

Parsing Poltergeist Phenomena from Alleged Bigfoot Activity

Darby Orcutt



**SOCIETY
FOR
SCIENTIFIC
EXPLORATION**

1
00:00:07,909 --> 00:00:06,070

[Music]

2
00:00:09,509 --> 00:00:07,919

well good evening everyone thank you for

3
00:00:11,669 --> 00:00:09,519

being here

4
00:00:13,830 --> 00:00:11,679

i am especially happy to be presenting

5
00:00:16,790 --> 00:00:13,840

on this topic today at this joint

6
00:00:18,550 --> 00:00:16,800

conference with the theme of connections

7
00:00:21,109 --> 00:00:18,560

because i'm looking to make connections

8
00:00:24,150 --> 00:00:21,119

across something of a gulf

9
00:00:27,029 --> 00:00:24,160

as an academic with a foot

10
00:00:29,029 --> 00:00:27,039

no real pun intended in both the bigfoot

11
00:00:30,870 --> 00:00:29,039

research community and that of

12
00:00:33,110 --> 00:00:30,880

parapsychology

13
00:00:35,670 --> 00:00:33,120

i see a divide between researchers in

14

00:00:37,990 --> 00:00:35,680

the two fields and the divide seems to

15

00:00:41,430 --> 00:00:38,000

follow the occupational lenses that

16

00:00:43,350 --> 00:00:41,440

investigators bring to their work

17

00:00:46,549 --> 00:00:43,360

scientifically minded sasquatch

18

00:00:48,389 --> 00:00:46,559

investigators tend towards exclusively

19

00:00:50,709 --> 00:00:48,399

biological theories

20

00:00:53,270 --> 00:00:50,719

to the extent of virtually ignoring any

21

00:00:54,709 --> 00:00:53,280

aspects of witnesses personal subjective

22

00:00:57,270 --> 00:00:54,719

experiences

23

00:00:59,990 --> 00:00:57,280

beyond those relevant to determining

24

00:01:01,750 --> 00:01:00,000

whether or not a report is credible

25

00:01:04,030 --> 00:01:01,760

the options here are generally that a

26

00:01:05,670 --> 00:01:04,040

given report is factual

27

00:01:07,109 --> 00:01:05,680

misidentification

28

00:01:08,789 --> 00:01:07,119

fabrication

29

00:01:10,550 --> 00:01:08,799

or that its credibility can't be

30

00:01:12,789 --> 00:01:10,560

determined

31

00:01:15,190 --> 00:01:12,799

among amateur bigfoot investigators and

32

00:01:16,310 --> 00:01:15,200

enthusiasts there are two basic

33

00:01:18,789 --> 00:01:16,320

positions

34

00:01:21,030 --> 00:01:18,799

the flesh and blood camp who hold the

35

00:01:23,510 --> 00:01:21,040

natural biological and evolutionary

36

00:01:25,350 --> 00:01:23,520

ideas of some sort of unknown north

37

00:01:26,469 --> 00:01:25,360

american primate

38

00:01:28,710 --> 00:01:26,479

and the wu

39

00:01:30,710 --> 00:01:28,720

as in

40

00:01:33,350 --> 00:01:30,720

those who are somewhat out there those

41

00:01:35,270 --> 00:01:33,360

whose theories include supernormal or

42

00:01:36,469 --> 00:01:35,280

supernatural elements

43

00:01:38,469 --> 00:01:36,479

including the bigfoots or

44

00:01:41,510 --> 00:01:38,479

interdimensional beings that they're

45

00:01:43,270 --> 00:01:41,520

extraterrestrials associated with ufos

46

00:01:45,429 --> 00:01:43,280

that they possess extensive psi

47

00:01:48,389 --> 00:01:45,439

abilities that they are the biblical

48

00:01:50,069 --> 00:01:48,399

nephilim the ancient offspring of angels

49

00:01:52,389 --> 00:01:50,079

and human women

50

00:01:56,069 --> 00:01:52,399

or that they are topolite creations of

51
00:01:58,230 --> 00:01:56,079
individuals or group consciousness

52
00:02:01,270 --> 00:01:58,240
within the bigfoot community it should

53
00:02:03,510 --> 00:02:01,280
be noted the term paranormal is used

54
00:02:05,429 --> 00:02:03,520
only to refer to this latter group and

55
00:02:07,830 --> 00:02:05,439
their ideas

56
00:02:09,510 --> 00:02:07,840
still the notion of an extant

57
00:02:12,229 --> 00:02:09,520
undiscovered hominid is hardly

58
00:02:14,470 --> 00:02:12,239
considered normal by mainstream science

59
00:02:16,550 --> 00:02:14,480
nor by americans overall

60
00:02:19,030 --> 00:02:16,560
you usually find bigfoot titles in the

61
00:02:22,790 --> 00:02:19,040
same section of the bookstore as ufos

62
00:02:24,949 --> 00:02:22,800
psy witchcraft and parapsychology

63
00:02:27,750 --> 00:02:24,959

while sasquatch is considered outside

64
00:02:29,030 --> 00:02:27,760
the bounds of parapsychology by most psy

65
00:02:30,949 --> 00:02:29,040
proponents

66
00:02:34,229 --> 00:02:30,959
i find that many presume that its

67
00:02:36,550 --> 00:02:34,239
ultimate explanation lies through their

68
00:02:38,790 --> 00:02:36,560
own occupational limbs

69
00:02:41,270 --> 00:02:38,800
in other words that bigfoot encounters

70
00:02:44,630 --> 00:02:41,280
are a similar sort of personal

71
00:02:47,190 --> 00:02:44,640
subjective experience as are apparitions

72
00:02:48,630 --> 00:02:47,200
poltergeists or other manifestations of

73
00:02:54,710 --> 00:02:48,640
psy

74
00:02:57,589 --> 00:02:54,720
skeptical of materialist science

75
00:02:59,990 --> 00:02:57,599
may view normal biological approaches to

76
00:03:01,509 --> 00:03:00,000
the study of any paranormal unknown as

77
00:03:05,190 --> 00:03:01,519
naive

78
00:03:06,949 --> 00:03:05,200
most certainly too i suspect that steep

79
00:03:09,350 --> 00:03:06,959
does american culture is and the

80
00:03:11,030 --> 00:03:09,360
rhetoric of the skeptical movement

81
00:03:12,790 --> 00:03:11,040
that bigfoot researchers and

82
00:03:15,509 --> 00:03:12,800
parapsychologists

83
00:03:17,910 --> 00:03:15,519
almost reflexively look at one another's

84
00:03:19,430 --> 00:03:17,920
