



1
00:00:09,890 --> 00:00:06,610
hi everybody I want to tell you about

2
00:00:12,890 --> 00:00:09,900
objective and phenomenological methods

3
00:00:18,200 --> 00:00:12,900
in consciousness studies with reference

4
00:00:21,260 --> 00:00:18,210
to spirit mediumship in natural sciences

5
00:00:23,870 --> 00:00:21,270
especially but also in in all of

6
00:00:26,150 --> 00:00:23,880
mainstream normal science we expect a

7
00:00:28,220 --> 00:00:26,160
lot of objective methodology and in fact

8
00:00:30,259 --> 00:00:28,230
at this conference we've seen a lot of

9
00:00:33,500 --> 00:00:30,269
great examples of it from people like

10
00:00:38,030 --> 00:00:33,510
Dean Radin for example controlled

11
00:00:40,520 --> 00:00:38,040
laboratory experimental designs we

12
00:00:42,650 --> 00:00:40,530
sociologists and anthropologists use a

13
00:00:45,560 --> 00:00:42,660

lot of phenomenological methods in

14

00:00:47,000 --> 00:00:45,570

participant observation and an

15

00:00:48,979 --> 00:00:47,010

ethnographic interviewing where we're

16

00:00:51,200 --> 00:00:48,989

trying to get people to talk about their

17

00:00:54,020 --> 00:00:51,210

views of the world if we want an example

18

00:00:57,619 --> 00:00:54,030

in parapsychology we could look at

19

00:01:00,200 --> 00:00:57,629

pamela rae Heath's article in 2000 in

20

00:01:03,529 --> 00:01:00,210

journal of parapsychology the PK zone a

21

00:01:05,479 --> 00:01:03,539

phenomenological study where she has

22

00:01:07,940 --> 00:01:05,489

people talk about their mental states

23

00:01:10,550 --> 00:01:07,950

during their psychokinetic experiences

24

00:01:12,710 --> 00:01:10,560

one of the great advantages of objective

25

00:01:16,100 --> 00:01:12,720

methodology of course is for uncovering

26

00:01:17,780 --> 00:01:16,110

mundane explanations and trying to

27

00:01:19,999 --> 00:01:17,790

eliminate those explanations to see if

28

00:01:23,300 --> 00:01:20,009

we really have an anomaly that needs to

29

00:01:27,100 --> 00:01:23,310

be explained for example Gary Schwartz

30

00:01:29,390 --> 00:01:27,110

in the afterlife experiments 2002

31

00:01:31,580 --> 00:01:29,400

developed increasingly stricter

32

00:01:33,880 --> 00:01:31,590

protocols for testing spirit mediums

33

00:01:36,950 --> 00:01:33,890

performance in a laboratory setting and

34

00:01:39,440 --> 00:01:36,960

contrasting them to a control group of

35

00:01:41,630 --> 00:01:39,450

guessers we've got a lot of good

36

00:01:44,389 --> 00:01:41,640

objective data such as this in the areas

37

00:01:46,520 --> 00:01:44,399

of spirit mediumship end e's apparitions

38

00:01:49,039 --> 00:01:46,530

or ghosts and reincarnation but there's

39

00:01:51,410 --> 00:01:49,049

still a debate as to whether we've got

40

00:01:54,289 --> 00:01:51,420

evidence for survival of consciousness

41

00:01:57,620 --> 00:01:54,299

after bodily death rather than merely

42

00:02:00,350 --> 00:01:57,630

some kind of sigh among the living

43

00:02:02,420 --> 00:02:00,360

psychic abilities among the living this

44

00:02:04,609 --> 00:02:02,430

is very interesting debate we're stuck

45

00:02:07,609 --> 00:02:04,619

for a specific mechanism that would

46

00:02:09,260 --> 00:02:07,619

explain either house I or survival would

47

00:02:11,089 --> 00:02:09,270

work maybe the mechanisms are the same

48

