

The Paranormal and a New Theory of the Universe

John Nwanegbo - Ben

Department of Philosophy of Science & Technology
Federal University of Technology, Owerri, Nigeria

Abstract: Discussions concerning the Paranormal and Science has been on the possible existence of the claimed activities of paranormal feats. The experimental Scientist posits that claims to these phenomena are fraudulent and its possibility doubtful. They went further to believe that only experimental procedures that adopt the accepted scientific methods can prove its truth or falsity. This article assumes that the propaganda for experimental scientific method hampers successful research and investigation into the paranormal. It went further to assert that a careful perusal of paranormal and experimental science shows that all parts of the universe are connected in an intimate way, both in the seen and unseen energies as was previously posited by mystics without scientific proof. The paper concludes that the paranormal is a science of the future.

Keywords: Science, Paranormal, Psychic energy, Experimental psychology, Psychokinesis, Telepathy.

I. INTRODUCTION

Paranormal simply suspect that we do not know everything about nature. The paranormal “consists of alleged occurrences or powers which, if actual cannot be explained by our current understanding of Physics” [Terry Davidson.2010.] Paranormal phenomena are anathema to orthodox scientists because they neglect the central dogma of the materialistic faith: that everything is explicable in terms of physical matter - energy operating according to known Laws. Many scientists are so convinced that the paranormal does not exist and that no amount of evidence will ever persuade them otherwise. Once when two physicists submitted an article presenting evidence for clairvoyance to a scientific journal, an “expert consulted by an editor responded by saying “This is the kind of thing that I would not believe in even if it existed” [M.Talbot.1988.220]

The activities of the paranormal and science can be described in a way that would lead us to explain reality from a particular theoretical framework. This particular theoretical framework is invariably a new theory behind the workability of the paranormal and also that of the inductive sciences. Both follow methods and procedures to arrive at what they assume to be the truth. The question however is how do we adjudge their methods and procedures? And which should we appraise and on what ground should it be accepted as against the other?

II. METHODS OF SCIENCE

With discoveries in the science of the Paranormal, we have come to understand that the dogmatic claim of modern experimental scientists as the custodian of true knowledge is a misnomer. The experimental scientific enterprise from what we have come to understand follow specific inductive rules or procedures, and other forms of science also follow specific methods or procedures. Thus, it will be irrational for them to claim to be total custodian of the knowledge of the universe of man.

We can define scientific method as the mode or manner generally employed by scientists in the course of their scientific research. It could be various and diverse or alternative modes or manners adequate to the pursuit of scientific knowledge or truth. These modes or manner may vary as much as there are various scientists and philosophers of science, yet

whatever goes as an authentic scientific method must as a matter of natural necessity prove to be a variable means for a true empirical and objective knowledge which is the hallmark of the experimental science. Jack Aigbodioh in his Philosophy of Science asserts that:

“Scientists and most philosophers of science believe that there are procedural rules for attaining results in the sciences just as the carpenter or the bricklayer has definite and definable ways of using his instruments to produce certain objects. Such rules may not be codified. They exist as professional habits which the scholar imbibes in the course of his training. In scientific practice therefore, distinctions are said to be capable of being drawn among, for example, scientific tool, scientific techniques and scientific method” [Jack A.Aigbodioh, 1997:22]

This submission shows that all the sciences viz experimental, social and cultural sciences have their procedures. The nature of science as we have to observe is such that it must deal with observable phenomena, the given, which must give themselves to empirical verification, and this accounts for the erroneous belief that scientific method consists in experimentation alone, or rather the belief on the other hand that scientific method is another term for experimentation method.[Chava Frankfort-Nachmias.1992:100] It is a truism that experimentation is quite fundamental, but it is completely wrong to think of it as the only step or method applied in research method, or think that experimentation is only carried out in physical sciences.

Although experimentation is less frequent and in some cases not a criterion in other sciences, it is wrong to consider it completely unnecessary or non-existent in such sciences. With regard to actual steps necessary in research method, it is perhaps relevant here to observe that such steps vary as much as there are different scientists and motives for various scientific researches. Some philosophers of science even reject outright the existence or the possibility of a scientific method. As Aigbodioh asserts:

“Like Kuhn, Karl Popper has argued that no scientific method exists in any of the three possible senses in which one might say that there is a method. (i) of discovering a scientific theory (ii) of ascertaining the truth of a scientific hypothesis (i.e. of verification); and (iii) of ascertaining whether a hypothesis is probable or probably true. All that can be said to exist as “scientific method” are continuous efforts on the part of scientists to refute or falsify existing theories on the basis of some possible or conceivable observations. This, for Popper is not a method in the real sense of the word but a way of fixing truths and belief and encouraging their acceptance.[Jack A.Agbodiah.1997:25]

