

INVESTIGATING STUDENTS' BELIEFS IN THE PARANORMAL

By

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A Research Paper
Submitted in Partial Fulfillment of the
Requirements for the
Master of Science Degree
With a Major in
Applied Psychology

Approved: 6 semester credits

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May, 2002

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Abstract

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Investigating Students' Beliefs in the Paranormal
(Title)

Applied Psychology	Dr. Thomas E. Franklin	May 2002	150
(Graduate Major)	(Research Advisor)	(Month/ Year)	(No. of Pages)

American Psychological Association (APA) Publication Manual: Fifth Edition
(Name of Style Manual Used in This Study)

This study was designed to investigate students' beliefs in the paranormal, and to investigate the relationship between personal experience with a phenomenon, age , gender, interest in paranormal phenomena, spirituality and students' beliefs. For this study paranormal phenomena were defined as events that violate the boundaries of current scientific belief. This study focused on: aliens, angels, Bigfoot, cattle mutilations, crop circles, extrasensory perception(ESP), ghosts, Loch Ness Monster, near-death experience(NDE), out of body experiences(OBE), and Unidentified flying objects(UFOs).

For this study an original questionnaire was developed, which consisted of 127 items spanned over seven pages. The questionnaire was mailed during April of 2002 to 500 systematically sampled students attending the University of Wisconsin-Stout. A total of 101 questionnaires were completed and returned for a response rate of 22 percent.

Including all respondents, when asked if they have had a personal experience with various phenomena, 51.5% have or may have had an experience with angels, 47.5% with ESP, 42.6% with ghosts. Respondents that had an experience with angels, ESP, ghosts, UFOs were significantly more likely to believe they were real or actual, $p < .05$, than those who did not have a personal experience with the phenomenon. Including all respondents 65% knew someone that stated they had a personal ghost experience, 48.5% with an angel experience, 36.6% with an ESP experience, and 24.8% with a NDE. Those who have had a personal experience with NDE, ESP, Ghosts, UFOs, and Angels were more likely to know someone with an experience with the phenomenon, than those with no personal experience with the phenomenon ($p < .05$). Males were significantly more likely to experience UFOs and NDEs than females ($p < .05$). Students generally believed that angels, crop circles, ESP, ghosts, out of body experiences, and near death experiences were actual or real, capable of being experienced. Males were significantly more likely to believe that aliens and Bigfoot are actual or real than females ($p < .05$). Females were significantly more likely to believe that angels, crop circles, and NDEs are actual or real than males ($p < .05$). Respondents' interest level, spirituality, gender, and personal experience were related to many of the variables, yet these relationships fluctuated from phenomena to phenomena.

Acknowledgements

First and foremost, I would like to express my deep gratitude to Dr. Thomas E. Franklin for his support, guidance, and most importantly his friendship, throughout my college career. Without his open- mindedness and unwavering support, this research would not exist. I would also like to thank Dr. Robert Salt, and Dr. Donald Baughman for lending their support, and expertise to this research. Fate presented me with three unique professors who truly embody what a “teacher” should be. They all have my deepest gratitude, and respect.

I would also like to thank all those who were courageous enough to think for themselves, regardless of the difficulties. Thank you for paving the way.

I would also like to thank the numerous professors here at UW- Stout who have belittled, ignored, and scoffed at my research. Your attitudes have inspired me to pursue my dreams.

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Chapter 1

*Introduction**Beneath the tides of sleep and time**Strange fish are moving**-Thomas Wolfe*

Nearly every culture throughout history has reported beliefs and experiences with paranormal phenomena. Paranormal phenomena are defined as events that violate the boundaries of current scientific belief. In spite of having no definitive proof to substantiate these beliefs more than 90 percent of American adults profess to believe in at least one phenomena(Gallup, 1997). Research indicates that the rise in paranormal phenomena beliefs began in the 1960's with the massive sale of parapsychology books. Ouija boards were outselling monopoly games(Truzzi, 1972). Over the last 30 years, scholars from a spectrum of disciplines have lent their expertise in trying to understand the increasing beliefs in paranormal phenomena. However, little research exists today that sheds light on the question of whether seeing equals believing, or believing equals seeing. In a field of study where thousands of people are reporting events each year, the majority of research is in the form of public opinion polls, that encompass a yes/no answer format, leaving the reader to fill in the rest.

In order to explain why people believe in "unbelievable" things, one must first ascertain what the levels of belief are. Schmeidler(1985) showed results from a United States survey, which indicated that 51percent of respondents reported an experience with ESP. A poll conducted in 1990, stated that 49 percent of the respondents believed in ESP,

38 percent believed in ghosts, and 33 percent believed in aliens (Newport & Strausberg 2001). A study conducted in 1997, supports these findings and shows that over 50 percent of respondents indicated a belief in ghosts, while one-third responded they have had an experience with extrasensory perception (ESP) (Sparks, Glenn, Nelson, & Leigh, 1997). In a 1997 research survey, researchers discovered that 59 percent of respondents were believers in the paranormal (Blackmore, 1997). A recent Gallup poll indicated that belief in ghosts, ESP, and extraterrestrials have increased over the last ten years (Newport & Strausberg, 2001).

A recent study found that 49 percent of the participants believed extraterrestrial life exists, and 33 percent believed UFOs exist (Biasco & Nunn, 2000). Patry and Pelletier (2001) found that when participants were asked whether they personally knew someone who had allegedly seen a UFO, 24 percent answered yes, and 48 percent believed UFOs were real, as opposed to 35 percent who did not. Patry and Pelletier also found men were significantly more likely to believe in UFOs than females.

Researchers have been searching for evidence that may distinguish believers of paranormal phenomena from non-believers. One area of great interest is the possible relationship between religiosity/ spirituality and belief in paranormal phenomena. Numerous researchers have found that religious preference (Fox 1992) and religious orientation (MacDonald 1992) are not correlated to reported paranormal experiences. In a 2001 study that investigated the correlation between religiosity and belief in paranormal phenomena, researchers found that religiosity was not significantly correlated with belief in the paranormal (Beck & Miller, 2001). However, Beck & Miller found that experiences of negative affect over the preceding year were positively correlated with

belief in the paranormal. Many researchers have found that we overestimate the amount of similarity between ourselves and others (Krueger & Clement, 1994). A 1999 study supported this claim and found that students tended to believe other people had a higher level of belief in the paranormal, and a lower level of religious beliefs, than themselves (Dudley, 1999).

Many scientists blame the rising belief in the paranormal on media influence. With the popularity of television shows such as the X-files, and Unsolved Mysteries, along with movies like The Sixth Sense and Independence Day it seems that paranormal phenomena are the new fad. Scientists believe that the media allows people to accept paranormal claims by promoting excessive attention to reports of paranormal experiences, and by their unrelenting uncritical acceptance as to the validity of these claims (Kurtz, 1985). This assumption that the media is influencing public beliefs, was supported by study in 1981, where the researcher found that respondents often cited stories from the media as their main reason for believing in the paranormal (Alcock, 1981). However, study results are mixed and contradictory findings have occurred, as found in 1997 where researchers found that when the total number of hours watching television was used as an independent variable, no correlations emerged between viewing hours and beliefs in the paranormal (Sparks, et al). A 1997 study found that those who regularly watch shows like The X-Files, Unsolved Mysteries, Sightings, and Psychic Friends were significantly more likely than those who did not watch these programs to endorse paranormal beliefs (Sparks, Nelson, and Campbell 1997).

Many investigators have looked at possible social and cognitive differences between believers and non-believers. Researchers that are skeptical of paranormal

experiences have theorized that believers in paranormal phenomena are cognitively inferior to disbelievers(Alcock, 1981). Randell and Desrosiers(1980) claim that belief in the paranormal is a single cognitive personality trait, with beliefs in the paranormal being all or nothing. A study assessing differences between believers and non-believers in critical thinking skills, found a negative correlation between cognitive performance and level of paranormal belief(Gray & Mill, 1990). However, the researchers used students from the English and Biology departments, which may have skewed the results since it was found that English students were more likely to believe in the paranormal. No control group was sampled, thus making exposure to scientific principles a possible confound. Roe(1999) found no differences on the rating of a short experimental report between believers and non-believers. Roe also found that there was no significant tendency on the participant's part to rate the pro-ESP paper lower than the anti-ESP paper.

Sprinkle (1998) collected 225 scores from MMPI tests of participants claiming to have had a UFO experience over the past 17 years. Findings show that those who have had a UFO experience tended to score high on psychic energy, self-sufficiency, and resourcefulness. This group also expressed a tendency to question authority and experience more situational conflicts. Other findings show that the believers tended to have above average intelligence, assertiveness, and reserved thought.