field as lacking in evidence or even

85
00:03:22,710 --> 00:03:19,440
laughable

86
00:03:26,309 --> 00:03:22,720
we may be viewed as crazy each might say

87
00:03:28,149 --> 00:03:26,319
but at least we're not those people

88
00:03:30,630 --> 00:03:28,159

apart from the sheer cultural issues

89

00:03:32,789 --> 00:03:30,640

communication across this gulf is so

90

00:03:35,910 --> 00:03:32,799

difficult because of the very different

91

00:03:38,070 --> 00:03:35,920

evidentiary practices on either side

92

00:03:41,110 --> 00:03:38,080

even when psy and normal theories of

93

00:03:43,509 --> 00:03:41,120

sasquatch are seriously co-considered it

94

00:03:45,589 --> 00:03:43,519

has thus far inevitably been pretty much

95

00:03:47,190 --> 00:03:45,599

of a thought exercise rather than a

96

00:03:49,589 --> 00:03:47,200

testable model

97

00:03:51,589 --> 00:03:49,599

for example joshua kutchen's recent

98

00:03:53,190 --> 00:03:51,599

article in edge science

99

00:03:54,949 --> 00:03:53,200

looks at bigfoot through the lens of

100

00:03:57,350 --> 00:03:54,959

poltergeist phenomena

101
00:03:59,750 --> 00:03:57,360
it presents interesting speculation as

102
00:04:01,509 --> 00:03:59,760
to possibilities in this area

103
00:04:04,309 --> 00:04:01,519
but it really fails to move beyond

104
00:04:06,309 --> 00:04:04,319
speculation

105
00:04:09,190 --> 00:04:06,319
now while today i'm not presenting a

106
00:04:11,830 --> 00:04:09,200
formal study or findings i do hope to

107
00:04:15,030 --> 00:04:11,840
move past mere speculation towards

108
00:04:17,590 --> 00:04:15,040
testability by sharing some observations

109
00:04:20,069 --> 00:04:17,600
and especially some ways of perhaps

110
00:04:23,590 --> 00:04:20,079
determining which big claimed bigfoot

111
00:04:28,150 --> 00:04:23,600
cases might be more profitably explored

112
00:04:33,270 --> 00:04:30,469
setting aside cases appropriately

113
00:04:35,909 --> 00:04:33,280

explainable by normal hypotheses of

114

00:04:38,310 --> 00:04:35,919

hoaxing or misinterpretation i think

115

00:04:40,790 --> 00:04:38,320

it's first of all important to be clear

116

00:04:43,430 --> 00:04:40,800

that any psi hypothesis is highly

117

00:04:44,950 --> 00:04:43,440

unlikely to explain the full sasquatch

118

00:04:47,189 --> 00:04:44,960

phenomenon

119

00:04:50,230 --> 00:04:47,199

contrary to the claims of ideological

120

00:04:52,710 --> 00:04:50,240

skeptics sasquatch evidence is far more

121

00:04:55,110 --> 00:04:52,720

than just eyewitness accounts and

122

00:04:57,189 --> 00:04:55,120

eyewitness accounts as a corpus are

123

00:04:59,749 --> 00:04:57,199

generally quite consistent both

124

00:05:01,110 --> 00:04:59,759

internally and with known primate

125

00:05:03,870 --> 00:05:01,120

behavior

126

00:05:06,550 --> 00:05:03,880

occam's razor clearly favors

127

00:05:09,110 --> 00:05:06,560

hypothesizing a possible undiscovered

128

00:05:11,590 --> 00:05:09,120

north american primate

129

00:05:15,670 --> 00:05:11,600

certainly countless case studies support

130

00:05:18,150 --> 00:05:15,680

the idea of psy or rspk not

131

00:05:20,390 --> 00:05:18,160

producing not just physical effects but

132

00:05:21,830 --> 00:05:20,400

even manifesting matter through apports

133

00:05:24,150 --> 00:05:21,840

and the like

134

00:05:26,469 --> 00:05:24,160

so why wouldn't these explain sasquatch

135

00:05:29,510 --> 00:05:26,479

footprints and trackways alleged

136

00:05:31,909 --> 00:05:29,520

sasquatch hair sebum prints and other

137

00:05:34,070 --> 00:05:31,919

alleged physical evidence

138

00:05:36,310 --> 00:05:34,080

simply put because the level of super

139

00:05:38,710 --> 00:05:36,320

psy required to produce the extant

140

00:05:41,270 --> 00:05:38,720

evidence seems unreasonable

141

00:05:43,510 --> 00:05:41,280

just to consider the footprint casts

142

00:05:46,230 --> 00:05:43,520

the more credible examples

143

00:05:48,150 --> 00:05:46,240

of these share common features that are

144

00:05:49,350 --> 00:05:48,160

distinct from the database of known

145

00:05:51,830 --> 00:05:49,360

animals

146

00:05:54,150 --> 00:05:51,840

as noted by anthropologist grover krantz

147

00:05:56,469 --> 00:05:54,160

and jeff meldrum they exhibit common

148

00:05:59,029 --> 00:05:56,479

traits consistent with the morphology

149

00:06:00,870 --> 00:05:59,039

and physiology of an hypothesized

150

00:06:03,430 --> 00:06:00,880

primate's foot

151
00:06:06,790 --> 00:06:03,440
traits that would generally not be known

152
00:06:11,990 --> 00:06:09,189
while the presence of dermal ridges was

153
00:06:13,350 --> 00:06:12,000
only noted in the early 1980s an alleged

154
00:06:16,390 --> 00:06:13,360
track cast

155
00:06:20,070 --> 00:06:16,400
these were also seen upon re-analysis of

156
00:06:22,150 --> 00:06:20,080
many castes from earlier decades

157
00:06:24,870 --> 00:06:22,160
if they're documented cases of reports

158
00:06:27,510 --> 00:06:24,880
of genuine coins or newspapers with

159
00:06:30,870 --> 00:06:27,520
future dates i hope somebody will let me

160
00:06:36,309 --> 00:06:33,670
beyond just the physical evidence

161
00:06:39,110 --> 00:06:36,319
the nature of eyewitness accounts of

162
00:06:41,510 --> 00:06:39,120
sasquatch generally reflect what seemed

163
00:06:43,189 --> 00:06:41,520

to be biological creatures

164

00:06:46,070 --> 00:06:43,199

reports in north america have a

165

