



Society for Scientific Exploration

1
00:00:28,179 --> 00:00:16,080

[Music]

2
00:00:30,249 --> 00:00:28,189

hi everybody nice to see you all I have

3
00:00:37,450 --> 00:00:30,259

a little methodology talk about

4
00:00:40,150 --> 00:00:37,460

experience a few years ago I presented

5
00:00:43,780 --> 00:00:40,160

my research design for the study that

6
00:00:46,330 --> 00:00:43,790

ended up as science and spirit exploring

7
00:00:50,950 --> 00:00:46,340

the limits of consciousness by Penelope

8
00:00:54,310 --> 00:00:50,960

Emmons and me let's take one theme from

9
00:00:57,940 --> 00:00:54,320

that book the importance of subjective

10
00:01:03,729 --> 00:00:57,950

experience one in motivating researchers

11
00:01:06,460 --> 00:01:03,739

and two as data I'm a sociologist of

12
00:01:10,959 --> 00:01:06,470

science and knowledge and I like to

13
00:01:14,349 --> 00:01:10,969

blend intuition and science I'm big on

14

00:01:17,859 --> 00:01:14,359

multiple methodologies and perspectives

15

00:01:20,230 --> 00:01:17,869

I think that objectivity is a nice idea

16

00:01:22,809 --> 00:01:20,240

but in reality when research is done by

17

00:01:25,510 --> 00:01:22,819

human beings and funded by human

18

00:01:27,489 --> 00:01:25,520

institutions then it's a myth in fact

19

00:01:30,459 --> 00:01:27,499

objectivity is part of the ideology of

20

00:01:34,149 --> 00:01:30,469

normal science I think science ought to

21

00:01:36,550 --> 00:01:34,159

be a never ending open-ended unbounded

22

00:01:37,209 --> 00:01:36,560

search like the search for the perfect

23

00:01:42,599 --> 00:01:37,219

dress

24

00:01:46,800 --> 00:01:42,609

now of course my ideal is at odds with

25

00:01:50,410 --> 00:01:46,810

basic psychological and social processes

26

00:01:56,410 --> 00:01:50,420

prejudice social control conformity

27

00:01:59,440 --> 00:01:56,420

power relations and so on sadly studying

28

00:02:04,809 --> 00:01:59,450

the so-called paranormal is labeled

29

00:02:07,510 --> 00:02:04,819

deviant by these processes and I think

30

00:02:09,639 --> 00:02:07,520

actually that a concept like psy ought

31

00:02:12,390 --> 00:02:09,649

to be put up on a pedestal alongside

32

00:02:14,770 --> 00:02:12,400

dark energy and dark matter as

33

00:02:17,510 --> 00:02:14,780

representations placeholders for what we

34

00:02:22,650 --> 00:02:17,520

don't understand about the universe

35

00:02:26,840 --> 00:02:22,660

okay I don't think sighs any squirrel

36

00:02:30,720 --> 00:02:26,850

yer than dark energy and dark matter so

37

00:02:34,160 --> 00:02:30,730

and of course persistent anomalies

38

00:02:38,580 --> 00:02:34,170

should be highly valued as clues to what

39

00:02:40,130 --> 00:02:38,590

is missing in our paradigm but of course

40

00:02:44,070 --> 00:02:40,140

this deviant labeling makes it difficult

41

00:02:46,230 --> 00:02:44,080

for those of us in sse who want to study

42

00:02:47,550 --> 00:02:46,240

consciousness or exploring the

43

00:02:52,170 --> 00:02:47,560

extraordinary another group that I

44

00:02:54,120 --> 00:02:52,180

belong to and one of the reasons for the

45

00:03:00,690 --> 00:02:54,130

deviant labeling is the strong emphasis

46

00:03:03,480 --> 00:03:00,700

on materialism in Western science so how

47

00:03:04,680 --> 00:03:03,490

do people actually get motivated to do

48

00:03:07,530 --> 00:03:04,690

this research given all the

49

00:03:09,750 --> 00:03:07,540

disincentives a very strong reason is

50

00:03:11,430 --> 00:03:09,760

their own subjective experience it

51
00:03:14,190 --> 00:03:11,440
Elizabeth Maher is a great example she

52
00:03:17,460 --> 00:03:14,200
talks about how her daughter's harp was

53