Many researchers have looked to test believers and non-believers on various mental tasks. A 1985 study found that believers made more errors while taking a syllogistic reasoning test, than did non-believers(Wierzbiki, 1985). There also appear to be psychological differences between believers and non-believers. High beliefs in the

paranormal have been found to be positively correlated with creativity and sensation seeking(Davis, Peterson, & Farley, 1974). Other researchers have found that beliefs in the paranormal are correlated with hypnotic susceptibility(Wagner & Ratzeberg, 1987), and fantasy proneness(Irwin, 1993).

Numerous researchers have looked toward demographics such as age, sex, and education level to explain differences in beliefs. Numerous studies indicate that there is a significant difference in beliefs in the paranormal between genders. Females have expressed stronger beliefs in the paranormal than males. Females were higher in their beliefs of ESP, and ghosts, while men had higher beliefs in UFOs and the Loch Ness Monster(Irwin, 1993). Blackmore(1997) found that there was a large significant sex difference between believers and non-believers. Blackmore found that over 70 percent of the female respondents were believers, compared to 48 percent of the males. The education level of participants is also considered when investigating belief systems. Henri Broch (2000) reports that a French opinion poll demonstrated a positive relationship between the respondent's education level and their belief in paranormal phenomena. The Princeton Research Association reported survey results that found no significant differences in beliefs in paranormal phenomena between high school dropouts and non-dropouts (Goode, 2002). A Yankelovick poll found no significant differences between education level and belief in UFOs(Goode, 2002). The Pew research center found that approximately 20-30 percent more of the least educated respondents reported beliefs in angels(Goode, 2002).

One new theory looks to explain beliefs in the paranormal by investigating past personal experiences with phenomena. The most common reason given for beliefs in the

paranormal is the persons personal experience with a phenomena(Blackmore, 1984). The strength of belief in the paranormal has been positively correlated with the number of subjective paranormal experiences(Glickson, 1990).

Purposes of the Investigation

This research was meant to describe college students' personal experiences and beliefs with regard to eleven paranormal phenomena. In addition, students' awareness of others who have had experiences with the eleven phenomena and their beliefs regarding others' experiences were investigated.

The objectives were:

1. Assess the prevalence of various personal paranormal experiences
2. Assess the prevalence of those who know someone with a personal paranormal experience
3. Examine relationships between personal paranormal experiences and personal beliefs in the paranormal
4. Examine relationships between interest levels, ages , genders, spirituality/religiosity, and personal experiences and beliefs in the paranormal.

The hypotheses of the study were:

1. Those who have had a personal paranormal experience, will be more likely to believe that it is real or actual, than those with no personal paranormal experience.
2. Those with a personal paranormal experience will be more likely to know someone else that also has had a personal paranormal experience.
- 3.Those with a high interest level in the paranormal will be more likely to believe that paranormal phenomena are actual or real.

Chapter 2

Literature Review

The world is full of events that stretch the boundaries of scientific beliefs. From fish falling from the sky and strange animals dubbed “chupacabras” attacking livestock in Central America to reports of UFOs and spontaneous human combustion. Numerous phenomena are clumped together and labeled paranormal phenomena. For this investigation 11 phenomena were chosen. These phenomena were aliens, angels, Bigfoot, cattle mutilations, crop circles, ESP, ghosts, Loch Ness Monster, out of body experiences, near death experiences, and UFOs. These phenomena were chosen on the basis of recognition among the general public, and the possibility that they may had had a personal experience with the phenomena.

Aliens

Aliens are believed to be extraterrestrial beings whose origins are not from this planet. Today poll research states that 25% of Americans believe in extraterrestrials(Jaroff, 1995). Among college students the belief is 49%(Biasco & Nunn, 2000). Many cultures tell stories of small creatures. The trolls of Scandinavia, the Bunians of Malaysia, the Fions of France, and the Ihkals of Mexico all resemble modern day aliens(Randles 1993). Researchers estimate that there are over 400 billion stars in our own galaxy, and one-tenth of these stars may have planets surrounding them that could sustain intelligent life. Considering that our galaxy is one of billions of galaxies in space, the theory that other intelligent life is out there, is agreed on by many

investigators. However, even the strongest of believers in other life existing elsewhere, contend that it would be impossible for this life to travel to our planet. Prominent scientists including the late Carl Sagan, drew up a petition that was signed by 72 top scientists from 14 countries, calling for the study of possible extraterrestrial life. Congress responded in 1982 by allocating \$1.5 million dollars to NASA to begin a long-term search for extraterrestrials(Williams, 2000).

Many researchers are looking to the past for evidence of alien visitation. Fossilized human footprints were found in Utah in 1968, which showed signs of shoes or sandals. What is so amazing about these footprints is that they stepped on a trilobite, where the organic remains were still present. This footprint is estimated to be 440 million years old. According to orthodox science no human life was on land at that time, leaving the question as to whom, or what, made these footprints(McCulloch, 1985). Another strange footprint was found in the bed of the Paluxy River in Texas. These prints showed a human and dinosaur walking in the same area. These prints date back 140 million years to the Cretaceous period(McCulloch, 1985). Giant footprints have also been discovered, such as the one found in South Africa in 1912. This footprint measures 1.3 meters long, and 69 centimeters across, with a depth of 18 inches(Barritt, 1987). Standing Elk spoke of many Sioux medicine men interacting with aliens. Sioux legend tells that these visitors come from the Pleiades star system.

Modern alien research blossomed with the report from Betty and Barney Hill on September 19, 1961. The Hills were driving home from a vacation when they noticed a bright “star” by the moon getting brighter and closer. After further observation, Barney decided that it must be an airplane. When they stopped their car to get a better look at the

strange object, they could make out human looking beings inside the craft. Getting scared the Hills left the area and preceded to drive home. Upon arriving at their home, they noticed the time was later than it should be, and they were both in a daze. Two years later, after suffering from nightmares involving aliens, the Hills sought psychiatric help. It was under hypnosis that the Hills remember being abducted by a race of aliens and put through a series of medical experiments, including the removal of Barney's sperm(Kurland, 1999).

Hundreds of reports of alien abductions came in during the following years. In 1975 one man's abduction experience made worldwide news. Travis Walton was a logger, who in 1975 was working in the White Mountains of Arizona. The loggers had just finished the day, and were heading back to camp when they noticed a strange light moving through the trees. Walton got out to investigate, and was struck by a blue beam of light emanating from a hovering craft above. Fearing that Walton was dead, the other loggers sped off in their truck. Upon returning to look for their fiend, they noticed he was gone. The police were called, and a search of the wooded area began. Travis Walton turned up five days later, having lost 11 pounds. He was not suffering from malnutrition and had not been starved. Under hypnosis, Travis recalled being on a ship with small gray beings with large eyes. They appeared to be doing medical tests on him and after trying to escape, Travis cannot remember how he returned home(Day, 1997).

Today hundreds of reports of alien abductions are filed each year. Researchers are intrigued by the similarities of the experiences and the beings that are reported. Witnesses report that an abduction experience will begin with a feeling that someone is in the room with the person. The abductee is unable to move, yet is still awake and can see

perfectly(Mack, 1994) Other people in the room appear to be “turned off” and can not see what is going on. From this point the abductee will be floated through doors, windows, or roofs, on their way up to a hovering craft. Witnesses often cannot remember going through the opening of the craft(Jacobs, 1992). The next thing they know they are laying on some type of table surrounded by various non-human looking beings. Often times the abductees can see other humans lying beside them. The beings appear to be doing medical experiments on the abductees. Often time the males have their sperm taken and females have their eggs removed(Marrs, 1997).

Many abductees report some type of implant being inserted in their nose, hand, leg, or neck. The abductees are usually unable to move, and communication between the beings is done through telepathy. The abductee may also be shown videos of the earth’s destruction, or over population, pollution, or war(George, 1995). Females are often required to hold hybrid babies that they are told are theirs. These hybrid babies are thought to have been created with the eggs of the females through some type of genetic manipulation. No abductee has reported bathrooms, sleeping areas, or food aboard these crafts. The rooms are said to be circular, with few windows or openings. After the abduction, the abductee wakes up in their bed, with the feeling that they have had a strange dream. Often times the memory is surpassed for several years, until something seems to trigger the memory. Researchers conclude that there seems to be no preference on gender, nationality, race, or social status of those who are abducted. Researchers do however, believe there is a genetic link between abductees, making it more likely for a person to be abducted, if their parent or grandparent had been abducted(Jacobs, 1992).