00:06:48,870 --> 00:06:46,080

centuries-old history predating european

166

00:06:51,430 --> 00:06:48,880

colonization they share very similar

167

00:06:54,629 --> 00:06:51,440

physical and behavioral descriptions

168

00:06:56,629 --> 00:06:54,639

and reported behaviors closely reflect

169

00:06:59,990 --> 00:06:56,639

the documented behaviors of known

170

00:07:02,469 --> 00:07:00,000

primates in other parts of the world

171

00:07:05,350 --> 00:07:02,479

rock throwing for example has been a

172

00:07:08,070 --> 00:07:05,360

common feature of many bigfoot reports

173

00:07:11,029 --> 00:07:08,080

even prior to being documented

174

00:07:16,309 --> 00:07:11,039

scientifically as a behavior of known

175

00:07:21,110 --> 00:07:18,550

so if i think that the most likely

176

00:07:23,589 --> 00:07:21,120

paranormal hypothesis by which sasquatch

177

00:07:24,870 --> 00:07:23,599

phenomena should be tested is biological

178

00:07:26,550 --> 00:07:24,880

and natural

179

00:07:28,390 --> 00:07:26,560

then why am i speaking today about

180

00:07:30,629 --> 00:07:28,400

poltergeists

181

00:07:33,430 --> 00:07:30,639

because i don't think that a biological

182

00:07:36,230 --> 00:07:33,440

hypothesis explains all of reported

183

00:07:38,070 --> 00:07:36,240

bigfoot experiences

184

00:07:40,070 --> 00:07:38,080

on the one hand it wouldn't surprise me

185

00:07:43,189 --> 00:07:40,080

at all if the vast majority of bigfoot

186

00:07:47,350 --> 00:07:43,199

reports had normal explanations rooted

187

00:07:49,510 --> 00:07:47,360

in fraud misidentification or paradoia

188

00:07:52,070 --> 00:07:49,520

yet at the same time i like to err on

189

00:07:53,510 --> 00:07:52,080

the side of believing witnesses at least

190

00:07:56,469 --> 00:07:53,520

in the sense of believing in their

191

00:07:58,309 --> 00:07:56,479

subjective experiences if not always in

192

00:08:01,110 --> 00:07:58,319

their interpretations of those

193

00:08:03,350 --> 00:08:01,120

experiences

194

00:08:06,550 --> 00:08:03,360

as someone also interested in potential

195

00:08:09,270 --> 00:08:06,560

psi phenomena i don't want to dismiss

196

00:08:12,469 --> 00:08:09,280

the small yet significant sliver of

197

00:08:15,029 --> 00:08:12,479

reports that include phenomena often of

198

00:08:16,469 --> 00:08:15,039

interest to parapsychologists

199

00:08:18,710 --> 00:08:16,479

these include

200

00:08:21,189 --> 00:08:18,720

the perceived co-occurrence of bigfoot

201
00:08:22,790 --> 00:08:21,199
account encounters and anomalous lights

202
00:08:25,510 --> 00:08:22,800
or uaps

203
00:08:27,830 --> 00:08:25,520
reports of sasquatch's apparition-like

204
00:08:29,189 --> 00:08:27,840
figures that are perceived to vanish in

205
00:08:31,990 --> 00:08:29,199
plain sight

206
00:08:33,190 --> 00:08:32,000
and reports of bigfoot mind-speaking to

207
00:08:35,269 --> 00:08:33,200
witnesses

208
00:08:37,589 --> 00:08:35,279
this latter is usually described as a

209
00:08:39,909 --> 00:08:37,599
perceived voice in the witnesses head

210
00:08:41,909 --> 00:08:39,919
that they insist is not their own

211
00:08:44,149 --> 00:08:41,919
generally either directing the witness

212
00:08:47,030 --> 00:08:44,159
where to look to see a bigfoot

213
00:08:50,790 --> 00:08:47,040

or perhaps most commonly directing them

214

00:08:52,829 --> 00:08:50,800

to flee upon seeing a bigfoot

215

00:08:55,509 --> 00:08:52,839

but you can probably easily

216

00:08:57,190 --> 00:08:55,519

hypothesize psi potentially operating in

217

00:08:59,269 --> 00:08:57,200

any of these scenarios

218

00:09:01,269 --> 00:08:59,279

each presents particular problems in

219

00:09:02,310 --> 00:09:01,279

terms of parsing out what might be

220

00:09:05,030 --> 00:09:02,320

happening

221

00:09:07,990 --> 00:09:05,040

as indeed any of these might be mixed

222

00:09:10,710 --> 00:09:08,000

scenarios where a perceived or actual

223

00:09:13,829 --> 00:09:10,720

bigfoot encounter triggered or was

224

00:09:16,230 --> 00:09:13,839

triggered by a psy experience

225

00:09:18,310 --> 00:09:16,240

i always caution my students when using

226

00:09:20,389 --> 00:09:18,320

scientific techniques to study the

227

00:09:23,750 --> 00:09:20,399

paranormal to heed the advice from

228

00:09:25,910 --> 00:09:23,760

ghostbusters and don't cross the streams

229

00:09:27,910 --> 00:09:25,920

in other words while phenomenon might

230

00:09:29,269 --> 00:09:27,920

indeed have mixed or complex

231

00:09:31,670 --> 00:09:29,279

explanations

232

00:09:33,910 --> 00:09:31,680

understanding them scientifically must

233

00:09:38,230 --> 00:09:33,920

proceed in a controlled way

234

00:09:40,550 --> 00:09:38,240

generally one hypothesis at a time

235

00:09:43,190 --> 00:09:40,560

so for example while there could be an

236

00:09:45,829 --> 00:09:43,200

unknown north american primate species

237

00:09:48,310 --> 00:09:45,839

that exhibit strong psi abilities

238

00:09:50,949 --> 00:09:48,320

scientific inquiry needs to follow a

239

00:09:51,990 --> 00:09:50,959

logical path of hypotheses

240

00:09:53,990 --> 00:09:52,000

say

241

00:09:55,110 --> 00:09:54,000

prove first that an unknown species

242

00:09:57,430 --> 00:09:55,120

exists

243

00:10:00,550 --> 00:09:57,440

then perhaps its capacity for psi might

244

00:10:03,590 --> 00:10:01,750

however

245

00:10:06,150 --> 00:10:03,600

as it's been percolating my brain for

