

1  
00:00:01,550 --> 00:00:09,900  
hi everybody I want to tell you about

2  
00:00:06,620 --> 00:00:12,900  
objective and phenomenological methods

3  
00:00:09,900 --> 00:00:18,210  
in consciousness studies with reference

4  
00:00:12,900 --> 00:00:21,269  
to spirit mediumship in natural sciences

5  
00:00:18,210 --> 00:00:23,880  
especially but also in in all of

6  
00:00:21,269 --> 00:00:26,160  
mainstream normal science we expect a

7  
00:00:23,879 --> 00:00:28,229  
lot of objective methodology and in fact

8  
00:00:26,160 --> 00:00:30,268  
at this conference we've seen a lot of

9  
00:00:28,230 --> 00:00:33,509  
great examples of it from people like

10  
00:00:30,268 --> 00:00:38,039  
Dean Radin for example controlled

11  
00:00:33,509 --> 00:00:40,530  
laboratory experimental designs we

12  
00:00:38,039 --> 00:00:42,659  
sociologists and anthropologists use a

13  
00:00:40,530 --> 00:00:45,570  
lot of phenomenological methods in

14  
00:00:42,659 --> 00:00:47,009  
participant observation and an

15  
00:00:45,570 --> 00:00:48,988  
ethnographic interviewing where we're

16  
00:00:47,009 --> 00:00:51,210  
trying to get people to talk about their

17  
00:00:48,988 --> 00:00:54,030  
views of the world if we want an example

18  
00:00:51,210 --> 00:00:57,628  
in parapsychology we could look at

19  
00:00:54,030 --> 00:01:00,210  
pamela rae Heath's article in 2000 in

20  
00:00:57,628 --> 00:01:03,539  
journal of parapsychology the PK zone a

21  
00:01:00,210 --> 00:01:05,489  
phenomenological study where she has

22  
00:01:03,539 --> 00:01:07,950  
people talk about their mental states

23  
00:01:05,489 --> 00:01:10,560  
during their psychokinetic experiences

24  
00:01:07,950 --> 00:01:12,719  
one of the great advantages of objective

25  
00:01:10,560 --> 00:01:16,109  
methodology of course is for uncovering

26  
00:01:12,719 --> 00:01:17,789  
mundane explanations and trying to

27  
00:01:16,109 --> 00:01:20,009  
eliminate those explanations to see if

28  
00:01:17,790 --> 00:01:23,310  
we really have an anomaly that needs to

29

00:01:20,009 --> 00:01:27,109  
be explained for example Gary Schwartz

30  
00:01:23,310 --> 00:01:29,400  
in the afterlife experiments 2002

31  
00:01:27,109 --> 00:01:31,590  
developed increasingly stricter

32  
00:01:29,400 --> 00:01:33,890  
protocols for testing spirit mediums

33  
00:01:31,590 --> 00:01:36,960  
performance in a laboratory setting and

34  
00:01:33,890 --> 00:01:39,450  
contrasting them to a control group of

35  
00:01:36,959 --> 00:01:41,639  
guessers we've got a lot of good

36  
00:01:39,450 --> 00:01:44,399  
objective data such as this in the areas

37  
00:01:41,640 --> 00:01:46,530  
of spirit mediumship and e's apparitions

38  
00:01:44,399 --> 00:01:49,049  
or ghosts and reincarnation but there's

39  
00:01:46,530 --> 00:01:51,420  
still a debate as to whether we've got

40  
00:01:49,049 --> 00:01:54,299  
evidence for survival of consciousness

41  
00:01:51,420 --> 00:01:57,629  
after bodily death rather than merely

42  
00:01:54,299 --> 00:02:00,360  
some kind of sigh among the living

43  
00:01:57,629 --> 00:02:02,429

psychic abilities among the living this

44

00:02:00,359 --> 00:02:04,618

is very interesting debate we're stuck

45

00:02:02,430 --> 00:02:07,618

for a specific mechanism that would

46

00:02:04,618 --> 00:02:09,270

explain either house I or survival would

47

00:02:07,618 --> 00:02:11,098

work maybe the mechanisms are the same

48

00:02:09,270 --> 00:02:13,270

that we would still like to know the