00:02:13,260 --> 00:02:11,099

that we would still like to know the

49

00:02:16,260 --> 00:02:13,270

source of the information from

50

00:02:20,070 --> 00:02:16,270

sigh with a living person as opposed to

51
00:02:22,110 --> 00:02:20,080
sigh from a spirit let's say there are

52
00:02:24,870 --> 00:02:22,120
interesting theories of hidden orders

53
00:02:27,000 --> 00:02:24,880
that are consistent with the data look

54
00:02:29,820 --> 00:02:27,010
at Dean Radin for example entangled

55
00:02:32,730 --> 00:02:29,830
minds 2006 and talking about non local

56
00:02:34,560 --> 00:02:32,740
connections and quantum physics okay

57
00:02:36,810 --> 00:02:34,570
here's an idea why don't we just get rid

58
00:02:39,360 --> 00:02:36,820
of all the objective methods and go to

59
00:02:41,010 --> 00:02:39,370
the phenomenological methods let's just

60
00:02:42,780 --> 00:02:41,020
ask spirit mediums if they're really

61
00:02:46,770 --> 00:02:42,790
talking to dead people and that will

62
00:02:48,540 --> 00:02:46,780
settle it once for all bad idea I teach

63
00:02:50,670 --> 00:02:48,550

sociological research methods and I am a

64

00:02:52,350 --> 00:02:50,680

fan of multiple methodologies and point

65

00:02:55,620 --> 00:02:52,360

out there are always advantages and

66

00:02:57,420 --> 00:02:55,630

disadvantages of all the methods now

67

00:02:59,460 --> 00:02:57,430

it's time for me to tell you how I've

68

00:03:02,790 --> 00:02:59,470

used phenomenological methods and

69

00:03:04,620 --> 00:03:02,800

studying spirit mediums first of all as

70

00:03:06,930 --> 00:03:04,630

a sociologist and an anthropologist I

71

00:03:09,540 --> 00:03:06,940

see this all in terms of sociology of

72

00:03:12,380 --> 00:03:09,550

knowledge and so the first question is

73

00:03:15,540 --> 00:03:12,390

why do we even ask this question about

74

00:03:18,390 --> 00:03:15,550

whether there's survival of spirit in a

75

00:03:20,280 --> 00:03:18,400

scientific way if you look in

76
00:03:21,720 --> 00:03:20,290
traditional Chinese culture and you can

77
00:03:24,360 --> 00:03:21,730
get an example of this from my book

78
00:03:26,940 --> 00:03:24,370
Chinese ghost and ESP 1982 which has a

79
00:03:28,920 --> 00:03:26,950
section on spirit mediums the Chinese

80
00:03:30,720 --> 00:03:28,930
perspective would ordinarily be that you

81
00:03:33,270 --> 00:03:30,730
take spirit mediumship for granted and

82
00:03:35,340 --> 00:03:33,280
the question is whether this particular

83
00:03:39,390 --> 00:03:35,350
spirit medium is bringing through your

84
00:03:40,770 --> 00:03:39,400
grandfather but in this society science

85
00:03:43,530 --> 00:03:40,780
is the dominant legitimate way of

86
00:03:46,260 --> 00:03:43,540
knowing next point is that some people

87
00:03:48,570 --> 00:03:46,270
in this society put the phenomenological

88
00:03:50,910 --> 00:03:48,580

personal experience of consciousness

89

00:03:56,160 --> 00:03:50,920

ahead of the objective scientific

90

00:03:57,540 --> 00:03:56,170

perspective skip Atwater who was a

91

00:03:59,850 --> 00:03:57,550

director of research at the monroe

92

00:04:02,820 --> 00:03:59,860

institute for 20 years told me in a

93

00:04:04,890 --> 00:04:02,830

recent interview that he has been

94

00:04:07,170 --> 00:04:04,900

spending a lot of time gathering

95

00:04:10,650 --> 00:04:07,180

evidence to demonstrate what he knows is