00:03:21,090 --> 00:03:17,470
stolen and then she engaged the help of

54
00:03:23,250 --> 00:03:21,100
a dowser and when they found it she was

55
00:03:25,860 --> 00:03:23,260
just astounded it changed her worldview

56
00:03:30,180 --> 00:03:25,870
so completely that she ended up looking

57
00:03:32,850 --> 00:03:30,190
into SCI research Jim McLennan the

58
00:03:35,190 --> 00:03:32,860
sociologist did a survey of elite

59
00:03:38,280 --> 00:03:35,200
scientists in which he found that there

60
00:03:40,650 --> 00:03:38,290
was a strong correlation between their

61
00:03:42,840 --> 00:03:40,660
having had a zinger ESP experience of

62
00:03:45,449 --> 00:03:42,850
their own and thinking that ESP had been

63
00:03:48,570 --> 00:03:45,459

established scientifically there was no

64

00:03:51,210 --> 00:03:48,580

correlation between them actually

65

00:03:54,000 --> 00:03:51,220

knowing the SCI literature and thinking

66

00:03:58,259 --> 00:03:54,010

that ESP was established scientifically

67

00:04:00,290 --> 00:03:58,269

so experience triumphs I found the same

68

00:04:03,570 --> 00:04:00,300

thing in my study of UFO researchers

69

00:04:05,790 --> 00:04:03,580

that the most important reason that they

70

00:04:08,040 --> 00:04:05,800

got involved in the research was

71

00:04:12,240 --> 00:04:08,050

thinking they had had a UFO experience

72

00:04:15,060 --> 00:04:12,250

themselves Russell Targ talks about how

73

00:04:17,250 --> 00:04:15,070

it was very important to the funding for

74

00:04:20,880 --> 00:04:17,260

the remote viewing project that as

75

00:04:22,830 --> 00:04:20,890

Stanford because of the influence of

76

00:04:26,420 --> 00:04:22,840

Verner von Braun talking about his

77

00:04:30,180 --> 00:04:26,430

experiences with his psychic grandmother

78

00:04:31,200 --> 00:04:30,190

now I had my own PK experiences when I

79

00:04:34,110 --> 00:04:31,210

was in college

80

00:04:36,570 --> 00:04:34,120

and those were a big motivator to me got

81

00:04:39,420 --> 00:04:36,580

me interested and my first real study of

82

00:04:42,800 --> 00:04:39,430

the paranormal was Chinese ghosts in the

83

00:04:48,210 --> 00:04:42,810

early 1980s which will pass over for now

84

00:04:49,980 --> 00:04:48,220

by the early and mid-1990s I my mother

85

00:04:51,570 --> 00:04:49,990

died I had experiences with spirit

86

00:04:53,879 --> 00:04:51,580

mediums in the spiritualist Church

87

00:04:55,740 --> 00:04:53,889

I met Penelope as a spirit medium and

88

00:04:57,659 --> 00:04:55,750

those are the experienced general things

89

00:04:59,790 --> 00:04:57,669

that got me interested in doing the

90

00:05:04,740 --> 00:04:59,800

research with Penelope on guided by

91

00:05:07,100 --> 00:05:04,750

spirit Steven Browdy tells us that when

92

00:05:09,659 --> 00:05:07,110

he saw a demonstration of table tipping

93

00:05:11,040 --> 00:05:09,669

he just knew some time in his career

94

00:05:13,529 --> 00:05:11,050

he's gonna have to investigate these

95

00:05:15,960 --> 00:05:13,539

things you need to get immortal remains

96

00:05:18,510 --> 00:05:15,970

if you haven't read that book and I've

97

00:05:21,060 --> 00:05:18,520

also had table tipping experiences and

98

00:05:23,899 --> 00:05:21,070

that really made me wonder what's real

99

00:05:25,350 --> 00:05:23,909

and what's fraudulent or maybe both

100

00:05:27,870 --> 00:05:25,360

Russell Targ

101

00:05:30,420 --> 00:05:27,880

says that in his salad days he was a

102

00:05:34,980 --> 00:05:30,430

trick magician and he was astonished to

103

00:05:38,670 --> 00:05:34,990

find spontaneous ESP things going on in

104

00:05:41,610 --> 00:05:38,680

his act and that really got him going

105