49

00:02:11,098 --> 00:02:16,269

source of the information from

50

00:02:13,270 --> 00:02:20,080

sigh with a living person as opposed to

51

00:02:16,270 --> 00:02:22,120

sigh from a spirit let's say there are

52

00:02:20,080 --> 00:02:24,880

interesting theories of hidden orders

53

00:02:22,120 --> 00:02:27,009

that are consistent with the data look

54

00:02:24,879 --> 00:02:29,829

at Dean Radin for example entangled

55

00:02:27,009 --> 00:02:32,739

minds 2006 and talking about non local

56

00:02:29,830 --> 00:02:34,570

connections and quantum physics okay

57

00:02:32,740 --> 00:02:36,820

here's an idea why don't we just get rid

58  
00:02:34,569 --> 00:02:39,370  
of all the objective methods and go to

59  
00:02:36,819 --> 00:02:41,019  
the phenomenological methods let's just

60  
00:02:39,370 --> 00:02:42,789  
ask spirit mediums if they're really

61  
00:02:41,020 --> 00:02:46,780  
talking to dead people and that will

62  
00:02:42,789 --> 00:02:48,549  
settle it once for all bad idea I teach

63  
00:02:46,780 --> 00:02:50,680  
sociological research methods and I am a

64  
00:02:48,550 --> 00:02:52,360  
fan of multiple methodologies and point

65  
00:02:50,680 --> 00:02:55,629  
out there are always advantages and

66  
00:02:52,360 --> 00:02:57,430  
disadvantages of all the methods now

67  
00:02:55,629 --> 00:02:59,469  
it's time for me to tell you how I've

68  
00:02:57,430 --> 00:03:02,800  
used phenomenological methods and

69  
00:02:59,469 --> 00:03:04,629  
studying spirit mediums first of all as

70  
00:03:02,800 --> 00:03:06,939  
a sociologist and an anthropologist I

71  
00:03:04,629 --> 00:03:09,549  
see this all in terms of sociology of

72  
00:03:06,939 --> 00:03:12,389  
knowledge and so the first question is

73  
00:03:09,550 --> 00:03:15,550  
why do we even ask this question about

74  
00:03:12,389 --> 00:03:18,399  
whether there's survival of spirit in a

75  
00:03:15,550 --> 00:03:20,290  
scientific way if you look in

76  
00:03:18,400 --> 00:03:21,730  
traditional Chinese culture and you can

77  
00:03:20,289 --> 00:03:24,370  
get an example of this from my book

78  
00:03:21,729 --> 00:03:26,949  
Chinese ghost and ESP 1982 which has a

79  
00:03:24,370 --> 00:03:28,930  
section on spirit mediums the Chinese

80  
00:03:26,949 --> 00:03:30,729  
perspective would ordinarily be that you

81  
00:03:28,930 --> 00:03:33,280  
take spirit mediumship for granted and

82  
00:03:30,729 --> 00:03:35,349  
the question is whether this particular

83  
00:03:33,280 --> 00:03:39,400  
spirit medium is bringing through your

84  
00:03:35,349 --> 00:03:40,780  
grandfather but in this society science

85  
00:03:39,400 --> 00:03:43,539  
is the dominant legitimate way of

86

00:03:40,780 --> 00:03:46,270  
knowing next point is that some people

87  
00:03:43,539 --> 00:03:48,579  
in this society put the phenomenological

88  
00:03:46,270 --> 00:03:50,920  
personal experience of consciousness

89  
00:03:48,580 --> 00:03:56,170  
ahead of the objective scientific

90  
00:03:50,919 --> 00:03:57,549  
perspective skip Atwater who was a

91  
00:03:56,169 --> 00:03:59,859  
director of research at the monroe

92  
00:03:57,550 --> 00:04:02,830  
institute for 20 years told me in a

93  
00:03:59,860 --> 00:04:04,900  
recent interview that he has been

94  
00:04:02,830 --> 00:04:07,180  
spending a lot of time gathering

95  
00:04:04,900 --> 00:04:10,659  
evidence to demonstrate what he knows is

96  
00:04:07,180 --> 00:04:13,110  
quote obviously true unquote in other