However, experiments have often been strictly associated with physical sciences alone due to the rigid nature of experimental structures. Until quite recently, it was not as such associated with social sciences and disciplines in humanities such as in history, linguistics and philosophy to mention but a few, yet the fact remains that though it applies to these other sciences than physical sciences, its application remains minimal which is due to its minimal adaptability to other sciences or fields of studies. It is however, quite erroneous to think that experiment or experimentation does not serve any other discipline at all except those of physical sciences. This explains why people often refer to physical sciences as experimental sciences, notwithstanding that today we can talk of experimental psychology, as well as in other various disciplines in social sciences and humanities.

As regards issues related to the paranormal, the paranormal scientists follow certain procedures, not always predicated on observable empirical tools like that of some medicine men or magicians. They may arrive at observable results without the use of empirical tools of investigation. The possibility of some arriving at specific results without observable tools is possible through “psychic energy”.[“Psychic energy” is an energy assumed to be generated through the power of the mind. This energy is assumed to be responsible for psychokinesis, telekinesis, and even magical spells]

III. THE MIND AND THE PARANORMAL: A VIEW AT PSYCHOKINESIS

Etymologically, Psychokinesis is derived from two Greek words “psyche” meaning mind, soul or breath and “kenesis” meaning motion. Literally “movement from the mind”.[The New Oxford American Dictionary.2005:1367]We wish to state that all activities of the paranormal cannot be possible without the human mind. The reason is that “Man is the measure of all things, of the things that are, that they are, and of the things that are not, that they are not”. [Samuel Enoch Stumpf.1989:32] These were the words of Protagoras of Abdera, and what this implies is that whatever knowledge man

could achieve about anything is limited to his capability. Thus, what he says is true is true to him, hence whatever we see as paranormal or beyond our sense perception is predicted on our knowledge of the universe and what we perceive of them. On this ground the conception that activities of the paranormal are fraudulent or pseudoscientific is a claim of the empirical scientists whose knowledge of the universe is limited to their experimental scientific orientation. This study assumes totally that the ontological basis of the activities of the paranormal acts is the mind.

One major question in regards to this is: Is the mind spiritual or material? Does it depend upon the brain? Neuroscience (a branch of physical science concerned with the brain) posits that damage to the brain can cripple or damage the mind. It went further to posit that impaired mathematical calculation is associated with damage to the posterior sector of the left hemisphere and that the ability to read can be selectively impaired by cerebral problems. It is also understood that the degeneration of nerve tissue will cause or impair ones capacity for memory, including recognition of ones husband, wife, brother or friends.

The theory of materialism or physicalism which can be traced back at least to Thomas Hobbes in the seventeenth century is the most popular contemporary view among philosophers of the nature or character of mind-brain dependence.[William Bachtel,1988:4] By this materialistic thesis, there is nothing spiritual about the mind because without the brain there is no mind. The physical movements that occur in these are produced by other events in the material world; either outside our bodies or inside, and in turn can produce further physical motions in us or outside of us. Every idea of pain, of perception, of memory, and so on, is nothing but a set of physical occurrences in our higher nervous system and brain.[Popkin & Stroll,1982:99]

The materialistic theory may appear plausible, but how can we explain issues that have to do with psychokinesis, telepathy and others that involves the mind or the use of psychic energy to affect matter? What is the relationship between the mind and the affected matter in psychokinetic acts?