246

00:10:08,710 --> 00:10:06,160

years now there is a place to look for

247

00:10:12,310 --> 00:10:08,720

side effects now and that is in the

248

00:10:15,430 --> 00:10:12,320

potential respk of living human agents

249

00:10:17,509 --> 00:10:15,440

in select reported encounters

250

00:10:19,670 --> 00:10:17,519

while a formal phenomenological study

251
00:10:22,870 --> 00:10:19,680
would be in order i've noted several

252
00:10:25,030 --> 00:10:22,880
features of some alleged reports both

253
00:10:28,389 --> 00:10:25,040
documented and reports that i've heard

254
00:10:30,470 --> 00:10:28,399
firsthand that seem to be to seem to fit

255
00:10:32,230 --> 00:10:30,480
an rspk pattern

256
00:10:35,110 --> 00:10:32,240
rather than that of a biological

257
00:10:39,670 --> 00:10:35,120
creature especially as these features

258
00:10:44,470 --> 00:10:41,910
tossing of pebbles

259
00:10:46,470 --> 00:10:44,480
while this is not completely unheard of

260
00:10:48,389 --> 00:10:46,480
among known primate species it is

261
00:10:50,389 --> 00:10:48,399
exceedingly rare

262
00:10:52,310 --> 00:10:50,399
rocks are generally documented and

263
00:10:54,949 --> 00:10:52,320

reported as thrown for intimidation

264

00:10:57,269 --> 00:10:54,959

purposes and the tossing of tiny pebbles

265

00:11:00,389 --> 00:10:57,279

is not terribly intimidating

266

00:11:02,949 --> 00:11:00,399

on the other hand rspk effects often

267

00:11:05,110 --> 00:11:02,959

tend towards smaller and opportunistic

268

00:11:07,990 --> 00:11:05,120

objects

269

00:11:09,670 --> 00:11:08,000

return of rock throws

270

00:11:12,069 --> 00:11:09,680

while seemingly

271

00:11:15,190 --> 00:11:12,079

not common at all in these reports some

272

00:11:17,590 --> 00:11:15,200

witnesses do report that they threw

273

00:11:18,949 --> 00:11:17,600

rocks back and forth with an unseen

274

00:11:21,190 --> 00:11:18,959

bigfoot

275

00:11:23,430 --> 00:11:21,200

this seems to me reminiscent of the

276

00:11:25,269 --> 00:11:23,440

cardiff poltergeist case documented by

277

00:11:27,509 --> 00:11:25,279

david fontana

278

00:11:30,230 --> 00:11:27,519

as well as the nottingham stone thrower

279

00:11:32,069 --> 00:11:30,240

documented by tony cornell

280

00:11:34,150 --> 00:11:32,079

these are just two cases that i'm aware

281

00:11:36,230 --> 00:11:34,160

of and i guess that there likely are

282

00:11:39,030 --> 00:11:36,240

more that involve the two-way tossing of

283

00:11:44,150 --> 00:11:41,350

a class b report

284

00:11:46,230 --> 00:11:44,160

in amateur bigfoot researcher lingo this

285

00:11:48,949 --> 00:11:46,240

refers to an alleged encounter where the

286

00:11:51,269 --> 00:11:48,959

bigfoot is not actually seen

287

00:11:52,389 --> 00:11:51,279

only heard or its alleged effects are

288

00:11:54,949 --> 00:11:52,399

seen

289

00:11:57,110 --> 00:11:54,959

in poltergeist experiences too effects

290

00:12:00,030 --> 00:11:57,120

are generally witnessed rather than

291

00:12:04,629 --> 00:12:01,910

intentionality

292

00:12:06,870 --> 00:12:04,639

experience are not only certain

293

00:12:09,990 --> 00:12:06,880

believers in bigfoot

294

00:12:13,910 --> 00:12:10,000

but actively seeking

295

00:12:16,710 --> 00:12:13,920

in seeking encounters often through

296

00:12:18,710 --> 00:12:16,720

prayer or thoughtful intention

297

00:12:22,470 --> 00:12:18,720

most bigfoot encounters are reported by

298

00:12:25,750 --> 00:12:22,480

people engaged in other activities

299

00:12:28,069 --> 00:12:25,760

intention in rspk cases tends to be

300

00:12:33,190 --> 00:12:28,079

subconscious but again is vital to the

301

00:12:38,790 --> 00:12:36,150

extreme frequency

302

00:12:41,750 --> 00:12:38,800

experience are involved too frequently

303

00:12:43,509 --> 00:12:41,760

or even almost always report experiences

304

00:12:45,910 --> 00:12:43,519

when seeking them

305

00:12:48,310 --> 00:12:45,920

similarly poltergeist phenomena are

306

00:12:51,829 --> 00:12:48,320

ongoing at least during the period of

307

00:12:57,670 --> 00:12:55,350

non-credible locations

308

00:12:59,590 --> 00:12:57,680

these experiences are often associated

309

00:13:02,949 --> 00:12:59,600

with areas that would seem

310

00:13:06,389 --> 00:13:02,959

unlikely habitat for a natural species

311

00:13:09,350 --> 00:13:06,399

for example well-populated suburbs

312

00:13:11,350 --> 00:13:09,360

very small state parks

313

00:13:13,430 --> 00:13:11,360

a friend's living room

314

00:13:15,670 --> 00:13:13,440

or immediately adjacent to the venue of

315

00:13:17,670 --> 00:13:15,680

a current bigfoot conference

316

00:13:19,590 --> 00:13:17,680

by which i mean of course a conference

317

00:13:22,230 --> 00:13:19,600

about bigfoot not a conference of

318

00:13:24,150 --> 00:13:22,240

bigfoot creatures

319

00:13:25,350 --> 00:13:24,160

one experience told me that he might

320

00:13:30,550 --> 00:13:25,360

have an ex

321

00:13:34,550 --> 00:13:30,560

a one or two acre patch of trees

322

00:13:42,949 --> 00:13:36,389

rspk

323

00:13:48,470 --> 00:13:44,949

an initial encounter

324

00:13:50,870 --> 00:13:48,480

that seems much more credible many of

325

00:13:52,790 --> 00:13:50,880

these experience have a very different

326

00:13:55,269 --> 00:13:52,800

first encounter story

327

00:13:57,670 --> 00:13:55,279

where they describe a spontaneous and

328

00:14:00,230 --> 00:13:57,680