97  
00:04:10,659 --> 00:04:19,060  
words he uses both objective and

98  
00:04:13,110 --> 00:04:22,840  
phenomenological approaches for the past

99  
00:04:19,060 --> 00:04:24,519  
15 years my wife penelope and i have

100  
00:04:22,839 --> 00:04:27,039

studied spirit mediums in the united

101

00:04:24,519 --> 00:04:28,839

states this is our book guided by spirit

102

00:04:27,040 --> 00:04:30,939

journey into the mind of the medium 2003

103

00:04:28,839 --> 00:04:34,299

it's mostly a phenomenological approach

104

00:04:30,939 --> 00:04:36,370

as you can tell from the title minds of

105

00:04:34,300 --> 00:04:40,689

mediums asking them to describe their

106

00:04:36,370 --> 00:04:42,699

own process and surprise most of the 40

107

00:04:40,689 --> 00:04:45,480

mediums we interviewed and the 82

108

00:04:42,699 --> 00:04:48,099

mediums whose biographies I analyzed

109

00:04:45,480 --> 00:04:50,800

have been at least somewhat skeptical of

110

00:04:48,100 --> 00:04:53,410

the survival hypothesis any this is in

111

00:04:50,800 --> 00:04:55,569

the Western world right nearly all

112

00:04:53,410 --> 00:04:59,580

mediums look for confirmations that is

113

00:04:55,569 --> 00:04:59,579

feedback that their readings are correct

114

00:05:01,170 --> 00:05:05,920

also mediums often embrace a sigh



115  
00:05:04,120 --> 00:05:08,019  
explanation for their readings they'll

116  
00:05:05,920 --> 00:05:09,699  
say that was just a psychic reading that

117  
00:05:08,019 --> 00:05:11,349  
I did or I read that person's aura

118  
00:05:09,699 --> 00:05:13,269  
instead of getting the information from

119  
00:05:11,350 --> 00:05:16,120  
the spirit world like I was supposed to

120  
00:05:13,269 --> 00:05:18,339  
hear in lilydale now here's a nice

121  
00:05:16,120 --> 00:05:20,160  
example of a confirmation that some

122  
00:05:18,339 --> 00:05:22,119  
people would say leans toward a survival

123  
00:05:20,160 --> 00:05:24,930  
interpretation at least because it seems

124  
00:05:22,120 --> 00:05:28,120  
to eliminate telepathy among the living

125  
00:05:24,930 --> 00:05:30,310  
the medium told the unknown sitter in a

126  
00:05:28,120 --> 00:05:33,490  
telephone reading your deceased Aunt

127  
00:05:30,310 --> 00:05:36,280  
Ruth is here yes I had an aunt ruth she

128  
00:05:33,490 --> 00:05:38,319  
wants you to have a ruby ring her ruby

129  
00:05:36,279 --> 00:05:41,079  
ring it's in a secret compartment at the

130  
00:05:38,319 --> 00:05:42,730  
back of the second drawer in her dresser

131  
00:05:41,079 --> 00:05:44,889  
which is now in your mother's house

132  
00:05:42,730 --> 00:05:47,200  
nobody in the family knew anything about

133  
00:05:44,889 --> 00:05:48,669  
this ring but they found it just wear

134  
00:05:47,199 --> 00:05:51,610  
the medium said it was going to be and

135  
00:05:48,670 --> 00:05:54,759  
called her back the medium was my wife

136  
00:05:51,610 --> 00:05:56,530  
Penelope an objective scientist would

137  
00:05:54,759 --> 00:05:58,659  
probably object to using Penelope's

138  
00:05:56,529 --> 00:06:01,719  
phenomenological report especially since

139  
00:05:58,660 --> 00:06:03,970  
she's one of the authors of the book to

140  
00:06:01,720 --> 00:06:06,250  
me my knowledge of Penelope increases

141  
00:06:03,970 --> 00:06:08,590  
the validity of the account now here's

142  
00:06:06,250 --> 00:06:11,709  
another singer by the way singers do not

143

00:06:08,589 --> 00:06:14,709  
happen all the time this case also