Researchers also noted that there are several main types of beings that have been reported from all over the world. The most commonly reported alien beings are the “greys”. These creatures are said to be between 3-4 feet in height, with gray skin. They have a large head which holds their large almond shaped eyes. The beings are said to be comforting and often reassure to the abductee that things are going to be ok, and they will not be harmed(Marrs, 1997) The second type of beings that are reported on crafts are the Nordics. These beings are human looking, with long blonde hair and blue eyes. They resemble the Scandinavian people. These beings are reported less often than the greys. “Giant praying mantises” have also been reported by abductees. They resemble the insect here on earth, but are much larger and seem to be more intelligent. They range from 5-7 feet in height, and are said to be black or dark brown. The last main type of alien that is often reported are the “reptilians”. These creatures are said to be 6-8 feet tall and are covered with scales that are snakelike. Psychiatric therapist John Carpenter has researched numerous cases involving these creatures(Bryan, 1996).

Researchers have several clues that when combined may lead to the suspicion of an abduction. The first, is a sighting of a UFO, this sighting often makes up the beginning and ending of an abduction experience. Another clue involves the discovery of lost time. Often the abductee realizes that several hours are missing from their memory. It should be noted that most abductions are said to last less than two hours. Another possible sign of abduction is vivid dreams of being abducted. Finding mysterious scars or implants on the body is common among “abductees”(Day, 1997). The fear of falling upwards, or of a certain stretch of road may be a “sign of abduction”. The obsessive pursuit of UFO information may be linked to an “abduction experience”. All of these

signs could also be explained by other causes and need to be treated with great caution, even if all these signs are present, a person may still not have been abducted.

There are several plausible theories that explain alien abductions. The first theory states that beings from some other planet, dimension, time period, or reality are visiting earth for various reasons and are conducting experiments on the inhabitants. Another main theory suggests that abductees are suffering from a mental illness, or sleep paralysis. Their subsequent abductions are then seen as byproducts of said conditions. The last main theory blames the government for the abductions. This theory believes the government is performing genetic experiments on its own people and using aliens as a smoke screen.

Angels

Angels are believed to be pure spirits created by God. They are considered to be immortal beings that serve as intermediaries between God and humans. The term angels is derived from the Latin *angelus* and the Greek *angelos* meaning messengers (Spencer&Spencer,1999). A 1996 Gallup poll found that 72% of Americans believe in angels(Gallup, 1996). The Bible tells of Elohim, who are mysterious beings who occasionally interact with humans. These beings are said to ride cloud ships and harness incredible powers(Randles, 1994). The purpose of angels is believed to assist humans in times of difficulty or need. However angels do not exclusively appear in Jewish and Christian faiths. The Islamic faith tells of Jabril and Mikail, and Azrail, the angel of death(Spencer&Spencer,1999).

The Old Testament tells of Jacob seeing a ladder reach down from the heavens, that provided a passage for God's angels. The Jewish belief states that God seldom spoke

with his followers directly, thus necessitating the need for angel intermediaries. Joseph encountered an angel during a dream where the angel offered guidance about Mary's pregnancy (Spencer & Spencer, 1999). Researchers believe that it is extremely unlikely for a person to have more than one encounter with an angel during their lifetime (Randels, 1996). Many people claim to have had a divine inspiration in their life. This inspiration may have come in the form of music, art, or writing (Carlson, 1997). In the Roman Catholic Church, prayers are guided to Mary who acts as a go between for God. Angels are often depicted as taking human form in historical paintings. It appears that wings were added to angels in order to explain their ability to fly (Spencer & Spencer, 1999).

Hope Price, the wife of a British clergyman, took out an ad asking for personal experiences with angels and received over 1500 responses from readers. It is noted that in times of extreme disarray such as war or poverty, angels are more often reported (Randels, 1996). Many people believe that angels have intervened in their lives in order to save their life, or to add some benefit to it.

Skeptics claim angels are nothing more than hallucinations brought on by religious dogma. Other researchers note the similarities between angels and ghost sightings, stating that one may be confused for the other, and visa versa.

Bigfoot

Perhaps the most widely known and evasive creature in North America is Bigfoot. Bigfoot is known by numerous names throughout the world. In Canada the natives refer to it as Sasquach, which translates into wild man of the woods. The people of Australia refer to it as Yowie. The Chinese named it the Yeti or when sighted in the

Himalayan regions of India, Nepal, and Tibet it is called the Abominable Snowman (Wilson, 2000). The Sherpa guides of Nepal call the creature *Metoh-kangi* (Time- Life, 1997). In Northern California the Huppa tribe call it *Oh-man-ah*. In the Cascades it is known as *Seehtiks* (Wilson, 2000). Brazilians sporadically spot the *Mapinguary*, and Argentineans occasionally see the *Ucumar* (George, 1995). However, when any name is attached to the being, the descriptions of the being remain the same. The creature is believed to be seven to ten feet in height with a weight between 300- 900 pounds (Blackman, 1998). The footprints left behind range in size from 12-22 inches in length and vary from 7-9 inches in width (Clark, 1993). The creature has also left behind hair and feces samples that cannot be matched to any known animal. The creature is bipedal, and is most often described as being covered in reddish- brown or auburn hair, yet black, beige, white and silver hairs have been reported (Napier, 1973). The creature is described as having broad shoulders, a lack of a neck, a flat face and nose, a sloped forehead, and pronounced eyebrow ridges (Green, 1973).

Although it is impossible to calculate the total number of Bigfoot sightings throughout history, there have been over three thousand documented cases in recorded history (Spencer, 1999). The belief in Bigfoot also has a historic past. Stone sculptures that depict an apelike creature were discovered near the Columbia River of Oregon, and date back to 1500 B.C. (George, 1995) One of earliest modern sightings came during the 1500's when on a trip to Africa, an English adventurer named Andrew Battle saw a giant man with nappy hair coving his full body (Heuvelmans, 1959). The belief in Bigfoot in the United States dates back prior to the arrival of the early settlers during the 1700's. The Native American people tell tales depicting "hairy giants" that have the ability to

change their shape or form at will (Blackman, 1998). The Algonkian Indians of the northern forests referred to the creature as the Witiko or Wendigo. These Witikos were believed to be cannibalistic giants with supernatural powers (Clark & Pear, 1997). Many Native American tribes even speculate that Bigfoot creatures are banished medicine men that now live underground (O'Brien, 1999). The Coast Salish of southern British Columbia termed the creature "Sasquatch" in the Halkomelem language. According to Salish legend, a human may go crazy, pass out, or lose their soul by the magic of a Sasquatch (George, 1995).

The first documented report of a Bigfoot footprint dates back to 1811. The well-known explorer, David Thompson was traveling the Rockies towards the mouth of the Columbia River, which is now Jasper, Alberta. It was there he discovered a footprint 14 inches long and 8 inches wide, with four toes with claw marks on each foot. The explanation of a bear was ruled out due to the fact that a bear has five toes on its foot (Wilson & Wilson 2000).

During the mid 1800's a plethora of Bigfoot sightings came into the forefront of the mainstream media. The first occurred in 1832, with a report by B.H. Hodgson, a British Resident at the Court of Nepal. Hodgson reported that native hunters were frightened by a wild man covered in long dark hair (Wilson & Wilson 2000). Another Bigfoot sighting occurred in 1851, when two hunters in Greene County, Arkansas spotted a man-beast "of gigantic stature, the body being covered with hair." The footprints of the creature measured 13 inches (Spencer & Spencer, 1999). A remarkable story appeared in a newspaper in Victoria, British Columbia dated July 4th, 1884. The story reported that a train crew captured a short, long-armed, manlike creature. The creature was named

Jacko, and it is believed that Jacko escaped and disappeared, as his whereabouts was never found (Time-Life, 1997). In 1871 seventeen-year-old Seraphine Long claimed that a male Bigfoot had abducted her from her village. According to her report Seraphine was held captive by the creature until she was able to escape, several weeks later (Blackman, 1998). Former president Theodore Roosevelt wrote about Bigfoot in his book, the *Wilderness Hunter* published in 1893. Roosevelt wrote that an old mountain hunter named Bauman told him, that while on a trip to the Wisdom River he encountered a great hairy body and a wild-beast odor (Roosevelt, 1893). Roosevelt himself had no similar experiences during his years in the west, yet he did not dismiss this story as being untrue (Roosevelt, 1893).