00:05:44,159 --> 00:05:41,620

now not everybody has had that kind of

106

00:05:47,129 --> 00:05:44,169

motivation so for example Russell I mean

107

00:05:49,680 --> 00:05:47,139

Dean Radin says that he got interested

108

00:05:51,990 --> 00:05:49,690

in mysterious things by reading about

109

00:05:55,080 --> 00:05:52,000

mysterious things but some of you will

110

00:05:58,200 --> 00:05:55,090

recall a few years ago at SSC he told us

111

00:06:01,589 --> 00:05:58,210

about how he had precognitive dreams as

112

00:06:06,360 --> 00:06:01,599

an adult and one night he dreamt he was

113

00:06:08,580 --> 00:06:06,370

going to be in a car accident he went he

114

00:06:11,310 --> 00:06:08,590

took a circuitous route to work the next

115

00:06:15,450 --> 00:06:11,320

day to avoid that but he got rear-ended

116

00:06:19,589 --> 00:06:15,460

anyway now is it a synchronicity that we

117

00:06:21,270 --> 00:06:19,599

just heard about a precognitive dream

118

00:06:25,050 --> 00:06:21,280

about a car accident in the last

119

00:06:27,110 --> 00:06:25,060

presentation I didn't see that coming

120

00:06:30,510 --> 00:06:27,120

till I just heard the last presentation

121

00:06:33,420 --> 00:06:30,520

quick recap subjective experience is a

122

00:06:36,390 --> 00:06:33,430

powerful motivator for researchers but

123

00:06:40,829 --> 00:06:36,400

can we use these subjective experiences

124

00:06:42,269 --> 00:06:40,839

as data well sometimes we don't have

125

00:06:44,129 --> 00:06:42,279

much choice but to use subjective

126

00:06:45,030 --> 00:06:44,139

experiences if we want to know something

127

00:06:48,630 --> 00:06:45,040

about the phenomena

128

00:06:50,970 --> 00:06:48,640

in the 1920s behavioral psychologists

129

00:06:53,040 --> 00:06:50,980

like Watson could actually say there can

130

00:06:54,990 --> 00:06:53,050

be no such thing as consciousness which

131

00:06:56,790 --> 00:06:55,000

is an odd thing considering he was

132

00:06:59,160 --> 00:06:56,800

probably conscious when he said that and

133

00:07:01,050 --> 00:06:59,170

he knew that he was conscious when he

134

00:07:03,450 --> 00:07:01,060

said that but in terms of Erving

135

00:07:05,700 --> 00:07:03,460

Goffman's frame analysis and sociology

136

00:07:07,800 --> 00:07:05,710

it makes sense because if you're looking

137

00:07:10,380 --> 00:07:07,810

in the frame of objective external

138

00:07:14,880 --> 00:07:10,390

evidence at a laboratory consciousness

139

00:07:17,310 --> 00:07:14,890

might as well not exist a couple decades

140

00:07:19,860 --> 00:07:17,320

later well in the last say in the last

141

00:07:21,990 --> 00:07:19,870

couple of decades consciousness is back

142

00:07:23,850 --> 00:07:22,000

on the psychological table because of

143

00:07:25,530 --> 00:07:23,860

hopes that in neuroscience we'll take

144

00:07:28,770 --> 00:07:25,540

pretty pictures of your consciousness

145

00:07:30,840 --> 00:07:28,780

but as Chalmers has said and still true

146

00:07:32,760 --> 00:07:30,850

that consciousness is the hard problem

147

00:07:38,040 --> 00:07:32,770

he said standard neuroscience has

148

00:07:41,040 --> 00:07:38,050

nothing to say about it and we have

149

00:07:43,470 --> 00:07:41,050

people like Susan Blackmore telling us

150

00:07:45,720 --> 00:07:43,480

the consciousness and the self are

151
00:07:51,990 --> 00:07:45,730
stories we tell ourselves about who we

152
00:07:54,090 --> 00:07:52,000
are and what we're doing actually I buy

153
00:07:55,950 --> 00:07:54,100
that completely as a sociologist we are

154
00:07:57,600 --> 00:07:55,960
always talking about the social

155
00:08:01,740 --> 00:07:57,610
construction of the self that doesn't

156
