physical theory of Consistent Histories by R.B. Griffiths applies a generalisation of the concept of complementarity of physical observables to the description of processes through intermediate states. It is evident that in general it is not possible to attribute complete facticity to one possibility among several alternatives for the transition from a given initial state to a given final state. We demonstrate that this theory in a generalised form is applicable even beyond physical quantum



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theory. In particular, in Generalised Quantum Theory various descriptions of processes are allowed to be incompatible internally and among each other. We give several examples of such situations and argue for a wider preference of classic consistent histories in the sphere of human life.

Hartmann Römer & Georg Ernst Jacoby:
Interior and Exterior. Zeitschrift für Para-

psychologie und Grenzgebiete der Psychologie, 47/48/49, p. 42-62.

The conceptual pairing “interior-exterior” has archetypal significance. In this paper, the manifold and ambivalent manifestations of this archetype are investigated with special reference to the antagonism of “I-not I”. We will encounter demarcations and displacements of boundaries and even inversions of interior and exterior. We begin by considering the active self in its function and peril, and then pay particular attention to the epistemological activity of the self, during which interior and exterior are entangled in a particularly variable manner. The conceptualisation of a Generalised Quantum Theory will be helpful in the process. In the final section the present results are expanded to describe the *conditio humana* from the internal and external perspective. The analysis of temporality as a mode of human existence attains a central significance. Finally, we offer an interpretation of a poem from Rilke’s late phase, the enigmatic “Gong”.

Walter von Lucadou: Self-Organization of Temporal Structures - A Possible Solution for the Intervention Problem. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 63-88.

The paper presents an experiment that is a conceptual replication of two earlier experiments which demonstrate entanglement correlations between a quantum physical random process and certain psychological variables of human observers. In the present study button-pushes were used as psychological variables. The button-pushes were performed by the participant with his or her left or right hand in order to “control” (according to the instruction) a random process that could be observed on a display. Each button-push started the next random event which, however, in reality, was independent of the button-pushes. The study consists of three independent sets of data ($N = 386$) that were gained with almost the same apparatus in three different experimental situations. The first data set serves as reference. It was an automatic control-run without participants. The second set was produced mainly by participants who asked to take part in a parapsychological experiment and who visited the “Parapsychological Counseling Office” in Freiburg especially

for this purpose. Most of them were highly motivated persons who wanted to test their “psi ability”. In this case the number of runs could be selected by the participants before the experimental session. The third set of data (of the same size) was collected during two public exhibitions (at Basel and at Freiburg) where the visitors had the opportunity to participate in a “PK experiment”. In this case the number of trials and runs was fixed in advance, but the duration of the experiment was dependent of the speed of button-pushes. The results corroborate the previous studies. The specific way in which the volunteers pressed the button was highly significantly correlated with the independent random process. This correlation shows up for the momentarily generated random events as well as for the previous and the later runs during the experimental session. In a strict sense, only the correlations with the future random events can be interpreted as non-local correlations. The structure of the data, however, allows the conclusion, that all observed correlations can be considered as entanglement-correlations. The number of entanglement-correlations was significantly higher for the highly motivated group (data set 2) than for the unselected group of the exhibition participants (data set 3). The latter, however, were not completely unsuccessful: A subgroup that showed “innovative” behavior also showed significant entanglement-correlations. It could further be shown, that the structure of the matrix of entanglement-correlations is not stable in time and changes if the experiment is repeated. In comparison with previous correlation-experiments, no decline of the effect size was observed. These results are in agreement with the predictions of the “Weak Quantum Theory (WQT)” and the “Model of Pragmatic Information (MPI)”. These models interpret the measured correlations as entanglement-correlations within a self-organizing, organizationally closed, psychophysical system that exist during a certain time-interval (as long as the system is active). The entanglement-correlations cannot be considered as a causal influence (in the sense of a PK-Influence) and thus are called “micro-synchronicity”. After a short introduction (1.), the question of how non-local correlations can be created in psycho-physical systems is

discussed (2.). In section (3.) the description of the experimental setting is given and the apparatus (4.) and randomness test of the random event generator (5.) are described. Additionally, an overview of the structure of the data is given (6.) and the analysis methods are described (7.). In section (8.) the experimental hypotheses are formulated and the results are reported (9.). After the discussion of the results (10.) the conclusions (11.) of the study are presented.

Walter von Lucadou, Hartmann Römer, & Harald Walach: Synchronistic Phenomena as Entanglement Correlations in Generalized Quantum Theory. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 89-110.

Synchronistic or psi phenomena are interpreted as entanglement correlations in a generalized quantum theory. From the principle that entanglement correlations cannot be used for transmitting information, we can deduce the decline effect, frequently observed in psi experiments, and we propose strategies for suppressing it and improving the visibility of psi effects. Some illustrative examples are discussed.

Heiner Schwenke: Extrasensory Perception as Experience – Why Science Cannot Deal With Extrasensory Perceptions and Why it Cannot Substitute First-hand Experience. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 111-128.