The term “Psychokinesis” was coined in 1914 by an American author – Publisher Henry Holt in his book *on the cosmic relations* and adopted by his friend, American Parapsychologist J. B. Rhine in 1934 in connection with experiments to determine if a person could influence the outcome of falling dice. Both concepts have been described by other terms such as “remote influencing”, “distant influencing”, “remote mental influence”, “distant mental influence”, and “mind over matter”. Originally, Telekinesis was coined to refer to the movement of objects thought to be caused by ghosts of deceased persons, mischievous spirits, angles, demons or other supernatural forces. Later, when speculation increased that human might be the source of the witnessed phenomena not caused by fraudulent mediums and could possibly cause movement without any connection to a spiritualistic setting, such as in a darkened séance room, Psychokinesis was added to the lexicon. Thus, Psychokinesis is the ability to affect matter through a variety of mental force. These phenomena may sound absurd to most philosophers who actually may need justification for the possibility of mind affecting matter. My interest in trying to postulate a possible explanation to these phenomena is predicated on my practical experience as an undergraduate at the University. A young man boasted while others were discussing issues that border on religion and the supernatural, that he can move an object, open a closed bottle or displace an object without physical contact. This claim drew the attention of everybody around. With this curiosity, I ran across to the hostel and brought an empty bottle of wine with its cover and placed it on a table. “Do it lets see if it will be possible” I said to him as I called others to watch out for any foul game. He beckoned on everybody to be silent with the wave of his hand as he directed his gaze at the bottle with intense concentration. Suddenly, in half a minute the cover unscrewed itself slowly and fell off. Some students took to their heels, while others called him a wizard or magician. But I was more curious, because I questioned myself that if spirits were involved, probably he would have made some incantations, invocation or possibly prayed.[This was the procedure we assume to be conventional within our socio-cultural and religious milieu] Why does he have to concentrate? I drew up a hypothesis that the mind and his brain might have been part of this exercise and that there could be a radiation or force which may be possible to interpret scientifically. This hypothesis, I reasoned even if it is mistaken, may lead to new discoveries. “It can help investigators to see significance in tiny clues which might otherwise escape them”.[Rosalind Heywood.1974:171] In an attempt to prove my hypothesis, I constantly interviewed the young man and discovered that he had no strong religious belief system that would make one postulate that he drew his powers, psychic energy or force from a god, gods or spirits. My research exposed me further into psychokinesis “the apparent power of mind to influence matter directly at a distance without any transfer of physical energy”.[Rosalind Heywood.1974:162] Research into psychokinesis is apparently new and appears to be avoided by intellectuals on the grounds that it is pseudo scientific or seen as phenomena of the occult.

However, a renewed interest has recently developed in large psychokinetic effects particularly metal bending. The most extensive research on this has been conducted by physicist John Hasted at the University of London, Birkbeck College. His subjects were mostly those who have developed an interest in metal bending upon the knowledge and exposure to the public performances of Uri Geller.[Uri Geller is an Israeli who through mind or psychic powers bent spoons and keys. This phenomenon has been investigated under controlled experiments yet the latent powers involved have not been quantified scientifically] They were asked to bend or deform some metals without touching them. Signals from these metals were amplified and registered on chart recorders. Bending was observed in most of the sessions. This led Prof. Hasted to postulate a hypothesis that there is an unknown form of conduction of electrical charge from the subject's bodies through the atmosphere to the sensors. In his experiment he posited that the subject (Metal benders) had no opportunity to interact directly with the chart recorder.

Hasted's experiment



Fig.1: Brittle Alloy Bars Bent In Hasted's Experiment

Another group of researchers who delved into the possibility of psychokinesis were Charles Crussaid and J. Bouvaist notable French metallurgists. These individuals were funded by a metal company to investigate the paranormal act-psychokinesis. These two metallurgists took the following experimental steps with a magical performer Jean Paul Girard: (1) All dimensions of metal strips or rods were measured before and after bending; (2) The micro-hardness of the metal was measured at several points before and after bending; (3) Residual strain profiles were examined (4) Electron micrograph analysis of the fine structure of ultrathin foil specimens were often made (5) Analyses of the chemical composition at various places along the strip or rod were made. Additional precautions included consultations with magicians, video recording of trials, and the making of test specimens. The specimens were bars of aluminum alloys, stainless steel cylinders and duralumin plates. [W.A.Redmond,2008]

The result of the experiment showed that metal bending was possible through psychic energy. The question however is, how can this be quantified? What type of radiation was transferred from the mind to the metals? Is there a hidden connection between the mind and the metals that needs exposition? These questions need clarification. However, before delving into the possibility of a connection, it will be pertinent to view another paranormal feat called telepathy.

IV. IS TELEPATHY POSSIBLE?

Many may have heard about the phenomenon – telepathy, some accept its possibility, while others do not. But whether these phenomena really exist is another point that scientists need clarification about. To modern experimental scientists, claims for telepathy or precognition are heresies. Telepathy is the ability to become aware of another person's thought or feelings by means beyond the ordinary senses.

The term telepathy was first used by an English essayist and poet Fredric W. H. Myers in 1882. Myers defined telepathy as “the communication of impressions of any kind from one mind to another, independent of the recognized channels of sense”. [W.A.Redmond:2008] An example is that of a person in one room knowing what a person in another room is thinking. Telepathy is usually considered one kind of extrasensory perceptions (ESP). To prove the possibility or impossibility of such phenomena has led to various researches.

Most of us have in one time or the other received a strong impression about another person's feelings at a distance outside sensual observation. In some cases we referred to it as intuition while in others we discovered that they were direct thought of the individual radiated and received by our minds. To the philosopher, this claim may appear funny without justification. Excluding our daily experiences, telepathy has appeared to function in controlled experiments involving the reproduction of simple drawings at a distance.