00:08:03,420 --> 00:08:01,750
mean it's not real so we've got

157
00:08:07,020 --> 00:08:03,430
objective studies and subjective

158
00:08:09,090 --> 00:08:07,030
objective viewing a brain scan of some

159
00:08:11,400 --> 00:08:09,100
kind in the laboratory subjective

160
00:08:12,780 --> 00:08:11,410
looking at our own internal states this

161
00:08:15,360 --> 00:08:12,790
includes what are called qualia

162
00:08:21,630 --> 00:08:15,370
qualitative experiences like the redness

163
00:08:23,670 --> 00:08:21,640

of a rose ironically Raymond moody said

164

00:08:25,560 --> 00:08:23,680

in the last laughs I'm not sure what

165

00:08:27,930 --> 00:08:25,570

happened to Raymond moody but he said

166

00:08:29,700 --> 00:08:27,940

that all the stuff he collected in life

167

00:08:32,250 --> 00:08:29,710

after life was just anecdotal it's not

168

00:08:34,560 --> 00:08:32,260

scientific evidence of life after death

169

00:08:36,390 --> 00:08:34,570

these and the experiences they don't

170

00:08:38,610 --> 00:08:36,400

represent scientific knowledge

171

00:08:41,610 --> 00:08:38,620

Fontana also talked about how

172

00:08:44,820 --> 00:08:41,620

psychologists are not really happy with

173

00:08:46,620 --> 00:08:44,830

inter experience as data but we

174

00:08:48,330 --> 00:08:46,630

sociologists do this all the time this

175

00:08:50,460 --> 00:08:48,340

is what we do when we do ethnographic

176

00:08:52,770 --> 00:08:50,470

interviews we collect people's

177

00:08:55,410 --> 00:08:52,780

subjective experiences and we don't call

178

00:08:57,990 --> 00:08:55,420

it anecdotal evidence now that doesn't

179

00:09:00,120 --> 00:08:58,000

mean that we accept literally true

180

00:09:02,370 --> 00:09:00,130

we you know as absolute ontological

181

00:09:06,840 --> 00:09:02,380

truth every single thing that somebody

182

00:09:08,850 --> 00:09:06,850

tells us but if we have a lot of

183

00:09:11,190 --> 00:09:08,860

agreement among a lot of experiencers

184

00:09:13,380 --> 00:09:11,200

this should be paid attention to for

185

00:09:17,030 --> 00:09:13,390

example back to my Chinese ghosts only

186

00:09:19,770 --> 00:09:17,040

two out of 176 first hand ghost

187

00:09:22,950 --> 00:09:19,780

experiences that I collected contained

188

00:09:24,990 --> 00:09:22,960

physical effects whereas Chinese culture

189

00:09:27,420 --> 00:09:25,000

is loaded with them about ghosts they're

190

00:09:29,400 --> 00:09:27,430

supposed to beat you up kill you seduce

191

00:09:34,010 --> 00:09:29,410

you beat you a mahjong which is the

192

00:09:37,920 --> 00:09:34,020

worst one and but and the the Chinese

193

00:09:39,900 --> 00:09:37,930

folklore and stories in the literature

194

00:09:42,480 --> 00:09:39,910

are full of those but not the first-hand

195

00:09:45,210 --> 00:09:42,490

experiences so this study supported

196

00:09:46,740 --> 00:09:45,220

David Hufford and experiential source

197

00:09:48,750 --> 00:09:46,750

theory that these experiences are

198

00:09:51,300 --> 00:09:48,760

basically very similar all around the

199

00:09:53,790 --> 00:09:51,310

world and they're not just from the

200

00:09:56,940 --> 00:09:53,800

culture that would be culture cultural

201
00:09:58,680 --> 00:09:56,950
source theory and even if we don't learn

202
00:10:00,630 --> 00:09:58,690
anything ontologically from these

203
00:10:02,670 --> 00:10:00,640
experiences we know that they're

204
00:10:06,270 --> 00:10:02,680
important psychologically and socially

205
00:10:09,570 --> 00:10:06,280
because for example so if we see that

206
00:10:11,730 --> 00:10:09,580
most people after an NDE have a

207
00:10:13,500 --> 00:10:11,740
significant life change that's important

208