The belief in Bigfoot continued to increase during the 1900's along with the reports. In 1901, a British Columbia newspaper, the *Colonist*, related the experience of Mike King who was a lumberman working near Campbell River. King was forced to work by himself due to his co-workers fear in the "monkey man" that was believed to live in the forest. One afternoon, King saw a man beast covered in reddish brown hair washing roots in the river. When the beast noticed the presence of King, it cried out and scurried away into the surrounding woods (Clark & Pear, 1997). Three years later, in 1904 the *Colonist* again reported another Bigfoot sighting. This time it reported of an American Indian Village that had been abandoned for fear of the "monkey-like wild man" who howled in an unearthly fashion at night and scavenged through the village (Clark & Pear, 1997).

One of the most remarkable Bigfoot cases happened to a British Columbia man in 1924. Albert Ostman came forward 33 years later in 1957 to tell his story. While on a

prospecting trip to Toba inlet, Ostman was sleeping in his bag when he awoke to find himself a captive of a family of giant ape-like creatures. Though he reported the creatures as being friendly, he believed they clearly did not want him to escape. Ostman escaped after six days, while the older male Bigfoot was choking on Ostman's snuff tobacco (Coleman & Clark, 1999). The most controversial Bigfoot sighting and filming occurred on October 20th, 1967. Roger Patterson and Bob Gimlin were horseback riding near the Bluff Creek bed in the Six Rivers National Forest of Northern California when their horses were frightened by something along the creek. Patterson and Gilmin looked out to see a female Bigfoot stand up from the creek and hurry towards the surrounding forest area. Patterson was able to gather himself and video tape this encounter on a 16 mm camera (Penhale, 1985). To this day, experts are split on the legitimacy of the Patterson film. The debate is still ongoing, yet on his death bed Patterson still swore what he saw in 1967 was a real creature. On October 21, 1972 an alleged Bigfoot voice was recorded on audiotape. The voice was recorded 8,500 feet up in California's High Sierras where a number of current sightings have been logged. It was here that two investigators heard and recorded a series of moans, whines, growls, grunts, and whistles (Clark, 1993).

In 1983, a gentleman was traveling to Savannah, Georgia to visit his family. While traveling on route 75 toward highway 16 the man stopped to watch what he initially thought was a bear on the side of the road. As soon as he saw the creature, he recognized it was not a bear. The creature stood up and walked bipedally across the road in front of him. The man described the creature as being over seven feet tall (Fleming, 2001). During June 2000, David Mills, a forestry manager in Washington State was

checking out the growth on young trees. He turned and saw a nine-foot tall biped creature with black shiny hair all over its body. On July 1, 2001 Dr. Matthew Johnson, a psychologist, was walking with his family in the Oregon Caves National Monument Forest. It was here that Dr. Johnson witnessed what he claims was a giant Bigfoot with a very strong pungent smell (Lewis, 2001).

Over 19 Bigfoot sightings were reported during the summer of 2000 alone (Lewis, 2001). One of those 19 summer cases was reported in Wisconsin on March 28, 2000. At approximately 5:15 am James Hughes was driving his delivery route when he spotted something standing in the ditch of the road. Hughes described the creature as being eight- feet tall with shaggy hair in clumps and knots. Mr. Hughes reported the incident to the Sheriff's office, and a deputy was sent to investigate, however no evidence was collected. The body print of what is thought to be a Bigfoot was discovered on September 22, 2000. The Bigfoot Field Research Organization (BFRO) conducted an investigation near Mount Adams in the Gifford-Pinchot Forest in southern Washington State. The BFRO set up a pile of food consisting of fruits and vegetables on a piece of land surrounded by a couple feet of water. The area surrounding the food was muddy, therefore allowing the team to discover any possible tracks that may be left behind. What the team discovered was an outline of what appears to be a large animal's left forearm, hip, thigh, and heel. More than 200 pounds of plaster was needed to make a cast of the entire impression. Preliminary measurements indicate that the animal's body dimensions are 40-50% greater than those of a six –foot tall human man. Other evidence collected during the investigation included footprints measuring 17 inches in length and odd voice recordings (BFRO, 2002).

If these sightings are in fact real, it initiates the poignant question of “what are these creatures that people are seeing?” The experts have several plausible theories for the belief in Bigfoot. The first theory is that the creature is Gigantopithecus Blacki. Gigantopithecus is a primate that has been thought to be extinct for nearly 300,000 years (Krantz, 1992). It is estimated that the Gigantopithecus weighed nearly 1,000 pounds and may have reached a height of 9 feet (Krantz, 1992). The second theory is that the creature is a descendent of Australopithecus. The Australopithecus known mostly from Africa dated from 4 million years ago to the time of Homo Erectus. They ranged in typical human size, with a few being slightly larger than today’s human. Many experts believe that Bigfoot may be an evolved Australopithecus. (Krantz, 1992). The third theory states that there may be an unknown species of primate that has yet to be discovered. One does not need to be an unbending dogmatist to believe in Bigfoot in the absence of a carcass or living specimen. Each year hundreds of new species are being discovered, many in the remote forests and oceans, yet the possibility of a new ape species still mind boggles many top scientists.

Another theory of Bigfoot is that the sightings are nothing more than misidentified bears or monkey sightings. However, this does not account for the footprints often left behind. The inability of witnesses to re-produce their findings in a scientific surrounding is an automatic ticket to debunk the issue. The last main theory to explain the belief in Bigfoot is that the witnesses are hallucinating. When there are separate independent witnesses this theory states that mass hallucinations have occurred. We must continue vigilantly looking at what causes the belief in Bigfoot, along with striving to answer “what is Bigfoot?”

Cattle Mutilations

The cattle mutilation phenomenon began with farmers and ranchers finding that their cattle had been mutilated. The animals were found dead accompanied by no apparent signs of a struggle, yet their bodies were often completely drained of blood and were missing numerous body organs. Of the missing organs, the tongue, ear, eye, rectum, jaw, and genitalia were most often reported (Marrs, 1997). The organs have been removed with surgical precision using some high heat source that continues to baffle forensic scientists. The bones of the animal have been cut away with such precision as to leave no bone fragments around the cut (Van Dyk, 1997). Although cattle are estimated to comprise 80-90% of the mutilations, horses, pigs, deer, elk, dogs, cats, and sheep all have also been found mutilated (Michaels, 1996).

Since researchers started keeping detailed records of mutilation events in 1967, thousands of well-documented cases have been reported worldwide, and to date no one has been arrested or even charged for these crimes. In some mutilation cases, high radiation and/or tranquilizing chemicals are discovered on or near the mutilated animal. Numerous mutilated animals have been found with broken legs, backs, and even horns suggesting they may have been dropped from above (Marrs, 1997). In addition to the animals being drained of blood, their blood is usually not found anywhere in the surrounding area.

Cattle mutilations do not appear to be a recent phenomenon. Charles Fort, a collector of unexplained phenomena, recorded several cases of animal mutilations from the early 1800s (Randles & Hough, 1994). One of the first reported mutilations occurred

during the 1860's. A Siberian woman reported the story of her grandfather who as a youth was a shepherd. One day while looking for a lost animal, the man glanced into the forest. It was there that he witnessed a giant sphere containing what he claimed were "monsters". Beside the sphere, was his lost cow. It was dead and had its stomach slit open and the monsters appeared to be removing something. The young man became frightened and ran away(Stonehill, 1998). On September 9, 1967, a three-year-old colt named Lady was found dead in Colorado's San Luis valley. The head of the colt was completely stripped of its flesh and muscle. The brain, organs, and spine of the animal were also missing. No sign of blood or of a struggle were found, and no predator tracks could be located near the animal(Good, 1993). It was noted that no tracks of any kind could be found within 100 feet of the colt's body, not even her own tracks. Several dark spots were found punched into the ground surrounding the body, and two nearby bushes had been flattened against the ground suggesting something may have landed there(Story, 1980). Scavengers stayed away from the body and radiation was found as researchers walked away from the body.

In the fall of 1974, a Minnesota farmer found one of his cows dead in his fields. The farmer reported that the udder, sexual organs, and one ear were missing from the animal. The missing parts looked as though they had been removed by a diamond shaped incision. On March 10, 1975 came an official report from Sheriff C. G. Richards of Cochran County Texas. His report states that a rancher located a dead heifer on his farm and called the Sheriff. The heifer they found was in the middle of a perfectly round circle, and its bottom jaw had been cut and it was missing its tongue. The navel of the animal had also been removed. There was no blood left in the animal, or on the ground

surrounding the animal. The sex organs of the animal had also been removed. The rancher showed the Sheriff another circle where he had removed a dead cow earlier that day(Marrs, 1997). The Sheriff conducted radiation tests and found enough evidence to call in several specialists from Reese Air Force Base. Radiations levels were found to be 1 percent higher than in normal areas yet these levels were deemed non-dangerous(Albers, 1979).