much more biologically

329

00:14:03,110 --> 00:14:00,240

locationally geographically credible

330

00:14:05,350 --> 00:14:03,120

precedent experience some will have the

331

00:14:07,509 --> 00:14:05,360

sense that something followed them home

332

00:14:11,030 --> 00:14:07,519

or will thereafter seek out further

333

00:14:13,750 --> 00:14:11,040

experiences which tend to then fit the

334

00:14:17,189 --> 00:14:13,760

patterns that i'm noting here

335

00:14:19,670 --> 00:14:17,199

if rspk or even conscious pk underlies

336

00:14:22,870 --> 00:14:19,680

his experiences it's not difficult to

337

00:14:25,430 --> 00:14:22,880

imagine a real bigfoot encounter at

338

00:14:27,910 --> 00:14:25,440

least an encounter perceived as real as

339

00:14:30,470 --> 00:14:27,920

an event or even trauma

340

00:14:33,350 --> 00:14:30,480

that precipitates subsequent sci

341

00:14:35,590 --> 00:14:33,360

experiences

342

00:14:37,269 --> 00:14:35,600

encounter reports that hold most or all

343

00:14:39,030 --> 00:14:37,279

of these features

344

00:14:40,870 --> 00:14:39,040

tend to be ignored by most

345

00:14:43,829 --> 00:14:40,880

scientifically minded sasquatch

346

00:14:44,710 --> 00:14:43,839

researchers the biologically oriented

347

00:14:47,269 --> 00:14:44,720

ones

348

00:14:50,069 --> 00:14:47,279

as perhaps they should because they fit

349

00:14:53,430 --> 00:14:50,079

neither the standard range of reports

350

00:14:55,670 --> 00:14:53,440

nor a biologically plausible theory

351
00:14:58,629 --> 00:14:55,680
but they're strong fit to the range and

352
00:15:01,350 --> 00:14:58,639
models of poltergeist phenomena lead me

353
00:15:03,430 --> 00:15:01,360
to think that this way of parsing out

354
00:15:04,629 --> 00:15:03,440
what are more likely to be psy-related

355
00:15:07,030 --> 00:15:04,639
reports

356
00:15:08,790 --> 00:15:07,040
offers a place for parapsychologists to

357
00:15:10,949 --> 00:15:08,800
investigate

358
00:15:13,670 --> 00:15:10,959
for paris psychologists these

359
00:15:15,670 --> 00:15:13,680
individuals this ongoing experience of

360
00:15:17,829 --> 00:15:15,680
paranormal phenomena

361
00:15:21,030 --> 00:15:17,839
offer the chance to investigate in much

362
00:15:23,269 --> 00:15:21,040
less ad hoc or opportunistic ways than

363
00:15:26,069 --> 00:15:23,279

the typically short-term poltergeist

364

00:15:26,949 --> 00:15:26,079

case

365

00:15:30,150 --> 00:15:26,959

thank you

366

00:15:31,749 --> 00:15:30,160

boy i was hoping you weren't finished i

367

00:15:34,230 --> 00:15:31,759

was really getting into that you was

368

00:15:35,829 --> 00:15:34,240

really interesting

369

00:15:37,350 --> 00:15:35,839

um so

370

00:15:39,269 --> 00:15:37,360

darby uh

371

00:15:41,030 --> 00:15:39,279

have you had a bigfoot encounter what

372

00:15:44,550 --> 00:15:41,040

what brought you into this what made you

373

00:15:49,189 --> 00:15:46,949

well um john i i think you know the

374

00:15:51,590 --> 00:15:49,199

origins of my course but you know my

375

00:15:54,069 --> 00:15:51,600

interest in teaching this course but you

376

00:15:56,949 --> 00:15:54,079

know very briefly i was

377

00:16:01,910 --> 00:16:00,069

i was involved uh quite a few years ago

378

00:16:04,230 --> 00:16:01,920

and helping to put together a team for

379

00:16:06,150 --> 00:16:04,240

an invited darpa proposal

380

00:16:07,590 --> 00:16:06,160

that um

381

00:16:10,230 --> 00:16:07,600

let's just say

382

00:16:12,710 --> 00:16:10,240

bordered on the parapsychological really

383

00:16:14,470 --> 00:16:12,720

it was very close and it got me really

384

00:16:15,670 --> 00:16:14,480

interested in this question of you know

385

00:16:17,829 --> 00:16:15,680

what's

386

00:16:19,509 --> 00:16:17,839

what sorts of questions are allowed in

387

00:16:20,790 --> 00:16:19,519

mainstream science what sorts of

388

00:16:23,829 --> 00:16:20,800

questions are

389

00:16:26,710 --> 00:16:23,839

uh outside of the veil you know why you

390

00:16:29,110 --> 00:16:26,720

know really wondering about the the the

391

00:16:31,590 --> 00:16:29,120

culture and the philosophy and the the

392

00:16:34,069 --> 00:16:31,600

practices of science in from that

393

00:16:36,310 --> 00:16:34,079

perspective and so that was that was

394

00:16:39,030 --> 00:16:36,320

where i conceived of my course and as i

395

00:16:41,509 --> 00:16:39,040

was looking around for areas you know

396

00:16:43,269 --> 00:16:41,519

certainly i i you know i was aware of

397

00:16:45,110 --> 00:16:43,279

parapsychology i wasn't you know i was

398

00:16:47,670 --> 00:16:45,120

aware of bigfoot

399

00:16:51,350 --> 00:16:47,680

i started looking into these areas

400

00:16:53,990 --> 00:16:51,360

um and that was when i i really just

401
00:16:56,870 --> 00:16:54,000
went down that rabbit hole and and uh

402
00:16:58,790 --> 00:16:56,880
became uh you know a little a little bit

403
00:17:01,110 --> 00:16:58,800
engaged with these communities in terms

404
00:17:02,230 --> 00:17:01,120
of seeing what was going on

405
00:17:04,470 --> 00:17:02,240
um

406
00:17:06,470 --> 00:17:04,480
what were the sorts of of

407
00:17:08,230 --> 00:17:06,480
scientific tools and scientific thinking

408
00:17:09,110 --> 00:17:08,240
that they were applying

409
00:17:11,270 --> 00:17:09,120
and

410
00:17:13,510 --> 00:17:11,280
um

411
00:17:14,949 --> 00:17:13,520
here's where i am today

412