My interest in this phenomenon, just as that of psychokinesis was due to my practical experience of a telepathic rapport as a student couple of years ago. I was working along with a friend in search of a particular item when I suddenly “received” a strong impression that my friend planned to abscond when we arrive at our destination. Reason for that planned action was not clear to me, but the intention was very clear in my consciousness. I stopped suddenly and looked at him questionably and asked “why?” He was shocked at the question and retorted “why what?” “Why are you planning to abscond once we arrive?” I replied. He was surprised and dumfounded. When he regained himself, he apologized and said that it was not his intention to accompany me because there were certain people he didn't want to meet where we were going. After some time, he asked me how I got to “read” his mind. I could not really give any explanation on how I got to receive his thought; all I knew was that I “read” his thoughts. This particular incident and others motivated my search for a scientific or rational explanation for telepathy.

Experimental research into the nature of this strange faculty is still at a very early stage and is hampered by the fact that the laws which govern it are not yet known. [R.Heywood.1974:10] After my first clear evidence of telepathy, I began to consciously experiment on not only to receive thoughts, but also the transference of my thought to others. This idea came from the hypothesis that if a transistor radio receiver could transmit signals from a radio station, our ears and the human mind can receive thoughts from another, then it is also possible to transfer or transmit thoughts just as the radio stations do. We may argue that radio waves are as a result of the physical components of the radio which make reception possible. We may as well state that telepathy and thought are as a result of the physical reality of the human person. The argument therefore is that the type of wave or energy involved will find expression in the physical property in which it is aligned. Thus, telepathy will be aligned to the human person through the instrumentality of the mind just as the radio wave will be aligned to the radio receiver though the instrumentality of its component.

Evidence so far, for both psychokinesis and telepathy can be found mostly from controlled experiments, which have been frequently repeated in laboratory conditions and assessed mathematically to estimate the number of coincidences which may have occurred by chance. “It thus conforms to the accepted standards of the physical sciences”. [R.Heywood.1974:39] Another evidence for telepathy is “the type to be found in a court of law and it involves in nearly every case an element of subjective judgment in the assessment of its value”. [R.Heywood.1974:40]

The result of one of the successful experiments by the society of psychical research is given as exemplified in Fig. I, and a short extract from the original report of the series done by Malcolm Guthrie and James Birchall: “The originals of the following diagrams were for the most part drawn in another room from that in which the “subject” was placed. The few executed in the same room were drawn while the “subject” was blindfolded at a distance from her in such a way that the process would have been wholly invisible to her or to anyone else, even had an attempt been made to observe it. During the process of transference, the agent looked steadily and in perfect silence at the original drawing which was placed upon

an intervening wooden stand; the “subject” sitting opposite him and behind the stand blindfolded and quite still. The “agent” ceased looking at the drawing, and the blindfold was recovered, only when the “subject” professed herself ready to make the reproduction, which happened usually in times varying from half a minute to two or three minutes”. [R.Heywood.1074:40]