96

00:04:13,100 --> 00:04:10,660

quote obviously true unquote in other

97

00:04:19,050 --> 00:04:13,110

words he uses both objective and

98

00:04:22,830 --> 00:04:19,060

phenomenological approaches for the past

99

00:04:24,510 --> 00:04:22,840

15 years my wife penelope and i have

100

00:04:27,030 --> 00:04:24,520

studied spirit mediums in the united

101
00:04:28,830 --> 00:04:27,040
states this is our book guided by spirit

102
00:04:30,930 --> 00:04:28,840
journey into the mind of the medium 2003

103
00:04:34,290 --> 00:04:30,940
it's mostly a phenomenological approach

104
00:04:36,360 --> 00:04:34,300
as you can tell from the title minds of

105
00:04:40,680 --> 00:04:36,370
medians asking them to describe their

106
00:04:42,690 --> 00:04:40,690
own process and surprise most of the 40

107
00:04:45,470 --> 00:04:42,700
mediums we interviewed and the 82

108
00:04:48,090 --> 00:04:45,480
mediums whose biographies I analyzed

109
00:04:50,790 --> 00:04:48,100
have been at least somewhat skeptical of

110
00:04:53,400 --> 00:04:50,800
the survival hypothesis any this is in

111
00:04:55,560 --> 00:04:53,410
the Western world right nearly all

112
00:05:01,160 --> 00:04:55,570
mediums look for confirmations that is

113
00:05:05,910 --> 00:05:04,110

also mediums often embrace a sigh

114

00:05:08,010 --> 00:05:05,920

explanation for their readings they'll

115

00:05:09,690 --> 00:05:08,020

say that was just a psychic reading that

116

00:05:11,340 --> 00:05:09,700

I did or I read that person's aura

117

00:05:13,260 --> 00:05:11,350

instead of getting the information from

118

00:05:16,110 --> 00:05:13,270

the spirit world like I was supposed to

119

00:05:18,330 --> 00:05:16,120

hear in Lilydale now here's a nice

120

00:05:20,150 --> 00:05:18,340

example of a confirmation that some

121

00:05:22,110 --> 00:05:20,160

people would say leans toward a survival

122

00:05:24,920 --> 00:05:22,120

interpretation at least because it seems

123

00:05:28,110 --> 00:05:24,930

to eliminate telepathy among the living

124

00:05:30,300 --> 00:05:28,120

the medium told the unknown sitter in a

125

00:05:33,480 --> 00:05:30,310

telephone reading your deceased Aunt

126

00:05:36,270 --> 00:05:33,490

Ruth is here yes I had an aunt ruth she

127

00:05:38,310 --> 00:05:36,280

wants you to have a ruby ring her ruby

128

00:05:41,070 --> 00:05:38,320

ring it's in a secret compartment at the

129

00:05:42,720 --> 00:05:41,080

back of the second drawer in her dresser

130

00:05:44,880 --> 00:05:42,730

which is now in your mother's house

131

00:05:47,190 --> 00:05:44,890

nobody in the family knew anything about

132

00:05:48,660 --> 00:05:47,200

this ring but they found it just wear

133

00:05:51,600 --> 00:05:48,670

the medium said it was going to be and

134

00:05:54,750 --> 00:05:51,610

called her back the medium was my wife

135

00:05:56,520 --> 00:05:54,760

Penelope an objective scientist would

136

00:05:58,650 --> 00:05:56,530

probably object to using Penelope's

137

00:06:01,710 --> 00:05:58,660

phenomenological report especially since

138

00:06:03,960 --> 00:06:01,720

she's one of the authors of the book to

139

00:06:06,240 --> 00:06:03,970

me my knowledge of Penelope increases

140

00:06:08,580 --> 00:06:06,250

the validity of the account now here's

141

00:06:11,700 --> 00:06:08,590

another singer by the way singers do not