00:10:16,079 --> 00:10:13,510
to them and that's something we should

209
00:10:18,650 --> 00:10:16,089
study and of course there's a lot more

210
00:10:21,510 --> 00:10:18,660
interest after evan alexander the

211
00:10:26,850 --> 00:10:21,520
neurosurgeon has talked about his own

212
00:10:30,930 --> 00:10:26,860
and ee now we have basically in spirit

213
00:10:33,030 --> 00:10:30,940

mediumship we have two kinds of just to

214

00:10:35,490 --> 00:10:33,040

be simplistic we have laboratory studies

215

00:10:37,350 --> 00:10:35,500

Gary Schwartz talking about testing

216

00:10:40,110 --> 00:10:37,360

mediums in a laboratory setting and the

217

00:10:42,320 --> 00:10:40,120

afterlife experience experiments and the

218

00:10:45,150 --> 00:10:42,330

Penelope and I am guided by spirit

219

00:10:48,120 --> 00:10:45,160

actually asking mediums what they think

220

00:10:51,570 --> 00:10:48,130

is going on what a concept asked mediums

221

00:10:52,530 --> 00:10:51,580

and you know do can they tell the do

222

00:10:55,140 --> 00:10:52,540

they think they can tell the difference

223

00:10:59,790 --> 00:10:55,150

between a psychic reading and something

224

00:11:01,560 --> 00:10:59,800

from the spirit world I like to see

225

00:11:04,770 --> 00:11:01,570

these combines subjective and objective

226

00:11:07,280 --> 00:11:04,780

so that both Waggoner and Laverra's have

227

00:11:09,720 --> 00:11:07,290

talked about lucid dreamers

228

00:11:11,140 --> 00:11:09,730

communicating to neuroscientists in the

229

00:11:13,450 --> 00:11:11,150

laboratory

230

00:11:15,570 --> 00:11:13,460

by their eye movements because they know

231

00:11:19,240 --> 00:11:15,580

they're dreaming so you combine the

232

00:11:23,490 --> 00:11:19,250

subjective experience of the LD year and

233

00:11:26,370 --> 00:11:23,500

the LD R and and the neuroscientist

234

00:11:29,740 --> 00:11:26,380

Julie by Shal at the wind bridge

235

00:11:33,070 --> 00:11:29,750

Institute does this in part of the

236

00:11:35,710 --> 00:11:33,080

research they're involved in so that if

237

00:11:39,060 --> 00:11:35,720

you just emphasize the second program

238

00:11:41,080 --> 00:11:39,070

here operation research they combine

239

00:11:43,060 --> 00:11:41,090

phenomenological information about you

240

00:11:44,380 --> 00:11:43,070

know what the mediums are experiencing

241

00:11:46,780 --> 00:11:44,390

while they're doing a reading or

242

00:11:48,880 --> 00:11:46,790

afterwards physiological doing the

243

00:11:52,450 --> 00:11:48,890

various kinds of brain scans and so on

244

00:11:54,880 --> 00:11:52,460

and psychological data and so that's a

245

00:11:56,010 --> 00:11:54,890

great example of bringing together the

246

00:11:59,740 --> 00:11:56,020

subjective and the objective

247

00:12:02,650 --> 00:11:59,750

methodologies John and done were not

248

00:12:05,440 --> 00:12:02,660

just counting beans in the pair lab they

249

00:12:07,660 --> 00:12:05,450

were also collecting you know just

250

00:12:09,610 --> 00:12:07,670

looking for deviance from random they

251
00:12:11,800 --> 00:12:09,620
were also looking at subjective factors

252
00:12:16,000 --> 00:12:11,810
intention and emotion attitude and so on

253
00:12:19,150 --> 00:12:16,010
that books on the table out there now

254
00:12:21,700 --> 00:12:19,160
there's another issue what about the

255
00:12:24,910 --> 00:12:21,710
experience the researchers actually

256
00:12:27,490 --> 00:12:24,920
having the experiences themselves should

257
00:12:29,320 --> 00:12:27,500
they do participatory science an

258
00:12:31,390 --> 00:12:29,330
anthropology we call this going native

259
00:12:34,000 --> 00:12:31,400
so for example Frank Cushing in the