Guthrie Experiments

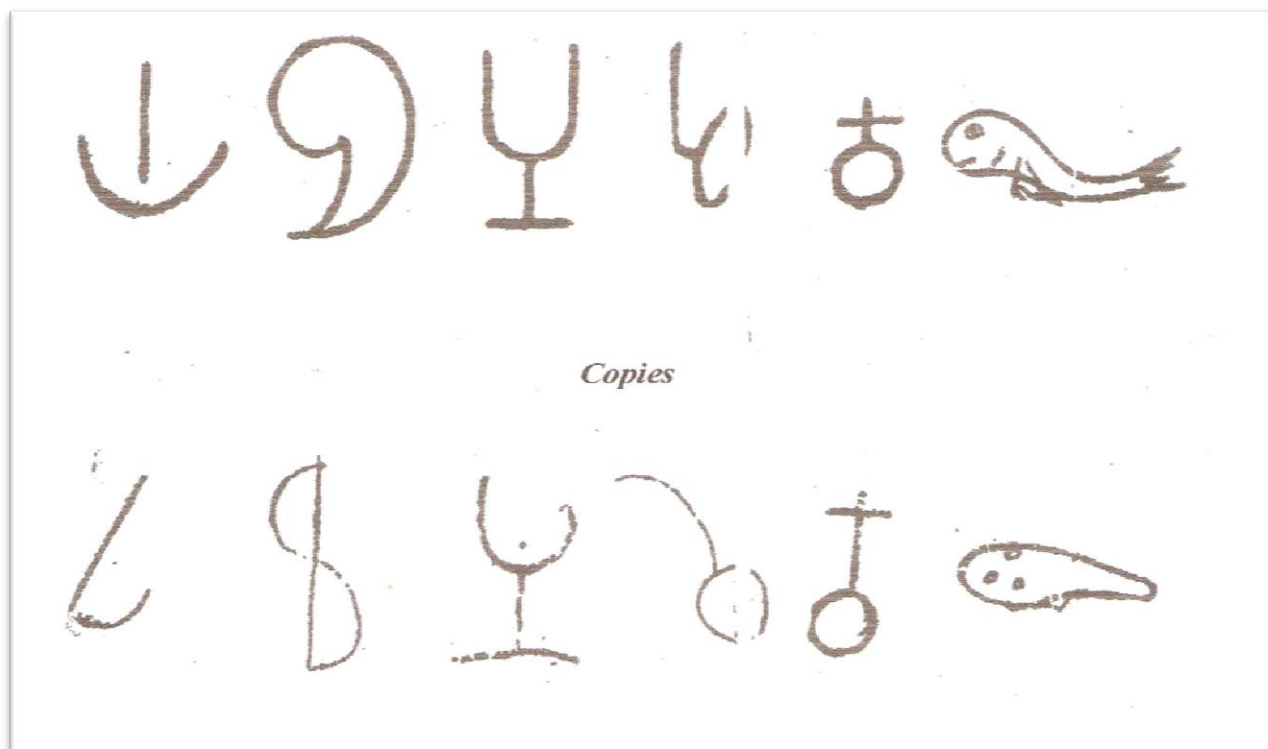


Fig.2: Originals

A complete consecutive series of six-drawing transmitted by telepathy from Mr. Guthrie to Miss E without contact during the Liverpool experiment..... When No 6 was being transmitted, Miss E said almost directly, “are you thinking of the bottom of the sea, with shells and fishes?” And then, is it a snail or a fish?” –then drew as above.

Proceedings from S.P.R., Vol. II

Note-The above is a proceeding from the Society of Psychical Research. Miss E,{anonymous} was a participant in the research. Another notable qualitative experiment was performed by a Polish Engineer; M. Stefan Ossowiecki believed to possess extra sensory perception (ESP). This experiment was undertaken under the auspices of the society of psychical research (SPR). In the committees own view, it took every conceivable precaution to make sure no foul play was involved. The research officer of the SPR, Mr. Theodore Besterman, drew – in England – an ink bottle on ruled paper and near it he wrote the words SWAN, underlined in blue, an INK, underlined in red. He then put the paper, folded, in a series of three opaque envelopes marked these secretly, so that tampering could be recognized, and sealed them in a special way with surgical tapes.

In Warsaw, Mr. Ossowiecki, who knew no English was allowed to handle the outer envelope in the presence of Lord Charles Hope and two other members of the Society of Psychical Research. Having done so, he made three drawings at intervals (see figures. 2 and 3 of Ossowiecki’s Exp.). Lord Charles watched the envelope carefully while it was handled by Ossowiecki and afterwards confirmed that the seal was unhampered with. Ossowiecki reproduced the following drawings at intervals. Moreover, the drawing was deliberately to destroy the shape of the bottle and of one word, yet he still seem to have got his impression as a visual image. See fig. 2 and 3 (in page 104)