142

00:06:14,700 --> 00:06:11,710

happen all the time this case also

143

00:06:17,100 --> 00:06:14,710

erodes my academic respectability even

144

00:06:19,140 --> 00:06:17,110

further I appear as a commentator in the

145

00:06:21,780 --> 00:06:19,150

TV documentary ghosts of Gettysburg

146

00:06:23,700 --> 00:06:21,790

which has been on national cable TV over

147

00:06:25,590 --> 00:06:23,710

60 times I know it's been on because I

148

00:06:28,860 --> 00:06:25,600

get all these emails letters and phone

149

00:06:32,010 --> 00:06:28,870

calls the next day before that show was

150

00:06:34,140 --> 00:06:32,020

produced this was in 1995 Penelope took

151

00:06:35,820 --> 00:06:34,150

her first trip to Gettysburg and to a

152

00:06:39,090 --> 00:06:35,830

little round top on the Gettysburg

153

00:06:40,590 --> 00:06:39,100

battlefield on two consecutive days in

154

00:06:42,600 --> 00:06:40,600

early July on the anterior

155

00:06:44,580 --> 00:06:42,610

to read the battle now Penelope knew

156

00:06:46,740 --> 00:06:44,590

little or nothing about the northern

157

00:06:49,440 --> 00:06:46,750

general Joshua Chamberlain at that time

158

00:06:52,200 --> 00:06:49,450

but she apparently channeled him onto

159

00:06:54,210 --> 00:06:52,210

those two days it seemed to be like an

160

00:06:56,040 --> 00:06:54,220

obsession case rather than possession

161

00:06:58,470 --> 00:06:56,050

because she could see the battlefield as

162

00:07:01,650 --> 00:06:58,480

it was now as it is now and as it was

163

00:07:03,510 --> 00:07:01,660

then and have a conversation with

164

00:07:06,990 --> 00:07:03,520

Chamberlain in her head there were a lot

165

00:07:09,000 --> 00:07:07,000

of evidential details such as she said

166

00:07:11,430 --> 00:07:09,010

he was trying to get a letter to Sarah

167

00:07:15,020 --> 00:07:11,440

which turned out to be the name of his

168

00:07:18,570 --> 00:07:15,030

mother and also name of his sister and

169

00:07:20,100 --> 00:07:18,580

Penelope felt a pain she had difficulty

170

00:07:22,110 --> 00:07:20,110

walking because of a pain in her left

171

00:07:23,970 --> 00:07:22,120

hip and her right ankle which we found

172

00:07:25,830 --> 00:07:23,980

out later were the two places that

173

00:07:28,860 --> 00:07:25,840

Chamberlain had been injured in the

174

00:07:31,410 --> 00:07:28,870

battle of Gettysburg now six years later

175

00:07:33,630 --> 00:07:31,420

in 2001 I got an email from a woman who

176

00:07:35,670 --> 00:07:33,640

had seen the TV show ghost of Gettysburg

177

00:07:38,040 --> 00:07:35,680

and she told me that she thought the

178

00:07:40,830 --> 00:07:38,050

spirit of Joshua Chamberlain was trying

179

00:07:42,500 --> 00:07:40,840

to enter her body and this happened

180

00:07:44,850 --> 00:07:42,510

about a hundred yards from where

181

00:07:47,780 --> 00:07:44,860

Penelope had had her experience and was

182

00:07:50,130 --> 00:07:47,790

also in early June this is the only

183

00:07:52,290 --> 00:07:50,140

obsession or possession case I've ever

184

00:07:54,210 --> 00:07:52,300

gotten from the hundreds of people who

185

00:07:55,680 --> 00:07:54,220

have contacted me when they want to tell

186

00:07:58,110 --> 00:07:55,690

me about their ghost experiences in

187

00:07:59,700 --> 00:07:58,120

Gettysburg and at that time Penelope's

188