144  
00:06:11,709 --> 00:06:17,109  
erodes my academic respectability even

145  
00:06:14,709 --> 00:06:19,149  
further I appear as a commentator in the

146  
00:06:17,110 --> 00:06:21,790  
TV documentary ghosts of Gettysburg

147  
00:06:19,149 --> 00:06:23,709  
which has been on national cable TV over

148  
00:06:21,790 --> 00:06:25,600  
60 times I know it's been on because I

149  
00:06:23,709 --> 00:06:28,870  
get all these emails letters and phone

150  
00:06:25,600 --> 00:06:32,020  
calls the next day before that show was

151  
00:06:28,870 --> 00:06:34,149  
produced this was in 1995 Penelope took

152  
00:06:32,019 --> 00:06:35,829  
her first trip to Gettysburg and to a

153  
00:06:34,149 --> 00:06:39,099  
little round top on the Gettysburg

154  
00:06:35,829 --> 00:06:40,599  
battlefield on two consecutive days in

155  
00:06:39,100 --> 00:06:42,610  
early July on the anterior

156  
00:06:40,600 --> 00:06:44,590  
to read the battle now Penelope knew

157  
00:06:42,610 --> 00:06:46,750

little or nothing about the northern

158

00:06:44,589 --> 00:06:49,449

general Joshua Chamberlain at that time

159

00:06:46,750 --> 00:06:52,209

but she apparently channeled him onto

160

00:06:49,449 --> 00:06:54,219

those two days it seemed to be like an

161

00:06:52,209 --> 00:06:56,049

obsession case rather than possession

162

00:06:54,220 --> 00:06:58,480

because she could see the battlefield as

163

00:06:56,050 --> 00:07:01,660

it was now as it is now and as it was

164

00:06:58,480 --> 00:07:03,520

then and have a conversation with

165

00:07:01,660 --> 00:07:07,000

Chamberlain in her head there were a lot

166

00:07:03,519 --> 00:07:09,009

of evidential details such as she said

167

00:07:07,000 --> 00:07:11,439

he was trying to get a letter to Sarah

168

00:07:09,009 --> 00:07:15,029

which turned out to be the name of his

169

00:07:11,439 --> 00:07:18,579

mother and also name of his sister and

170

00:07:15,029 --> 00:07:20,109

Penelope felt a pain she had difficulty

171

00:07:18,579 --> 00:07:22,120

walking because of a pain in her left

172  
00:07:20,110 --> 00:07:23,980  
hip and her right ankle which we found

173  
00:07:22,120 --> 00:07:25,840  
out later were the two places that

174  
00:07:23,980 --> 00:07:28,870  
Chamberlain had been injured in the

175  
00:07:25,839 --> 00:07:31,419  
battle of Gettysburg now six years later

176  
00:07:28,870 --> 00:07:33,639  
in 2001 I got an email from a woman who

177  
00:07:31,420 --> 00:07:35,680  
had seen the TV show ghost of Gettysburg

178  
00:07:33,639 --> 00:07:38,050  
and she told me that she thought the

179  
00:07:35,680 --> 00:07:40,840  
spirit of Joshua Chamberlain was trying

180  
00:07:38,050 --> 00:07:42,509  
to enter her body and this happened

181  
00:07:40,839 --> 00:07:44,859  
about a hundred yards from where

182  
00:07:42,509 --> 00:07:47,789  
Penelope had had her experience and was

183  
00:07:44,860 --> 00:07:50,139  
also in early June this is the only

184  
00:07:47,790 --> 00:07:52,300  
obsession or possession case I've ever

185  
00:07:50,139 --> 00:07:54,219  
gotten from the hundreds of people who

186  
00:07:52,300 --> 00:07:55,689  
have contacted me when they want to tell

187  
00:07:54,220 --> 00:07:58,120  
me about their ghost experiences in

188  
00:07:55,689 --> 00:07:59,709  
Gettysburg and at that time Penelope's

189  
00:07:58,120 --> 00:08:02,170  
experience had not been published

190  
00:07:59,709 --> 00:08:04,479  
anywhere later on I found out that

191  