260
00:12:36,370 --> 00:12:34,010
1880s actually became a member of the

261
00:12:38,290 --> 00:12:36,380
Zuni war council and somebody said he

262
00:12:40,720 --> 00:12:38,300
was supposed to study the Zuni not

263
00:12:43,150 --> 00:12:40,730

become one and they could say the same

264

00:12:45,970 --> 00:12:43,160

about me at Inspiration stump in

265

00:12:48,040 --> 00:12:45,980

Lilydale New York giving messages he was

266

00:12:49,720 --> 00:12:48,050

supposed to study spirit mediums not

267

00:12:51,730 --> 00:12:49,730

become one but I think that

268

00:12:56,350 --> 00:12:51,740

participatory science helped me

269

00:12:57,940 --> 00:12:56,360

understand mediumship a lot better now I

270

00:13:00,250 --> 00:12:57,950

think that there's an experience

271

00:13:03,430 --> 00:13:00,260

movement in anthropology and sociology

272

00:13:05,020 --> 00:13:03,440

involving first of all taking informants

273

00:13:07,990 --> 00:13:05,030

experiences very seriously but also

274

00:13:11,950 --> 00:13:08,000

sometimes having the experiences

275

00:13:14,620 --> 00:13:11,960

yourself as a researcher I got more into

276

00:13:17,350 --> 00:13:14,630
this in 2008 when I interviewed

277

00:13:19,450 --> 00:13:17,360
sociologists at the anomalous

278

00:13:21,460 --> 00:13:19,460
experiences Research Unit at the

279

00:13:24,280 --> 00:13:21,470
University of York in England and

280

00:13:24,940 --> 00:13:24,290
started to be involved in exploring the

281

00:13:28,320 --> 00:13:24,950
extraordinary

282

00:13:31,000 --> 00:13:28,330
came out of that group another UK

283

00:13:34,930 --> 00:13:31,010
influences the Journal / anthropology

284

00:13:37,840 --> 00:13:34,940
edited by Jack hunter and some of the

285

00:13:40,090 --> 00:13:37,850
people involved in etc include and the

286

00:13:43,030 --> 00:13:40,100
ready for a pair anthropology I should

287

00:13:45,220 --> 00:13:43,040
say are the famous anthropologist Edie

288

00:13:47,920 --> 00:13:45,230

Turner talking about her experiences

289

00:13:49,420 --> 00:13:47,930
with healing in the field in the for

290

00:13:51,340 --> 00:13:49,430
example in her book the hands feel it

291

00:13:56,010 --> 00:13:51,350
where she saw a blob coming out of

292

00:13:58,690 --> 00:13:56,020
somebody's back during a healing session

293

00:14:02,080 --> 00:13:58,700
Esalen Institute is a great example of

294

00:14:04,720 --> 00:14:02,090
combining experiences with theory and

295

00:14:06,610 --> 00:14:04,730
here's a bunch of us this is a low

296

00:14:10,270 --> 00:14:06,620
resolution photograph to protect our

297

00:14:13,600 --> 00:14:10,280
identities but Stan krypter is in this

298

00:14:15,850 --> 00:14:13,610
picture and I I'm the goofy guy in the

299

00:14:18,580 --> 00:14:15,860
green t-shirt in the upper middle and

300

00:14:20,080 --> 00:14:18,590
Stan's a couple people to my left Jack

301

00:14:22,390 --> 00:14:20,090

hunter is over my left shoulder

302

00:14:24,610 --> 00:14:22,400

and David Hufford is over my right

303

00:14:27,220 --> 00:14:24,620

shoulder Michael Murphy who was one of

304

00:14:30,340 --> 00:14:27,230

the founders of the Esalen Institute is

305

00:14:33,970 --> 00:14:30,350

in the upper left and Edie Turner is on

306

00:14:35,260 --> 00:14:33,980

the middle left sitting down so that's

307

00:14:38,880 --> 00:14:35,270

the kind of people getting together

308

00:14:43,870 --> 00:14:38,890

talking about pair anthropology and

309

00:14:47,260 --> 00:14:43,880

survival issues so I'm arguing for a

310

00:14:50,050 --> 00:14:47,270

combination of objective methods and

311

00:14:59,430 --> 00:14:50,060

subjective bringing together expanding

312

00:15:14,579 --> 00:15:02,949