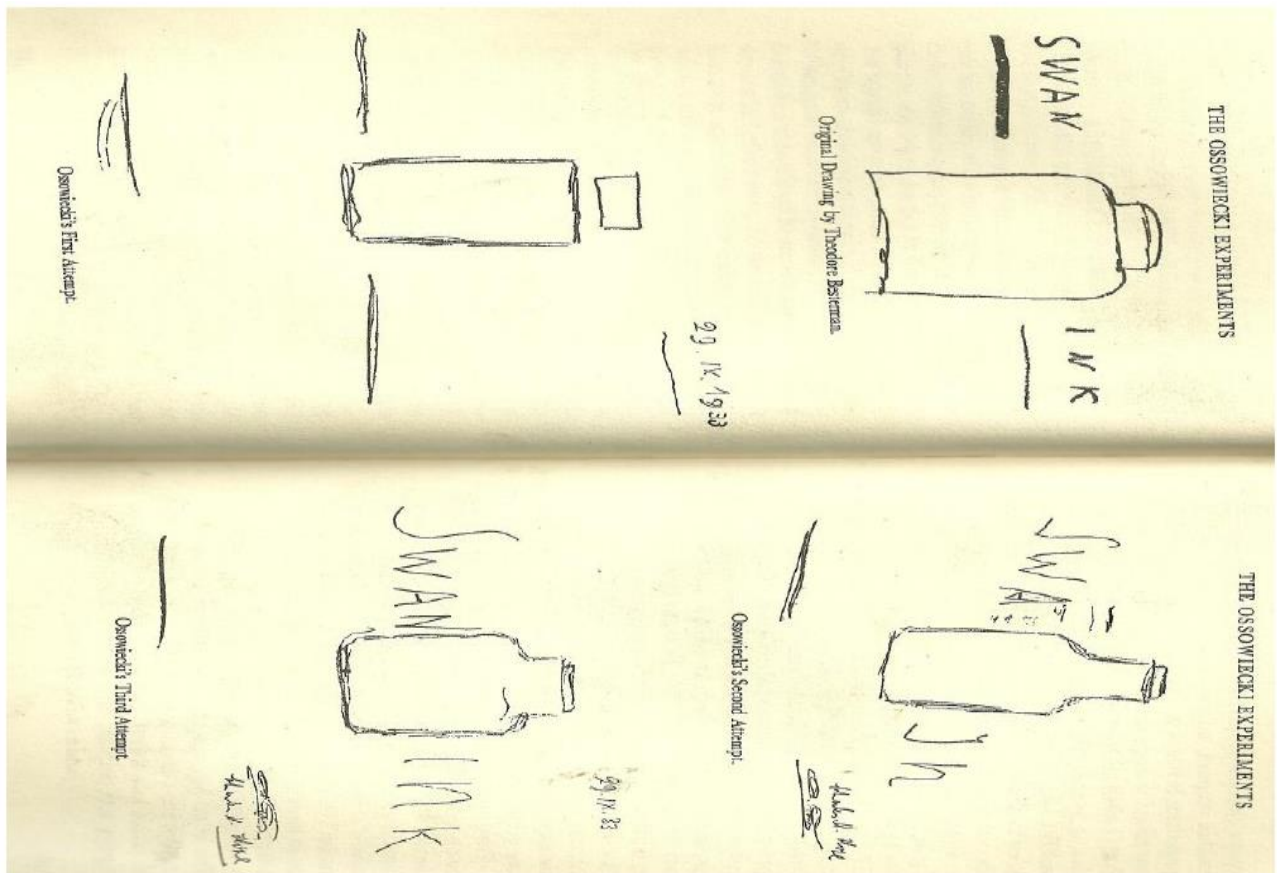


Figure 2 and 3

The above example of my telepathic experience and the laboratory controlled prove to establish the existence of this phenomenon is just few cases. Examples of telepathic rapport of various dimensions were mentioned in chapter two. This study opens up some aspects of this phenomena which show that there are areas inaccessible to senses and scientific instruments and therefore beyond our present understanding. It exposes to us that there could be interconnectedness between one man and the other. This is exemplified in the mysterious synchronism between twins and loved ones.

What we can derive from these few examples of experiences and controlled laboratory experiments makes it plausible to assert the existence of these paranormal phenomena.

Let us examine another dimension of the paranormal that may not have been subjected to controlled laboratory experiments, but has been in some way part of the general African experience. I think, that by the end of this research we may draw up a conclusion that the paranormal phenomena is a fact and its recognition will force renewed scrutiny of the axioms on which scientific work is based and particularly problems based on the ultimate relation of mind to matter.

V. SYMBOLMIC ELEMENTS IN PARANORMAL ACTS

At the beginning of this chapter, we emphasized that the activities of the paranormal is based on the human mind. The reason being that man is the measure of all things. We also observed issues that have to do with the interaction between the mind and the brain and explained the physicalistic position based on neuroscience. Taking the neuro-scientific stance however will not really assist us to understand the workings of the paranormal, like psychokinesis and telepathy. It could not explain the interconnectedness between one mind and the other, neither was it able to explain the energy behind psychokinesis. Within the purview of this paranormal acts are other phenomena which also have to do with the mind but this time the inclusion of symbols. These symbols are representations of unknown energies within the corporeal realm, but have not probably been harnessed by the empirical scientists.

Symbols are mental entities and subjective, hence requires justification, yet they are of practical value to thought or psychic acts and science in general. We are also all aware that the ontology of African symbols emphasizes that symbols “cannot be an isolated compartment but could be seen as a synthesis of his cultural social and philosophical thinking.[Paul Ogugua.2006:50.] Thus, issues of the paranormal in traditional communities are embellished with symbols in the sense that they assist as a point of contact in the process of executing paranormal acts. An example of the use of symbolic element is the one given in chapter two by J. O. Mume. In that work the author gave an account of his special training on traditional healing method. He recorded how a special herbal preparation was poured into his eyes and it resulted to him “generating esoteric powers which gave me increased ability of clairvoyance to identify witches and wizards of our street”.[J.O.Mume.1977:138] With regards to this, one may think that whatever esoteric powers he believes he possesses is subjective because, it is relative to him. The herb poured into his eyes is seen as a symbol representing some aspects of forces and unseen and unquantifiable energies in nature.