00:17:17,750 --> 00:17:14,959
with the foot in both of these

413
00:17:19,510 --> 00:17:17,760

communities as well as continuing in

414

00:17:24,230 --> 00:17:19,520

traditional um

415

00:17:27,669 --> 00:17:25,829

so okay you're avoiding the question i

416

00:17:29,430 --> 00:17:27,679

want to ask

417

00:17:32,789 --> 00:17:29,440

well

418

00:17:34,950 --> 00:17:32,799

you know i i you know i i i have i let

419

00:17:38,230 --> 00:17:34,960

me let me put it this way you know in in

420

00:17:40,950 --> 00:17:38,240

just a few years uh by by

421

00:17:44,549 --> 00:17:40,960

going out into the field and and

422

00:17:47,190 --> 00:17:44,559

shadowing investigators of all kinds and

423

00:17:48,789 --> 00:17:47,200

seeing what's going on um

424

00:17:53,990 --> 00:17:48,799

i have

425

00:17:55,110 --> 00:17:54,000

i've experienced some things that

426

00:17:56,710 --> 00:17:55,120

are

427

00:18:00,150 --> 00:17:56,720

consistent

428

00:18:03,110 --> 00:18:00,160

uh with a with a sasquatch hypothesis

429

00:18:03,909 --> 00:18:03,120

um i wouldn't say that that i'm certain

430

00:18:06,870 --> 00:18:03,919

that

431

00:18:07,909 --> 00:18:06,880

what i encountered what you know was

432

00:18:09,750 --> 00:18:07,919

that

433

00:18:11,909 --> 00:18:09,760

um

434

00:18:13,669 --> 00:18:11,919

including probably the the strongest

435

00:18:15,990 --> 00:18:13,679

evidence that i

436

00:18:18,150 --> 00:18:16,000

that i encountered was that i've

437

00:18:19,990 --> 00:18:18,160

i i actually um

438

00:18:23,029 --> 00:18:20,000

found a uh

439

00:18:26,630 --> 00:18:23,039

a pair of of apparent trackways

440

00:18:29,350 --> 00:18:26,640

uh in the woods in eastern kentucky

441

00:18:32,470 --> 00:18:29,360

and so that's that's uh i've seen enough

442

00:18:36,310 --> 00:18:32,480

now to continue to keep my curiosity at

443

00:18:40,789 --> 00:18:38,950

very cool so um lots of compliments for

444

00:18:43,029 --> 00:18:40,799

your presentation lots of them are

445

00:18:45,270 --> 00:18:43,039

coming through the chat um

446

00:18:46,789 --> 00:18:45,280

there there's literature out there that

447

00:18:49,270 --> 00:18:46,799

uh relates

448

00:18:51,669 --> 00:18:49,280

bigfoot and alien phenomena

449

00:18:53,750 --> 00:18:51,679

and people sometimes say that perhaps

450

00:18:55,830 --> 00:18:53,760

it's a cross-dimensional being that

451
00:18:57,110 --> 00:18:55,840
comes into appearance and then leaves i

452
00:18:59,750 --> 00:18:57,120
wonder if you have any thoughts about

453
00:19:01,669 --> 00:18:59,760
this and if you've encountered that

454
00:19:03,510 --> 00:19:01,679
i mean i've encountered people who

455
00:19:06,470 --> 00:19:03,520
believe that i should say

456
00:19:09,350 --> 00:19:06,480
oh absolutely absolutely there's uh

457
00:19:11,830 --> 00:19:09,360
there are quite a few of them in the uh

458
00:19:14,950 --> 00:19:11,840
you know the so-called bigfoot community

459
00:19:15,909 --> 00:19:14,960
um and yeah i've i've met many of them

460
00:19:16,789 --> 00:19:15,919
and

461
00:19:17,750 --> 00:19:16,799
uh

462
00:19:19,110 --> 00:19:17,760
you know the

463
00:19:21,430 --> 00:19:19,120

the

464

00:19:24,070 --> 00:19:21,440

problems that i have with with those

465

00:19:26,310 --> 00:19:24,080

theories is that they are

466

00:19:27,430 --> 00:19:26,320

using an unknown to explain another

467

00:19:31,029 --> 00:19:27,440

unknown

468

00:19:32,549 --> 00:19:31,039

um i haven't um i haven't seen a

469

00:19:34,150 --> 00:19:32,559

particularly

470

00:19:36,150 --> 00:19:34,160

coherent and

471

00:19:39,350 --> 00:19:36,160

especially testable or you know

472

00:19:41,190 --> 00:19:39,360

evidence-based theory of that um other

473

00:19:43,990 --> 00:19:41,200

than you know people

474

00:19:46,150 --> 00:19:44,000

you know other than than

475

00:19:47,510 --> 00:19:46,160

people just relying on

476

00:19:49,669 --> 00:19:47,520

on uh

477

00:19:51,909 --> 00:19:49,679

you know a you know that sliver of

478

00:19:54,310 --> 00:19:51,919

reports to say that's what's going on

479

00:19:57,110 --> 00:19:54,320

now that doesn't mean that that's not

480

00:19:59,510 --> 00:19:57,120

what's going on there uh it's just that

481

00:20:04,149 --> 00:19:59,520

i think it's it would be premature to

482

00:20:09,510 --> 00:20:07,510

so we in our in our field we often talk

483

00:20:12,070 --> 00:20:09,520

about the sheep goat effect and how much

484

00:20:14,149 --> 00:20:12,080

of a world belief can play do you think

485

00:20:15,830 --> 00:20:14,159

that the lack of belief being a strong

486

00:20:19,430 --> 00:20:15,840

goat could prevent people from having

487

00:20:24,149 --> 00:20:21,110

uh

488

00:20:27,350 --> 00:20:25,830

the interesting thing about that i you

489

00:20:29,830 --> 00:20:27,360

know i hadn't really thought about the

490

00:20:31,270 --> 00:20:29,840

sheep goat effect with regard to this

491

00:20:33,590 --> 00:20:31,280

topic but

492

00:20:35,909 --> 00:20:33,600

now that i've been asked um i think

493

00:20:36,910 --> 00:20:35,919

they're probably two ways that it it

494

00:20:39,029 --> 00:20:36,920

comes in

495

00:20:41,750 --> 00:20:39,039

[Music]

496

00:20:43,750 --> 00:20:41,760

one is that i

497

00:20:44,600 --> 00:20:43,760

i think that they're probably

498

00:20:46,830 --> 00:20:44,610

folks

499

00:20:49,510 --> 00:20:46,840

[Music]