00:08:02,170 --> 00:08:06,759  
Chamberlain often revisited the

192  
00:08:04,480 --> 00:08:09,280  
battlefield on anniversary of the battle

193  
00:08:06,759 --> 00:08:11,319  
when he was still alive does he continue

194  
00:08:09,279 --> 00:08:13,179  
to visit the battlefield on the

195  
00:08:11,319 --> 00:08:14,800  
anniversary of the battle after his

196  
00:08:13,180 --> 00:08:17,560  
death that I jelly that other woman had

197  
00:08:14,800 --> 00:08:19,120  
that also an early July and what kind of

198  
00:08:17,560 --> 00:08:21,689  
explanations you need in order to

199  
00:08:19,120 --> 00:08:24,069  
explain this case in terms of super sigh

200

00:08:21,689 --> 00:08:27,069  
now let's take the phenomenological

201  
00:08:24,069 --> 00:08:28,930  
approach one step further and demolish

202  
00:08:27,069 --> 00:08:31,480  
what little is left of my academic

203  
00:08:28,930 --> 00:08:34,570  
reputation at least in sociology if not

204  
00:08:31,480 --> 00:08:36,849  
in SSE participatory science

205  
00:08:34,570 --> 00:08:39,010  
participatory science involves the

206  
00:08:36,849 --> 00:08:41,440  
researcher moving away from objectivity

207  
00:08:39,009 --> 00:08:43,718  
at a distance and jumping right into the

208  
00:08:41,440 --> 00:08:46,420  
study itself this is like dr. Jekyll

209  
00:08:43,719 --> 00:08:48,670  
taking his own potion and turning into

210  
00:08:46,419 --> 00:08:52,199  
mr. Hyde bad things happen to you

211  
00:08:48,669 --> 00:08:52,199  
especially in the tenure committee

212  
00:08:53,059 --> 00:08:57,659  
in sociology and anthropology

213  
00:08:55,470 --> 00:09:00,360  
participant observation approaches

214  
00:08:57,659 --> 00:09:02,789

participatory science but you're not

215

00:09:00,360 --> 00:09:05,580

supposed to go native I went native i

216

00:09:02,789 --> 00:09:08,219

became a spirit medium he was supposed

217

00:09:05,580 --> 00:09:11,280

to study spirit mediums not become one

218

00:09:08,220 --> 00:09:13,350

but I think this was the best part of my

219

00:09:11,279 --> 00:09:15,539

part of the study what better way to do

220

00:09:13,350 --> 00:09:18,810

a phenomenological study then leap whole

221

00:09:15,539 --> 00:09:20,219

hog into the phenomenon itself I think I

222

00:09:18,809 --> 00:09:23,429

still have a pretty good dose of

223

00:09:20,220 --> 00:09:24,840

skepticism anyway because you know I

224

00:09:23,429 --> 00:09:26,069

really want to know what's going on I

225

00:09:24,840 --> 00:09:28,200

study this stuff because i have a

226

00:09:26,070 --> 00:09:30,510

curiosity addiction like everybody else

227

00:09:28,200 --> 00:09:32,370

in this room and so for me to fool

228

00:09:30,509 --> 00:09:34,679

myself would be like cheating at



229  
00:09:32,370 --> 00:09:38,060  
solitaire you know what's the point you

230  
00:09:34,679 --> 00:09:40,349  
know so you know I really do head

231  
00:09:38,059 --> 00:09:45,329  
actually the spirit mediums think I'm a

232  
00:09:40,350 --> 00:09:48,269  
skeptic actually now as described in

233  
00:09:45,330 --> 00:09:50,940  
guided by spirit lo and behold I've had

234  
00:09:48,269 --> 00:09:53,490  
zingers to not all the time but lots of

235  
00:09:50,940 --> 00:09:55,830  
them from a phenomenological perspective

236  
00:09:53,490 --> 00:09:58,710  
I can tell you there is something going

237  
00:09:55,830 --> 00:10:01,460  
on here I can't prove its survival even

238  
00:09:58,710 --> 00:10:01,460  
though it feels like it