Within religious circles, like Christianity, African traditional religion, Buddhism etc. it is believed that battles are fought without physical guns, knives or spares, but with psychic powers or energy, using special principles or techniques known only to experts. The experts could be religious leaders, adepts or psychics who claim to possess better knowledge of the paranormal powers of nature. Within the Christian parlance, there are statements such as “the weapons of our warfare are not carnal, but mighty through God...” This shows that there is a belief in unseen warfare. Mume states: “I saw my master fortifying himself with native preparations against wizards attack and, as well, sending powerful destructive spells telepathically to his opponent”.[J.O.Mume.1977:141] What we may need to know is that some extra-normal phenomena may be simply the application of knowledge about the physical universe which is not yet understood by conventional science. Most of the rituals and symbols seem to be for the purpose of heightening the emotional state of the practitioners, on the assumption that in a heightened emotional state they will be able to impose their will upon elemental forces. Telepathy, the application of mind power to transfer a wish, may or may not have to do with any religious affiliation or orientation. The result of Mume’s masters telepathic spell was that his opponent was “struck to death by lightning which penetrated his thick wall to strike him while in bed”.[J.O.Mume,1977:138] The question we may ask here is what is the link with the thought or telepathic rapport with the lightning? We have postulated the possibility of communication from one mind to the other, what then is the connection with the mind and natural act like lightning?

Symbols are used as a kind of key to convey religious concepts, ideas, visual, auditory and even kinetic representation of event. Symbols have been used to express ideas, communicate meanings and convey emotions.[Murulika Bannerjee.2006] These emotion, from our analysis of paranormal acts are propelled through psychic energy to affect matter, which may be people, individuals (like Mume’s case) or other minds (in form of telepathic knowledge).

Beyond the realm of the herbs are more mysterious symbols like the Effigy. In Haiti, Southern America and some African communities, such practices are classified as “Voodoo”. The effigy can be used as a direct contact to the person involved. Through incantation and invocation (or what we may call sound vibration) it is believed that if the effigy is stabbed, the stab will directly be felt by the person involved. In most cases, if the intention is to kill, the person dies. There has however been no empirical scientific investigation to this claim. The theory is that there must be a link between one object and the other, either through magnetic resonance of the earth’s gravitational field which activates the Psychic fields of individuals or through radiations in the atmosphere which is converted to Psychic radiation that makes it possible for minds to “read” minds or minds to affect matter. This study may in the long run provide a link that will develop a new theory of matter.

Symbolism is as old as knowledge itself, hence cannot be limited to the knowledge of the paranormal alone; it features significantly in secular themes. Modern day organized science utilize symbols for general acceptability. Symbols in scientific knowledge are necessary for objective communication by scientists. Scientific-technical symbols have assumed an ever increasing importance in modern science and technology. These symbols serve partly to codify and indicate, abbreviate and make intelligible the various mathematical and other scientific and technical relationship and functions. Scientific symbolism functions in a manner similar to that of the religious symbols which associates a particular meaning with a particular sign. The question now is; Is there any theory that can explain the workability of these two assumed different worlds of experience?

VI. SCIENTIFIC DOGMATISM

Scientism as a school of thought is according to John Wellmuth, “a belief that science and the scientific method afford the only reliable natural means of acquiring knowledge as may be available about whatever is real”. [Mark Anikpo.1986:5] However, our work has shown that modern experimental science cannot adequately explain all there is in the universe of man, hence cannot be the custodian of all knowledge. It has failed in its bid to interpret the workings of paranormal acts.

There is however a significant issue that is antagonistic to the proper study of the paranormal, and this is hinged on not only the inability to establish the workability, but linked solely on our dogmatic emphasis on the experimental scientific procedures. Prof. Price and Bergson who delved into the possibility of the paranormal especially telepathy and psychokinesis, say as regards critics to this phenomena during controlled experimental sessions, that the reason for this phenomena being rare is hinged on inhibitions and skeptical attitude of some people.

Why it is that telepathy and psychokinesis are relatively rare? The reason is because of mutual inhibitions and skeptical attitude. [R.Heywood.1974:219] Skeptical attitude according to the position of Price and Bergson can generate negative forces that can repel and distort telepathy or psychokinesis. The logic therefore is that if thought can be transferred from one mind to the other telepathically for a purpose, it can also be transferred through skeptical thought to act otherwise. It is also a reason why they may fail to occur if there are skeptical spectators in an experimental situation. Indeed, the skeptics need not even be spectators. It will be enough if the general climate of opinion is skeptical. But this is itself just another manifestation of the self-expressive tendency of ideas. The negative idea, the idea that “such things do not happen” expresses itself by preventing the phenomena from occurring, or at least by making it more difficult for them to occur. {Could this be the reason why Jesus the Christ left Nazareth? They seem to have negative ideas, because it is written “Now He did not do many mighty works there because of their unbelief”}. This position may sound dogmatic in favour of paranormal, but the stance could also be dogmatic as we can be in experimental scientific method. Just as we sometimes need the experts in certain areas of science to explain the workings of a phenomenon, so we may need some experts in the paranormal to explicate issues around its phenomenon.