500

00:20:52,070 --> 00:20:49,520

who wouldn't you know if

501
00:20:55,510 --> 00:20:52,080
if if whatever agent however we define a

502
00:20:57,350 --> 00:20:55,520
genuine experience um they might not

503
00:20:59,510 --> 00:20:57,360
even notice it or they might not even

504
00:21:01,350 --> 00:20:59,520
perceive that experience

505
00:21:03,669 --> 00:21:01,360
um if

506
00:21:06,149 --> 00:21:03,679
this wasn't on their radar at all

507
00:21:08,789 --> 00:21:06,159
um and i think they're they're

508
00:21:10,549 --> 00:21:08,799
that's probably the if you've ever seen

509
00:21:13,029 --> 00:21:10,559
that that

510
00:21:14,870 --> 00:21:13,039
psychology experiment where they're

511
00:21:16,470 --> 00:21:14,880
dribbling basketballs and they tell you

512
00:21:18,310 --> 00:21:16,480
to count the basketballs and then at

513
00:21:20,230 --> 00:21:18,320

some point a gorilla comes and walks

514

00:21:22,310 --> 00:21:20,240

through the video and dances around and

515

00:21:23,350 --> 00:21:22,320

leaves and most people never see the

516

00:21:24,390 --> 00:21:23,360

gorilla

517

00:21:28,070 --> 00:21:24,400

so

518

00:21:31,350 --> 00:21:28,080

going on all the time

519

00:21:34,390 --> 00:21:31,360

i do think that in the cases that uh to

520

00:21:37,110 --> 00:21:34,400

my mind seem to fit the rspk

521

00:21:39,270 --> 00:21:37,120

hypothesis much more strongly

522

00:21:42,710 --> 00:21:39,280

i absolutely think that that's what's

523

00:21:45,909 --> 00:21:42,720

going on um some of these folks

524

00:21:47,430 --> 00:21:45,919

wow i mean literally

525

00:21:50,630 --> 00:21:47,440

they can

526

00:21:52,149 --> 00:21:50,640

every time they go out in any woods

527

00:21:53,990 --> 00:21:52,159

anywhere

528

00:21:56,149 --> 00:21:54,000

they will have an experience they will

529

00:21:59,430 --> 00:21:56,159

report an experience and some of these

530

00:22:01,270 --> 00:21:59,440

experiences seem to be shared

531

00:22:02,310 --> 00:22:01,280

the the you know the pebbles being

532

00:22:04,710 --> 00:22:02,320

thrown

533

00:22:06,789 --> 00:22:04,720

um

534

00:22:09,029 --> 00:22:06,799

you know it's not just one person going

535

00:22:11,430 --> 00:22:09,039

out and saying this happened it's you

536

00:22:13,830 --> 00:22:11,440

know two or three people investigating

537

00:22:15,430 --> 00:22:13,840

together who experienced this

538

00:22:16,789 --> 00:22:15,440

um

539

00:22:19,510 --> 00:22:16,799

yeah so

540

00:22:22,950 --> 00:22:19,520

i i i imagine that's gotta be going on

541

00:22:25,270 --> 00:22:22,960

in these you know more rspk

542

00:22:27,990 --> 00:22:25,280

ish cases

543

00:22:30,710 --> 00:22:28,000

so is it the pebbles that really had you

544

00:22:32,470 --> 00:22:30,720

start looking into the rspk or what was

545

00:22:33,830 --> 00:22:32,480

the key thing that kind of

546

00:22:35,990 --> 00:22:33,840

made you decide that might be a

547

00:22:38,310 --> 00:22:36,000

phenomenon to explore

548

00:22:40,470 --> 00:22:38,320

well it was the pebbles because the

549

00:22:41,750 --> 00:22:40,480

pebbles were

550

00:22:43,350 --> 00:22:41,760

um

551
00:22:47,750 --> 00:22:43,360
the

552
00:22:51,590 --> 00:22:49,669
observable

553
00:22:54,310 --> 00:22:51,600
piece of the story

554
00:22:55,590 --> 00:22:54,320
that you know that reported by multiple

555
00:22:56,710 --> 00:22:55,600
people

556
00:22:59,110 --> 00:22:56,720
um

557
00:23:01,350 --> 00:22:59,120
uh and so

558
00:23:03,430 --> 00:23:01,360
that led me to believe you know this

559
00:23:05,190 --> 00:23:03,440
there's there's something there's

560
00:23:06,950 --> 00:23:05,200
probably something

561
00:23:08,950 --> 00:23:06,960
unless all those people are lying about

562
00:23:10,070 --> 00:23:08,960
it you know there's probably something

563
00:23:12,070 --> 00:23:10,080

going on

564

00:23:14,310 --> 00:23:12,080

or you know or a hoax situation or what

565

00:23:15,430 --> 00:23:14,320

have you um there's probably there's

566

00:23:17,510 --> 00:23:15,440

something

567