very good thank you do we have some

313

00:15:23,009 --> 00:15:17,800

philosophically from my perixx periences

314

00:15:27,370 --> 00:15:23,019

have always felt that subjective

315

00:15:30,280 --> 00:15:27,380

experiences are objective data in the

316

00:15:32,829 --> 00:15:30,290

sense that if somebody has had an

317

00:15:35,949 --> 00:15:32,839

experience it is a fact that they had

318

00:15:39,460 --> 00:15:35,959

that experience my question however is

319

00:15:45,790 --> 00:15:39,470

more methodological if you will how can

320

00:15:48,519 --> 00:15:45,800

we verify or check that with one

321

00:15:51,160 --> 00:15:48,529

individual you can't necessarily in the

322

00:15:53,380 --> 00:15:51,170

usual perspective of objective data and

323

00:15:55,810 --> 00:15:53,390

that's why I say it's important to have

324

00:15:57,790 --> 00:15:55,820

to look at patterns in the data you

325

00:16:00,579 --> 00:15:57,800

could figure any one person could be

326

00:16:02,860 --> 00:16:00,589

easily lying to you when you do an

327

00:16:05,199 --> 00:16:02,870

ethnographic interview we know about

328

00:16:07,180 --> 00:16:05,209

social desirability response so you

329

00:16:08,949 --> 00:16:07,190

might not be getting their real internal

330

00:16:11,050 --> 00:16:08,959

state it's very difficult to check that

331

00:16:13,420 --> 00:16:11,060

now there are some tricky ways that

332

00:16:16,030 --> 00:16:13,430

people have devised to figure out what

333

00:16:17,889 --> 00:16:16,040

the social desirability response is what

334

00:16:19,840 --> 00:16:17,899

you I won't go into but it's definitely

335

00:16:25,060 --> 00:16:19,850

a problem that's why I would never rely

336

00:16:27,760 --> 00:16:25,070

on one person's statement I'm delighted

337

00:16:30,280 --> 00:16:27,770

that you gave this talk I'm a

338

00:16:31,750 --> 00:16:30,290

neuroscientist and I explore altered

339

00:16:36,160 --> 00:16:31,760

states of consciousness using EEG

340

00:16:39,430 --> 00:16:36,170

brainwave mapping and I've recently

341

00:16:43,420 --> 00:16:39,440

gotten into drug induced altered states

342

00:16:45,970 --> 00:16:43,430

and I record the objective data and then

343

00:16:50,439 --> 00:16:45,980

I record the person's subjective

344

00:16:53,350 --> 00:16:50,449

experience the recall and it's very very

345

00:16:56,889 --> 00:16:53,360

valuable good it's part of it as part of

346

00:16:58,780 --> 00:16:56,899

the data set and then I also experience

347

00:16:59,920 --> 00:16:58,790

it myself because you know you don't

348

00:17:03,759 --> 00:16:59,930

know what you're talking about unless

349

00:17:07,569 --> 00:17:03,769

you try it and I when you get into that

350

00:17:09,520 --> 00:17:07,579

area of research you have to have the

351
00:17:11,529 --> 00:17:09,530
experience to really understand what

352
00:17:15,149 --> 00:17:11,539
what you did the Jekyll & Hyde thing

353
00:17:17,579 --> 00:17:15,159
so I endorse participating in these

354
00:17:20,919 --> 00:17:17,589
experiences as much as you can to really

355
00:17:22,509 --> 00:17:20,929
you know know what you are talking about

356
00:17:26,139 --> 00:17:22,519
that's great I think there's a broad

357
00:17:27,849 --> 00:17:26,149
cultural movement in science to accept

358
00:17:30,070 --> 00:17:27,859
this and to do this you even see it in

359
00:17:32,349 --> 00:17:30,080
mainstream anthropology and sociology of

360
00:17:34,779 --> 00:17:32,359
people doing less bracketing of the

361
00:17:37,359 --> 00:17:34,789
experiences people have but it but the

362
00:17:43,200 --> 00:17:37,369
taboo against it because of objectivity

363
00:17:52,660 --> 00:17:46,850

[Applause]