The parapsychological definition of extra-sensory perception as the paranormal acquisition of knowledge is semantically incorrect. Besides knowledge, perceptions always contain sensory qualities. Sensory qualities can only be a matter of experience and cannot be grasped scientifically. Similarly, we are incapable of scientifically establishing the knowledge that a person has. Hence, extra-sensory perceptions are beyond the reach of science, which can only have as its object reports and other indications of extra-sensory perceptions that are accessible intersubjectively. But reports of extra-sensory perceptions are no adequate surrogate for the perceptions themselves: they can be false because percipients lie or are linguistically incompetent; they do not allow to distinguish between guesswork and perception, or between pre-knowledge

and perception; and they can only imperfectly depict the wealth of perceptual experience. There is a further constraint to inquiries into extra-sensory perception which holds for all kinds of scientific investigations: It is not scientifically checkable whether a certain method was carried out and a certain result was obtained, but only whether the result is intersubjectively reproducible with this method. Therefore the skeptics' request for scientifically testing the correctness of research reports is generally unsatisfiable. The reason is that this testing would result in an infinite regress of double checking, and thus in a collapse of science. In order for science to function, reports of scientific investigations have to be accepted as unexaminable anecdotes in principle. Only the confirmation or refutation of general hypotheses, theories or models by these reports constitutes intersubjective scientific knowledge. Since the existence of extra-sensory perception can only be corroborated through first-hand experience, some practical suggestions will be made in this paper. Quiescence, imagination, ignorance of test targets and practice are factors of success. Studies on the phenomenology, on physiological concomitants and on the epistemological interpretation of extra-sensory perception constitute a further research agenda.

Albert Kümmel-Schnur: Hand and Compass - Experiments with Magnet Needles from Reichenbach to Harnack. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 129-148.

This essay follows the track of an experiment regularly conducted in the course of the past 150 years without ever producing stable results. A human medium telekinetically moves the needle of a compass without touching it. The experiment's history starts during the height of what has been labeled 'modern spiritualism' in the second half of the nineteenth century. The essay follows its trail through different areas of knowledge from mid-nineteenth century to the Cold War. Among the areas touched by it we find medicine and philosophy, psychology and pharmacology, physics and criminology. Instead of ever coming to any conclusive results and remaining within one discipline, the phenomenon simply does not settle down. It oscillates between cosmology and psy-

chology, between object and subject. It is nothing but the demonstration of this oscillation within knowledge that explains the stable repetition of an instable phenomenon.

Florian Mildenberger: Salvation and Healing Stream - The Careers of Dr. Kurt Trampler (1904-1969). *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 149-162.

In historiography of esoteric healing in post-war modern Germany, the unique character of Bruno Groening is a key figure. He dominated discourse during 1950s, but his major follower and later critic Kurt Trampler seems to be quite important, too. The almost forgotten Trampler presented his healing approach to scientific control by Hans Bender, so for the first time approaches, chances and limits of long-distance healing, esoteric healing and group healing were disputed. Moreover in this essay, Trampers outstanding career will be presented.

Florian Mildenberger: From the Eggs of Sea Urchins to Human Souls - Hans Driesch's (1867-1941) Career in Parapsychology. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 163-181.

The history of modern biology means history of Darwinian/Vitalistic discourses and Hans Driesch had been a key figure in these debates. But Driesch had more interests than embryology; he became an inventor of modern parapsychology in Germany during 1920s. This eminent part of his career had not been discussed by historians of science up to now. Driesch combined experimental biology, biophilosophy, metaphysics, and parapsychology. He became the leading researcher in this area, only stopped by National Socialists.

Suibert Ertel: Planetary Positions and Birth Frequencies. A Retrospective (1955-2005) on Research Provoked by Michael Gauquelin. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 182-207.

Michel Gauquelin and his wife Françoise set out to test astrological claims using statistical methods. Their results disproved the astrological tradition. Instead, the Gauquelins found unexpected correlations between planetary positions and birth frequencies

of eminent representatives of various professions. A novel branch of "neo-astrological research" was thus originated. Skeptical researchers of mainstream science objected vehemently to the Gauquelins claims. The Gauquelins succeeded in defending their position by replicable findings. Less prejudiced colleagues supported them by research, I myself was one of them. Their support was less successful with Gauquelin's character trait hypothesis and the so-called heredity hypothesis which the Gauquelins had introduced as groundwork for an explanation of the relationship between planetary positions and frequencies of births. Five decades of dispute over these novel anomalistic phenomena are an exciting and instructive episode in the history of science. This might be followed, after perhaps surprising further findings, by a groundbreaking future.

Frank-Rutger Hausmann: Hans Bender's Years as an Assistant Researcher and Lecturer in Bonn. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 47/48/49, pp. 208-226.

This contribution is concerned with the "formative years" in the scientific career of Hans Bender. It describes in detail his years as an assistant researcher and lecturer (Dozent) at the Psychological Institute of the University of Bonn, his graduation under Erich Rothacker (1933) and the publication of his experimental ESP study "Zum Problem der außersinnlichen Wahrnehmung" ("On the problem of extra-sensory perception"), which was based on qualitatively analyzed trials of clairvoyance, attracting at that time the attention of J. B. Rhine. Popularized in the daily press, the results met with a strong response and brought Bender into conflict with a leader of the 'anti-occult' department for Damage Prevention within the *Nationalsozialistische Volkswohlfahrt* (NSV, National Socialist Peoples' Welfare). As a result, Bender adapted to the public discourse of the NS era. He completed a second study in medicine and habilitated at the philosophical faculty at the University of Bonn with a thesis on crystal visions in autumn 1941. This made possible a further career move - to Reich University Strassburg.

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