What we can deduce from the above statements is that negative or skeptical thought emits negative radiation or negative psychic energy or thought that can stultify an endeavour. As a result of the disdain on things that are paranormal, “... there have been no experimental results that have gained wide acceptance in the scientific community as valid evidence of the paranormal. [L.Odling.2007,] This position has already been predicted couple of decades ago that “if we accept these observations (ESP and PK simply mean Extra-Sensory Perception and Psychokinesis respectively. These are used to describe paranormal phenomena) for what they are said to be, we cannot fit into the physical laws of the universe as we define them today”. [W,Grew Walter.1954:176.]

VII. INTERCONNECTION OF EVERYTHING IN THE UNIVERSE

There are certain issues which may help us to postulate a theory to explain the relationship between the paranormal or the “natural”. An analysis of telepathy as one of the “realities” in our existence cannot be over emphasized. The fact that a school of thought posits that paranormal does not exist does not suffice it to be true. Neither would those who experience the paranormal state that paranormal is what entails in reality. There have been evidences of psychokinesis, telepathy, faith healing, magic and other paranormal feats that have defied scientific explanation and do not negate the being of those phenomena.

The conclusion one may draw from all these related phenomena is that there must be a link or interconnection between matter and mind, between the seen and unseen forces or energy in the universe. The reason is that for a mind to receive the thought of another mind accurately or partially shows that there must be a connection between one mind and the other. In addition, for there to be a psychokinetic effect or moving an object or displacing it from one point or position to another, there must be a medium in contact that makes it possible for the connection in the universe.

The interconnection between all things has for hundreds and even thousands of years been very much part of Eastern religion and mysticism. This interconnectedness has been fully exposed by modern particle physics a couple of decades ago in the form of the theory of relativity and quantum theory. Thus, it should not be surprising that there exist a parallel between mysticism, psychic phenomena and current foundations of particle physics.

As regards this position, Fritjof Capra presented an encouraging explanation to juxtapose the interconnectedness in nature by stating this position in his book, The Tao of Physics, [Fritjof Capra.1983.] that: Just as it was in Eastern mysticism, so it is in modern physics that everything in the universe is connected to everything else no part of it is fundamental. The properties of any part are determined, not by some fundamental law, but by the properties of all the parts. Both the physicists and mystics realize the resulting impossibility of fully explaining phenomena, but then they take different attitudes. The experimental scientists, as discussed before, are satisfied with an approximate understanding of nature. The Eastern mystics on the other hand, are not interested in approximate or relative knowledge. They are concerned with “absolute” knowledge involving and understanding of the totality of life.

To corroborate Capra’s position, Gary Zukay [1979] few years before Capra had already made his claim, he declared that there were similarities between modern experimental science and Eastern mysticism. For him, Eastern religions differ considerably among themselves. It would be a mistake to equate Hinduism, for example, with Buddhism, even though they are more like each other than as either of them is like a religion of the West. Nonetheless, all Eastern religions and psychologies are compatible in a very fundamental way with Bohn’s physics and philosophy. [The implication of Bohns’ view is that nothing is entirely separate or autonomous. This insight he called undivided wholeness.] All of them are based upon the experience of a pure undifferentiated reality which is that – which is. Bohn disagreed with prevailing views among physicists “the world is assumed to be constituted of a set of separately existent, indivisible and unchangeable elementary particles which are the fundamental building blocks of the entire universe ... there seems to be an unshakable faith among physicists that such particle gives a complete and coherent explanation of everything”. [David Bohn.1980.173. In Bohn’s conception of order, primacy is given to the undivided whole, and the implicate order inherent within the whole, rather than to parts of the whole, such as particles, quantum states, and continua.

VIII. CONCLUSION

We can in the light of these few positions postulate that paranormal phenomena are possible and thus true. True in the sense that reality is one unified web, whether in the realm of the *seen* and the *unseen* due to the possible interconnection between things through psychic energy. What however we should strike at is to establish the procedures for the workability of the paranormal to assist the science of the future to effectively probe without bias. The problem this area of study is facing in this contemporary era is that of dogmatic propaganda for experimental science and the political economy of science.

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