In 1975, the Colorado Bureau of Investigation(CBI) began an assessment of the cattle mutilation phenomenon. The CBI issued a report concluding that 95 percent of the mutilation deaths were caused by natural predators. Out of the 206 carcasses reported between May and December of 1975, only 35 were sent to the Colorado State University veterinary lab for analysis. Of the 19 carcasses that could be autopsied, 11 were confirmed as being cut with sharp instruments. This fact was overlooked in the official report. Ranchers and cattlemen immediately dismissed the report and reported that contrary to the findings predators would actually avoid the dead cattle(Marrs, 1997). Many of the ranchers reported being chased on their land by black unmarked helicopters. Minnesota also launched an investigation into the cattle mutilation phenomenon during 1975. An agent for the U.S. Treasury's Alcohol, Tobacco, and Firearms division investigated reports of a nation wide satanic cult network that may be responsible for the mutilations. The report found no supporting evidence for widespread claims of satanic cults causing these mutilations(Clark & Pear, 1997).

In August of 1975, Sheriff McDonald of Washington County Colorado told reporters that he had examined a heifer that appeared to have been dropped from several feet in the air into a pond. In Park County Colorado, two mutilated cows were discovered

in a pasture that was fenced in and padlocked. Sheriff Norman Howey stated that the cows “couldn’t possibly have been where they were found unless they were dropped from an aircraft”(Smith, 1976). On October 21, 1975 a 1,500 pound heifer was found dead in its enclosure at the Cheyenne Mountain Zoo. The heifer was missing its udder and one ear. The genitals of the animal were also mutilated, and a 24-inch square section of skin had been removed. Zoo director Dan Davis stated “there’s no doubt the animal was mutilated with some sharp instrument handled by man”. An autopsy found that the animal’s blood was abnormally thin as though an anticoagulant had been administered(Smith, 1976).

UFOs are often sighted before, after , and during cattle mutilations. One such case took place on June 13, 1976, on a ranch owned by Manuel Gomez of New Mexico. A three-year-old black cow was found dead missing its left ear, udder, and rectum. No traces of blood were left on either the skin of the cow or the surrounding area. However, investigators did find pod marks in the earth suggesting that an aircraft may have landed there. These pod tracks showed that the apparent craft had followed the cow for nearly 600 feet. Radiation readings taken near the cow were twice as high as the control readings(Good, 1993). In 1976, a rancher in New Mexico found one of his bulls lying dead with several parts of its body lying nearby. Howard Burgess, a professional photographer, shot twenty photographs of the mutilation scene. When the photographs were developed two little round spots appeared midway in the sky that were not visible to the naked eye (Good, 1993).

More unexplained phenomenon appeared on the night of July 5, 1978 on the Apache Indian Reservation. Dr. Howard Burgess had discovered that nearly 90 percent of

mutilated cows were four to five years old(Good, 1993). Acting on his theory that these cattle may be marked, Dr. Burgess checked over one hundred mixed cattle using five different ultraviolet lamps ranging through the complete light spectrum. What his research showed was that three four-year old cows, and two young heifers had bright florescent splashes on their backs. When the hairs of these animals were being analyzed by the Schoenfeld Clinical Laboratories the fluorescence suddenly turned off(Good, 1993). On April 8, 1979 two Apache tribal officers reported seeing a mysterious aircraft hovering approximately 50 feet off the ground with a powerful spotlight aimed at the cattle. Over the previous few months there had been over 16 reported cattle mutilations within the area. A third police officer also independently observed this aircraft. The aircraft in question has never been identified(Smith, 1976).

In 1979, U.S. Senator Harrison Schmitt obtained a public hearing to investigate the cattle mutilation phenomenon. These hearings lead to the First Judicial District of New Mexico receiving a \$44,000 grant to investigate mutilations in their state. The state appointed former FBI agent Kenneth Rommel to head the investigation. By the conclusion of the study in April of 1980, the investigator had issued his report. In his report Rommel claimed that all of the mutilations were consistent with scavengers, predators and ordinary decomposition(Clark & Pear 1997). Rommel also claimed that the witnesses had often been highly inaccurate in their accounts of the mutilations. According to professor James Stewart, the cattle mutilations stories were ones of collective delusion(Albers, 1979). Ranchers and researchers point out that Rommel failed to investigate many of the “classic” cases in his 297-page report, instead Rommel

concentrated on cattle that died more naturally. Rommel also chose not to speak with ranchers, researchers, or witnesses who were most familiar with the phenomena (Good, 1993).

In 1980, Linda Howe released a documentary film titled *Strange Harvest*, that would dispute Rommel's previous findings. Howe's documentary stated that these mutilations were not from common range death causes such as rattlesnakes, disease, poisonous plants and predators. Howe explored the UFO/ unmarked helicopter cattle mutilation relationship that many researchers were theorizing. (Marrs, 1997). In 1982, George Erienne, a private investigator stated in his report that the United States Government was conducting a secret germ-warfare study that necessitated taking randomly chosen cattle. Helicopters were used to transport the animals to a location where the surgery was conducted. Erienne noted the similarities between human and cow reproductive systems (Marrs, 1997). In 1984, two Journalists, Daniel Kagan and Ian Summers conducted a thorough investigation into the mutilations. Their findings indicated that cattle mutilations of the West were nothing more than urban myths (Williams, 2000). The authors claimed that the phenomena had been perpetuated by "mutology buffs" that were poor researchers with no access to any experts in veterinary medicine, or livestock (Clark, 1993).

On March 10, 1989 rancher L.C. Wyatt found five dead pregnant cows on his Arkansas ranch. The cows appeared to have dropped dead in their spots, as there was no blood or dampness on the ground. Pathologist and hematologist Dr. John Altshuler reported that the surgical procedure performed on these animals took place quickly and

utilized high temperature heat as a cutting source(Marrs, 1997). In 1992, the Fyffe Police department conducted an investigation into the unexplained cattle mutilations. More than 30 animals had been found dead with various internal and external organs removed(Van Dyk, 1997). No suspects were found, nor were any motives listed, and no witnesses came forward to lend testimony to the mutilations. Throughout this period cattle farmers and their neighbors sighted helicopters either before or shortly after the mutilations(Van Dyk, 1997). In January of 1993, a flaky white material was found on a mutilated calf. More of the material was spotted on the ground near the animal. When some of the flakes came into contact with brass they melted into a clear liquid. The flakes were tested and were found to have deposits of aluminum, titanium, oxygen, and silicon much higher than any natural sample(Kenworthy, 1998).

In January 1997, a Puerto Rican police officer was driving home when he noticed a disc-shaped UFO levitating a bull with a beam of light.. The bull disappeared into the craft, which then flew off. When the man tried to follow the UFO he was forced off the road by a large truck. The gentleman also reported being visited by men in black(Kenworthy, 1998). Whatever is causing this mutilations one thing is certain; the ranchers want it to stop immediately. As rancher Eli Hronich stated “every time we try to do an investigation it comes to a dead end, they’re taking my living away from me and why isn’t somebody doing something about it?”(Michaels, 1996).

There are numerous theories as to the cause of cattle mutilations. First, many researchers believe this phenomenon is government related. The presence of black helicopters lends credible evidence to this argument. In Alabama, over half the

mutilations have accompanying reports of black helicopters (Michaels, 1996). The presence of the men in black may also point to government involvement or curiosity in cattle mutilations. The only piece of hard evidence ever linking the government to cattle mutilations was found in Colorado. A rancher discovered a blue government bag near his mailbox that contained a bloody scalpel, a cow's ear, and part of a tongue (Clark & Pear, 1997). Another theory states that satanic cults are responsible for the cattle mutilations. Although no group has ever been implicated in any mutilation crime, many laypeople still contend that the satanic groups are behind the killings. A third theory states that extraterrestrials are mutilating these animals for scientific purposes. Many researchers believe UFOs are the cause for these mutilations. The main evidence for this theory comes from numerous accounts of UFOs being present near the mutilations. Speculation also runs in the belief that the U.S. government has allowed Aliens to abduct cattle in exchange for alien technology (Clark & Pear, 1997). However, these claims have no hard evidence to substantiate them.

Another main theory is that these animals have died of natural causes. Researchers site that natural death rates among the cattle population over the last several years have remained constant a fact that ranchers dispute. Disease, natural death, predators, and even lightning are all possible causes of death according to this theory. (Marrs, 1997).