00:08:02,160 --> 00:07:59,710

experience had not been published

189

00:08:04,470 --> 00:08:02,170

anywhere later on I found out that

190

00:08:06,750 --> 00:08:04,480

Chamberlain often revisited the

191

00:08:09,270 --> 00:08:06,760

battlefield on anniversary of the battle

192

00:08:11,310 --> 00:08:09,280

when he was still alive does he continue

193

00:08:13,170 --> 00:08:11,320

to visit the battlefield on the

194

00:08:14,790 --> 00:08:13,180

anniversary of the battle after his

195

00:08:17,550 --> 00:08:14,800

death that I jelly that other woman had

196

00:08:19,110 --> 00:08:17,560

that also an early July and what kind of

197

00:08:21,680 --> 00:08:19,120

explanations you need in order to

198

00:08:24,060 --> 00:08:21,690

explain this case in terms of super sigh

199

00:08:27,060 --> 00:08:24,070

now let's take the phenomenological

200

00:08:28,920 --> 00:08:27,070

approach one step further and demolish

201
00:08:31,470 --> 00:08:28,930
what little is left of my academic

202
00:08:34,560 --> 00:08:31,480
reputation at least in sociology if not

203
00:08:36,839 --> 00:08:34,570
in SSE participatory science

204
00:08:39,000 --> 00:08:36,849
participatory science involves the

205
00:08:41,430 --> 00:08:39,010
researcher moving away from objectivity

206
00:08:43,709 --> 00:08:41,440
at a distance and jumping right into the

207
00:08:46,410 --> 00:08:43,719
study itself this is like dr. Jekyll

208
00:08:48,660 --> 00:08:46,420
taking his own potion and turning into

209
00:08:53,050 --> 00:08:48,670
mr. Hyde bad things happen to you

210
00:08:57,650 --> 00:08:55,460
in sociology and anthropology

211
00:09:00,350 --> 00:08:57,660
participant observation approaches

212
00:09:02,780 --> 00:09:00,360
participatory science but you're not

213
00:09:05,570 --> 00:09:02,790

supposed to go native I went native i

214

00:09:08,210 --> 00:09:05,580

became a spirit medium he was supposed

215

00:09:11,270 --> 00:09:08,220

to study spirit mediums not become one

216

00:09:13,340 --> 00:09:11,280

but I think this was the best part of my

217

00:09:15,530 --> 00:09:13,350

part of the study what better way to do

218

00:09:18,800 --> 00:09:15,540

a phenomenological study then leap whole

219

00:09:20,210 --> 00:09:18,810

hog into the phenomenon itself I think I

220

00:09:23,420 --> 00:09:20,220

still have a pretty good dose of

221

00:09:24,830 --> 00:09:23,430

skepticism anyway because you know I

222

00:09:26,060 --> 00:09:24,840

really want to know what's going on I

223

00:09:28,190 --> 00:09:26,070

study this stuff because i have a

224

00:09:30,500 --> 00:09:28,200

curiosity addiction like everybody else

225

00:09:32,360 --> 00:09:30,510

in this room and so for me to fool

226

00:09:34,670 --> 00:09:32,370

myself would be like cheating at

227

00:09:38,050 --> 00:09:34,680

solitaire you know what's the point you

228

00:09:40,340 --> 00:09:38,060

know so you know I really do head

229

00:09:45,320 --> 00:09:40,350

actually the spirit mediums think I'm a

230

00:09:48,260 --> 00:09:45,330

skeptic actually now as described in

231

00:09:50,930 --> 00:09:48,270

guided by spirit lo and behold I've had

232

00:09:53,480 --> 00:09:50,940

zingers to not all the time but lots of

233

00:09:55,820 --> 00:09:53,490

them from a phenomenological perspective

234

00:09:58,700 --> 00:09:55,830

I can tell you there is something going