00:23:24,230 --> 00:23:17,520

objective going on it's not just an

568

00:23:29,029 --> 00:23:25,750

really interesting perspective you're

569

00:23:29,990 --> 00:23:29,039

taking on this uh going back to the

570

00:23:32,070 --> 00:23:30,000

uh

571

00:23:34,390 --> 00:23:32,080

sasquatch legends

572

00:23:36,310 --> 00:23:34,400

do you know where they what period they

573

00:23:38,310 --> 00:23:36,320

originated from the north american

574

00:23:41,190 --> 00:23:38,320

legends of sasquatch

575

00:23:43,269 --> 00:23:41,200

uh i mean they go back well before

576
00:23:46,710 --> 00:23:43,279
european colonization

577
00:23:50,149 --> 00:23:46,720
um so there there are there are tribal

578
00:23:53,510 --> 00:23:50,159
stories going back

579
00:23:54,710 --> 00:23:53,520
who knows thousands of years

580
00:23:57,190 --> 00:23:54,720
the

581
00:23:58,710 --> 00:23:57,200
a

582
00:24:00,710 --> 00:23:58,720
possible

583
00:24:03,590 --> 00:24:00,720
um

584
00:24:06,630 --> 00:24:03,600
possible account of sasquatch encounters

585
00:24:09,510 --> 00:24:06,640
found in the uh the finland saga which

586
00:24:11,909 --> 00:24:09,520
is the the vikings record of their

587
00:24:13,909 --> 00:24:11,919
travels in north america

588
00:24:15,269 --> 00:24:13,919

um

589

00:24:16,830 --> 00:24:15,279

yeah so i mean they

590

00:24:19,830 --> 00:24:16,840

they go way back

591

00:24:21,830 --> 00:24:19,840

um and teddy roosevelt didn't he

592

00:24:23,909 --> 00:24:21,840

encounter a sasquatch

593

00:24:27,350 --> 00:24:23,919

teddy roosevelt did not encounter a

594

00:24:29,269 --> 00:24:27,360

sasquatch but he reported secondhand a

595

00:24:32,390 --> 00:24:29,279

story that he had heard

596

00:24:35,750 --> 00:24:32,400

uh from a trapper who

597

00:24:42,310 --> 00:24:37,190

and that's just to show you how the

598

00:24:47,669 --> 00:24:44,310

so of course there's never been any

599

00:24:50,230 --> 00:24:47,679

physical remains found of sasquatch

600

00:24:53,590 --> 00:24:50,240

so uh from your from your perspective

601
00:24:55,510 --> 00:24:54,549
well

602
00:25:03,669 --> 00:24:55,520
i

603
00:25:06,710 --> 00:25:03,679
that's been

604
00:25:08,789 --> 00:25:06,720
brought you know brought forward um

605
00:25:10,390 --> 00:25:08,799
there there

606
00:25:11,590 --> 00:25:10,400
there are some

607
00:25:14,950 --> 00:25:11,600
uh

608
00:25:16,950 --> 00:25:14,960
there is some physical evidence um and

609
00:25:19,510 --> 00:25:16,960
that's actually something that i'm also

610
00:25:22,549 --> 00:25:19,520
working on getting together

611
00:25:24,070 --> 00:25:22,559
um i've i'm i'm in the i've been in the

612
00:25:26,310 --> 00:25:24,080
process of putting together a really

613
00:25:29,110 --> 00:25:26,320

interesting team of scientists too

614

00:25:31,669 --> 00:25:29,120

to really truly evaluate what what scant

615

00:25:32,950 --> 00:25:31,679

physical evidence there is

616

00:25:35,750 --> 00:25:32,960

um

617

00:25:42,549 --> 00:25:37,590

i gotta say i mean

618

00:25:44,950 --> 00:25:42,559

you know the the lack of a body ever is

619

00:25:46,230 --> 00:25:44,960

somewhat problematic to the hypothesis

620

00:25:48,390 --> 00:25:46,240

on the one hand

621

00:25:50,630 --> 00:25:48,400

um but on the other if you're talking

622

00:25:54,549 --> 00:25:50,640

about a you know a

623

00:25:59,029 --> 00:25:54,559

a very rare very elusive and you know

624

00:26:00,950 --> 00:25:59,039

likely the most intelligent um

625

00:26:03,750 --> 00:26:00,960

north american

626

00:26:07,590 --> 00:26:03,760

mammal apart from perhaps

627

00:26:12,630 --> 00:26:09,269

i don't know i mean

628

00:26:14,230 --> 00:26:12,640

yes it's a problem it's a problem but

629

00:26:18,149 --> 00:26:14,240

on the other hand you have to look at

630

00:26:19,830 --> 00:26:18,159

the evidence that there is and

631

00:26:23,029 --> 00:26:19,840

there aren't real elegant ways to

632

00:26:24,789 --> 00:26:23,039

explain away the best evidence

633

00:26:26,470 --> 00:26:24,799

well it's been really interesting i