Crop Circles

Crop circle or crop formation phenomena are circles or formations of plants found flattened against the ground inside standing crops. Often pilots or farmers would discover

these bizarre formations during the early morning hours. These formations that were once thought only to appear in Europe, have been discovered all over the world including remote areas of Bulgaria and Wales(Dash, 2000). Cerelogsists who study crop formations contend that the formations are formed in approximately 60 seconds or less(Clark,1993). The crop's stalks have been laid down flush against the ground forming various shapes and patterns against the standing stalks. The downed crop is generally swirled outward from the center of the formation. These formations have appeared in nearly all types of crops including: corn, oat, wheat, barley, and grass. When soil samples are collected and analyzed, they reveal that the soil that has been removed from the formation is completely drained of all of its water. Researchers also note abnormally low levels of alpha and beta radiation in the formation stalks compared to the control sample stalks suggesting there has been some exposure to high heat or radiation. Other samples exhibited higher levels of radiation than the control sample stalks(Time-Life, 1997). In unexplained crop formations the affected crop continues to live on, which is contrary to formations hoaxers construct where the affected crop will die.

The nodes of the plants have been found "blown out" by some source of extreme heat or radiation. The patterns of the formations also vary in design with some twisting clockwise, others twisting counterclockwise, while some stalks are woven into a pattern of various layers that are braided or intertwined with one another. These patterns show no signs of human intervention such as footprints, tire tracks, or crushed crops. Often the formations can still be observed months or years after the initial occurrence. UFO's ranging from bright lights to actual animate objects (ships) have been reported near and around crop formations before they are discovered, and many cerelogsists believe there is

a correlation between UFOs and crop formations (Wilson & Wilson, 2000). Visitors to crop formations often experience time distortion, sensory enhancements, or electrical vibrations. Nausea and headaches are also common symptoms while visiting crop formation, causing some to vomit when near or inside a formation (Kenworthy, 1998). Electrical equipment used to investigate crop formations often fail or malfunction while near or inside a formation.

Researchers initially believed crop formations were a relatively new phenomena that started to receive national exposure during the 1970's. However, new evidence indicates that this phenomenon may be much older than originally thought. One evening during 1633, Mr. Hart was on a night walk outside in a nearby Wiltshire field when he encountered "greene circles" with very small people dancing around them (Marrs, 1997). An illustrated pamphlet dating back to 1678 tells the story of a wealthy farmer who stated he would rather have the devil mow his oats than pay a fellow farmer's wages. However, the next day the wealthy farmer reported that his crop had indeed been cut into circles with such exactness that the devil himself must have created it (Carlson, 1997). Native American reports tell of strange circles encountered by the tribe while traveling across the plains. The Natives believed the star people constructed the circles they encountered. This is a belief that still persists today with many investigators recognizing the UFO/crop formation correlation (Moran, 1998). Cerelogsists also discovered several reports of crop formations dating back to the early 1940s" (Dash, 2000).

In 1965 two separate accounts collaborated a crop circle found along side of a road in Wiltshire England. Truck driver Tim Simpson spotted a red ball of fire in the

vicinity of where a crop circle would later be reported. British army major William Hill's car stalled while traveling the same stretch of road that Mr. Simpson reported the strange ball of fire. Shortly after these two reports were recorded a crop circle was found in nearby fields (Marrs, 1997). Another UFO related circle occurred on November 2, 1971, when Ronald Johnson, a farm boy from Kansas, witnessed a UFO over his parent's farmland. The illuminated object was seen hovering near a tree, two feet off the ground and was approximately seventy-five feet away and was emitting a light from its underside, that was so bright it hurt the eyes to look directly at it.. These objects left a luminescent ring that transformed the surrounding soil into a slick crust-like texture. A soil report was performed by analyst, Erol Faruk, where he concluded that due to an unidentified compound with unusual characteristics found in the soil, a hoax was the least plausible of all the explanations(Time-Life, 1997).

During the 1980's crop circle reports occurred on a more regular basis. The first report occurred on August 15, 1980 when the *Wiltshire Times* published an article and several photographs of flattened circles discovered in an oat field in Wiltshire England. Each separate circle measured 60 feet across and the stalks were swirled in a clockwise direction. Ufologist Ian Mryzdlod discovered that the formations were not actually circles, they were elliptical. Mryzdlod also discovered that there were no clear signs of radiation in the affected formations(Clark & Pear, 1997). On August 19, 1981, almost one year after the Wiltshire formation, another formation was reported in a nearby wheatfield near Hampshire England. This formation contained one large 60-foot circle, with one 25-foot circle on both sides of the main circle. Investigators found no footprints or automobile tracks leading to, or coming away from the site and the circles were again

slightly elliptical in shape(Wilson & Wilson, 2000). In 1983, several separate crop formations were reported. The first occurred near Bratton and consisted of one large circle surrounded by four smaller circles, making a formation that resembled the number 5 on a die. These circles showed evidence of human involvement, and the edges of the circles were not clear and precise, which is a telltale sign of human interference, which coincided with Bob Rickard's analysis(Wilson & Wilson, 2000). Later that year, four large circles appeared in a field in Cley Hill England, a city that had numerous UFO sightings in past years. Yet another formation of four circles appeared in Ridgeway England during this same year.

Throughout the next few years the number of crop formations steadily increased in number with over 120 circles being reported from 1980 to 1987(Clark & Pear, 1997). In 1988 over 112 separate reports of circles were recorded. This trend continued to grow in 1989, with over 300 reports of formations. By 1990, almost 1000 formations had been reported throughout the world(Williams, 2000). During this time period Dr. W.C. Levengood, a Michigan biophysicist, started comparing wheat plants from affected circles with control samples taken from the unaffected crop. Dr. Levengood analyzed the samples and discovered that the growth nodes in the stalks of the circle plants were swollen, while the control samples were not. Under further microscopic examination, the cell walls of these stalks appeared to be stretched and distorted. Nearly 40 percent of the affected circle seeds were malformed compared to zero malformed seeds from the control samples. The same procedures were used to test plants from known hoaxed circles, yet none of the anomalous effects that were found in the affected sample were present(Time-Life, 1997).

On September 9, 1991, two elderly British men named Doug Bower and Dave Chorley stepped forward to claim they had invented the crop circle phenomenon back in 1978(Day, 1997). The men claimed they were responsible for over 250 complex formations. However, during this same time period over 2,000 formations had been reported worldwide. The men claimed they decided to come forward when they noticed other researchers making profits through the sale of books that depicted their handiwork. Using only simple tools such as a string, rope, four-foot long wooden planks, and a crude sighting device the men were able to produce only poorly constructed formations(Clark & Pear, 1997). However their crude crop formations were constructed well enough to fool at least one crop researcher. The men created a semi-complex formation and invited researcher Pat Delgado to inspect it. Delgado prematurely pronounced the formation authentic, thus giving credibility to the hoaxers. As of today, the two men have not been able to produce a complex formation created at night that has fooled any leading cereologist(Clark, 1993).

During the summer of 1991, a team of visiting Japanese scientists conducted an investigation of the crop formation phenomenon. The team was equipped with radars, magnetometers, night-vision video, and motion sensors. While keeping a specific field under surveillance the researchers noticed a small dumbbell formation appear in the crop, partially hidden by mist. None of the sensing equipment registered any intruders, yet the formation still appeared in the field(Clark, 1993). A few years later, a student from England filmed a crop formation while it was being produced. The video shows two very bright lights revolving in expanding rings. When the design was done the lights sped off and disappeared from sight(Moran, 1998). Strange-pitched sounds have been heard and

even recorded near crop formations. Lew Dilling heard one of these low pitches in England on June 16, 1991, while he was operating a ham-radio. Dilling noticed strange high-pitched blips and clicks that swamped out the regular radio programs. The same week two walkers reported a 75-foot circle with a bull's eye in the center to the owner of the land, Dudley Stidson. Another local farmer, Peter Goodall discovered a sixty-foot circle in his winter wheat at the same time as the Stidson formation (Wilson & Wilson, 2000).

In 1992, a crop circle-making contest was held during the night of July 11-12. Many competitors were able to reproduce several signs that are present in real circle formations. However, in every case the crop was broken or buckled, which is not the case in real circle formations. The makers also failed to re-produce the flattened flow of the crop that is also apparent at real circle formation (Good, 1995). Interest in crop formation investigations turned mainstream in 1999, when billionaire Laurence Rockefeller financed numerous crop formation research programs. The results of these studies revealed that approximately 80% of circle formations are thought to be constructed by human beings. In November of 2000, Matthew Williams, an amateur crop maker, was fined nearly \$150 for damages caused to a wheat field in England. Real formations continued to appear such as on the evening of August 11-12, where a formation appeared on the top of milk hill, Wiltshire. This formation measured over 900 feet across and contained over 400 separate circles. One of the larger circles measured over 70 feet in diameter. During the following week, two more crop formations were found in Hampshire, England placed side by side. The first formation depicted a human face that could be seen from an aerial view. Researchers were quick to point out the

similarities between this crop formation, and the alleged face that appears on Mars. The second formation was a design that researchers believed resembles the Aricebo Response that scientists beamed out into space in 1974(Crop Circle Connector, nd).

There are many theories and beliefs that try to explain crop formations. The first explanation held by many cereologists is that UFOs, under the control of intelligent forces cause these formations either on purpose, or by an indirect residual effect. The correlation between the formations and UFOs, along with radiation and disfigurement of the crops lead many researchers to contend that UFOs are duly responsible for most real formations. Whether these are alien “fingerprints” or messages left for us, is still being debated by investigators. A second theory explains crop formations as complete hoaxes constructed by humans. This theory is based on several people coming forward claiming to have made crop circles, yet this theory cannot explain the scientific effects that have been recorded in the crops. A third theory that has garnered substantial support is that these formations are natural phenomena. A Japanese researcher claims to have produced an elastic plasma fireball that has produced beautiful circles and rings in powder(Wilson & Wilson, 2000). However, the rings that were created were the size of a football. Surely a seventy-five foot fireball would be seen by many observers at night if it was responsible for most crop formations. This theory also does not account for square or rectangular crop formations that have been reported.

Dr. Meaden also postulates that crop formations are nothing more than natural occurrences. He explains that simple formations are formed by the energetic breakdown of a standing, electrically charged whirlwind. This whirlwind or plasma vortex sucks in surrounding air to its base and eventually falls apart with a gust of wind(Meaden, 1989).

Other beliefs by investigators include military experiments with laser and/or microwave radiation, psychokinesis(the movement of objects caused by the mind), and electromagnetic energies produced by the earth. Whatever is producing these formations still remains a mystery, yet the belief in these formations continues to grow with the phenomena.

ESP

Extra sensory perception(ESP)is the belief that certain people possess the awareness of an external state outside of the ordinary five senses of sight, smell, touch, hearing, and taste. These people are able to acquire information without using their five senses. Perception refers to the process by which the mind, acquires information from the world(George, 1995). Recent polls state that nearly 50% of the population believes in ESP(Gallup & Newport, 1991). In 1882, the Society for Psychical Research published a two-volume study based on over 700 reports of telepathy(George, 1995). Investigators began studying ESP during the early 1900's. One of the first ESP researchers was J.B. Rhine, who is considered the founder of modern parapsychology. Parapsychology is made up of ESP, psychokinesis, clairvoyance, telepathy, and precognition(Williams, 2000). Dr. Rhine who worked out of the Duke University's Parapsychology Laboratory began his studies with his wife Dr. Louisa Rhine during the 1930's. At this time no scientific research into ESP was being conducted. Up until his retirement in 1965, Dr. Rhine created the scientific foundations of what is today known as parapsychology(Broughton, 1991). The science of ESP has been broken into two main

areas. The first consists of collecting reports of spontaneous ESP and the second area looks at demonstrating the reality of ESP in a laboratory(George, 1995).

Mrs. Rhine was the first to document spontaneous cases of ESP, and by 1951, she began to publish her findings from over 15,000 cases. She divided spontaneous cases into four separate categories. First, was the intuitive impression that consisted of a normal feeling or hunch. Hallucinations were used to explain waking ESP experiences. A realistic dream involved mental imagery of a past or future event. The final category consisted of unrealistic dreams that included fanciful or symbolic depictions(George, 1995). One of the first tools to investigate those who may have ESP, was through the use of Zener Cards. Zener cards consist of 25 cards, each carrying one of five different symbols. The symbols are made up of a cross, square, circle, triangle, and wavy lines(Randles, 1996). Because there is a one in five possibility in guessing the right symbol, the person is expected to be right 20 times out of a 100. If the number of right guesses exceeded 20 percent investigators look to attribute the success to ESP. The number of correct guesses many participants received would only occur by chance one in a million times.

During a live television program, famed psychic Uri Geller, who later was accused of fraud, placed one Zener card in a sealed envelope and asked the viewers to call in with the one card that he was projecting to the audience. Over 70,000 people phoned in and the right answer was guessed 48 percent of the time, compared to the 20 percent that would be expected(Randles, 1996).

Several interesting conclusions have been made about ESP after thousands of experiments. First, when using the Zener cards, several people were able to obtain scores

that cannot be attributed to chance. Subjects who obtain high scores on one test, may not do well on another test. The more times subjects are tested, the lower their score usually goes. When using machines to test the subjects, scores are dramatically decreased. Some subjects are able to produce high scores on one type of test, but are unable to repeat it on a different test(Williams, 2000). Individuals who are open to the possibility of ESP being real, often scored higher than those who were not considered open to the possibility of ESP. The lack of replication studies hold this field of study back from scientific acceptance.

Ghosts

The belief in ghosts, also known as apparitions, spirits, spooks, shades, wraiths, specters, phantoms, poltergeists, visions, and nightshades dates back to the beginning of human existence. Numerous cultures and peoples throughout time have shared the belief that the human soul continues on after the death of the body. Their beliefs included the ability of these spirits to return to this plane and interact with the living. One of the first written ghost stories occurred in 1450 B.C, where a tablet at Giza tells of a young Prince Thutme's encounter with a ghost. The prince encountered a ghost who requested that he clear sand from the rest of the previously unknown sphinx (Stander & Schmolling, 1996). The people of Assyria and Babylonia believed there were three classifications of spirits. The first were disembodied souls with devious intentions. The second type of spirits possessed the duality of being half human and half demon and were not to be trusted. The last type of spirits were devils who caused plagues and despair among humans(Stander & Schmolling, 1996). Greek poet Homer wrote of ghosts and spirits during the 8th

century B.C. when he described ghosts as “passive and benign spirits”(Ogden, 1999). These writings helped to shift the perception of spirits to kinder, more helpful beings. In 540 B.C., the ancient Greeks devised a device that resembles today’s Ouija board in order to communicate with those souls occupying the spirit level.

It was during the time of Greek philosopher Plato(427-347 B.C.) that the perception of ghosts again shifted back from benign, passive spirits, to spirits that were deemed harmful. Plato warned against the viewing of the souls of those who had not parted this world in pure form(Ogden, 1999). This time period also included the belief that spirits possessed the powers to hurt or kill the living, and those who died too early or of a violent death were considered extremely dangerous. The Romans also followed this trend, and proceeded to bury their loved ones along the roads leading away from their towns and cities. In addition to removing their dead bodies, the Romans performed numerous ceremonies on those who had done evil deeds to dissuade them from returning to the living(Stander& Schmolling, 1996). Both ancient Rome and Greece participated in the festivals of the dead. The festival lasted several days in which shops would close, temples would shut down, and social activities were postponed. Residents smeared their doors with pitch and chewed whitehorn in order to ward off spirits.

Roman poet Ovid (43 B.C. – A.D. 18) wrote of a spirit that had returned to name the man who murdered him. Greek biographer Plutarch wrote of the hauntings of the baths of Chaeronea, by a ghost who had been murdered there(Ogden, 1999). Belief in spirits continued throughout the years until the 12th century, when with the end of the middle ages came the Christian belief in purgatory. Purgatory was confirmed by the Catholic Church at the council of Trent during1545-1563. Purgatory was believed to be

the place between heaven and hell that spirits went for punishment for their sins. During this same time period, numerous people reported being attacked by evil spirits referred to as incubi and succubi. This caused such alarm that Pope Innocent the eighth reasoned that those who were attacked by these spirits had lost their faith in the church(Stander&Schmolling, 1996).

In the 1570's –1580's N. Taillepie, a Capuchin monk claimed that satanic spirits could inhabit the bodies of the deceased, turning the dead into demon spirits(Odgen, 1999). One such case was believed to have occurred in 1585, where Irish ghost folklore tells of the Earl of Kildare dying in London. It is said the Earl returned to Kilkea Castle before moving on to the haunted wing of the castle named Rath of Mullaghmast to wreak havoc on guests (Seymour & Neligan, 1998).

Ghost sightings are not reserved for human beings. The ghosts of animals have also been reported. One of the first reported cases comes from London in 1626. The philosopher Francis Bacon purchased a chicken and had it de-feathered and killed. Hours after having the bird put to death Bacon himself collapsed and died a few days later. The chicken, stripped of its feathers was frequently spotted running around Pond Square (Underwood, 1973). In 1642, Wallstown Castle was burnt down by Cromwellian troops. One of the victims was Henry Bennett, who died defending the castle. For several years many witnesses spotted Henry's ghost wandering around the castle stopping travelers (Seymour & Neligan, 1998).

During the 1800's the spiritualist movement received marked popularity. The spiritualist movement believed that the soul of the living that passed on with the death of the body could be contacted by those living. The beginning of the spiritualist movement

has been traced back to Hydesville, New York(Taylor,2001). It was here in 1848 that two sisters, Margaret and Kate Fox, claimed they could communicate with the dead through a series of knockings, which the family was experiencing. By rapping on the table with a certain number of knocks, the spirits could reply to the questions with corresponding knocks on the walls. The sisters spent much of 1849 giving public demonstrations of their unique abilities. These demonstrations attracted thousands of people from all walks of life(Taylor, 2001). Many committees were placed next to the stage to try to locate any suspicious behavior, however no activity was ever reported.

One main technique for contacting the deceased was through the use of a séance. A séance consisted of several people gathered around a table trying to make contact with the deceased. Often someone would communicate with the spirit through knocks on the table, psychic connection, or an ouija board. This procedure gave rise to a group of people that claimed the spirits could communicate through them. These people were known as mediums, and attracted numerous people to them in order for the chance to “hear” from a deceased loved one. However many mediums of the day were exposed as fakes and frauds. Fraudulent mediums used many tricks to fool their audiences. These tricks included tying a hook to their pants and then attaching it to the table, which in turn would make the table rise while their hands were freely seen. The room in which the séance was conducted in was relatively dark which allowed for much trickery.

Even though public speculation was growing increasingly negative towards mediums, a new branch of investigators came forward to donate their expertise. This sparked the rise of legitimate ghost investigations. One of the most respected chemists of his time, William Crookes, took the unwanted challenge of investigating the home of the

famous medium Daniel Douglas Home. Even Crookes became convinced with Home's ability to contact the deceased. Douglas wrote a paper on Homes with the intention of having it published in the Proceedings of the Royal Society of London. The paper was refused by the Society, but with much personal persuasion the paper was published in the Quarterly Journal of Science(Taylor, 2001). Following the publication of his paper, both Crookes and his research were discredited. It wasn't until 1882, when the Society for Psychical Research(SPR) was founded that ghost investigation received some worldwide credibility. Researchers such as Sir Oliver Lodge, Carl Jung, and Sir Arthur Conan Doyle contributed their expertise to the Society. Researchers from the SPR would collect eyewitness testimony and try to explain the case away with normal explanations. Many of their cases could not be easily disregarded, and in 1982 the SPR published a series of reports of ghost investigations dating back 100 years(George, 1995).

The 20th century also saw a marked increase in reports of ghostly activity. During this time, thousands of ghost reports came flooding into researchers. The demand was so great that many researchers had to weed out cases which they deemed explainable before any investigation took place.. Famous magician Harry Houdini who had been a strong believer in the afterlife, had set out to expose every fraudulent medium that tarnished the movement. During the 1930's, a girl's school in New York claimed it was haunted by the ghost of a nun. This ghost was spotted several times by the school nurse and the headmaster of the school. In 1953, in Greenwich Village the house sitting on 10th street was rumored to be haunted. The ghost seemed to be that of artist John La Farge who had died in 1910. Many people from the house had witnessed this ghost and ghostly activity. During the 1970's several high profile cases of hauntings received worldwide attention.

The first was that of Carla Morgan, who reported strange apparitions and noises in her home. She reported that she had been attacked by some unknown assailant. This case was investigated by UCLA parapsychologist Barry Taft. Dr. Taft documented several ghosts in the house and provided both pictures and eyewitness testimony. This case was also re-told in a book titled *The Entity*, which then became a movie. The second well known case was that of George and Kathy Lutz. The Lutz's moved into their new home in Amityville where they experienced strange noises and apparitions. Both George and Kathy eventually witnessed apparitions and poltergeist activity. One month after they had moved into their home, the Lutz's left for good. This case is still being debated by researchers on both sides of the issue. As with the entity case, the Amityville case also was made into a movie and best selling book.

Today, thousands of reports of ghosts and ghostly behavior still flourish. More and more researchers are using their expertise in the effort to explain this phenomenon. The field of ghost study has dramatically improved over the last 200 years. Researchers believe there are several types of ghost phenomena. First, a ghost is considered to be the soul of a deceased person, while an apparition can be any type of sighted ghostly phenomena. A ghost can be an apparition, but an apparition may not be a ghost. Strange fogs, balls of lights, and strange mist may all be apparitions(Ogden, 1999). There is the rare intelligent haunting in which a sighting of a ghost does occur and there may even be interaction between the ghost and the witness. The ghost is believed to be of intelligent control. The ghosts may be trapped in this dimension and may even be unaware that they have departed their former lives. The second type of ghost sighting is the residual haunting, where it is theorized that the energy of a moment of time is recorded in the

environment and when someone comes by on that same “frequency” that moment is then played back(Taylor, 2001). Many ghosts that appear to be repeating the same thing over and over, without noticing any other people in the area, are said to be a residual ghost. The next type of haunting is the poltergeist haunting. Poltergeist, which mean noisy ghosts often, evolve around several principles. First, there is no visual appearance of a ghost or apparition. The phenomena typically consists of strange noises and objects that are moved about, without any known cause. The phenomena also seems to be present when a adolescent female is involved. One theory explains that girls who are of adolescent age are going through a very stressful time in their lives, which releases psychic energy that could move objects without their knowledge. This theory is known as psychokinesis and is believed to be responsible for many poltergeist cases. One new theory of ghost cases, reports that ghosts are traveling through various portals. This theory speculates that there are numerous portals around the world that allow for the transfer of spirit beings to come into our dimension. The idea that these portals are near cemeteries sounds a bit far fetched to many researchers, thus making this theory one of the least respected in the field. One final main theory states that ghosts are the last vision of a person before they pass on to the afterlife. Many reports contain sightings of relative’s moments before the news of their death reaches the witness. Similar events appear to happen in times of extreme crisis (Taylor, 2001). Other investigators suggest ghosts are nothing more than an over stimulated imagination, spawned by the mass media. The belief that ghosts are hallucinations also fall into this category.

The scientific equipment that is used by today’s investigators has also dramatically improved during the last few decades. A list of items needed for a 1930’s

ghost investigation contained a measuring tape, matches and candles, a notebook, and a camera. Today researchers are equipped with motion detectors, thermo cameras, night vision, electro magnetic field detectors, video cameras, and digital recorders among many other scientific pieces of equipment. However, as investigators close in scientifically, the mystery still continues as to what people are experiencing when they say they witnessed a ghost.

Loch Ness Monster

Lake Loch Ness is nestled deep in the Scottish Highlands and is considered one of Europe's great lakes (Time-Life, 1997). The Loch's length is a modest twenty-four miles and the width rarely exceeds one mile. However, the Loch has a remarkable depth, with areas reaching over 950 feet. The lake is part of the Great Glen, which runs straight across Scotland and has a 300-400 million year old history. Because of the Loch Ness's overall size it is Europe's third largest body of fresh water (Steiger, 1991). The Loch waters are terribly frigid with an average temperature of 42 degrees F, and are virtually impossible to see in due to the opaque color caused by the peat. The Loch was nearly inaccessible until the eighteenth century when General Wade began working on a road he hoped would lead to the Loch in 1731. The road was finished in 1742, and was not considered a direct route to the Loch. The sole waterway connecting the Loch with the sea at the Caledonia Canal opened up to navigation in 1822 (Time-Life, 1997). It wasn't until the early 1930's that the rock was finally blasted, opening a direct land route to the Loch that General Wade failed to produce.

The Loch is storied to house a remarkable inhabitant dubbed the Loch Ness Monster. This belief dates back to the 565 A.D when Saint Columba first sighted the monster. The Saint noticed the monster swimming toward him while the Saint was on the shore. After watching the creature for several moments, the Saint made a sign of the cross and ordered the creature to return to the water, which it apparently did (Sutherly, 1996). The British soldiers who helped construct the Loch reported seeing “whales” that were thought to have entered from the North Sea (Sutherly, 1996). Nicholas Witchell references several sightings of the “beast” or “water kelpie” of the Loch Ness in old books from 1600 to 1800 (Wilson & Wilson, 2000). Alex MacDonald also reported sightings of the beast in 1802. Mr. D. Mackennon claimed to have spotted the creature in 1871 or 1872 and recounted his story to Rupert Gould in 1934. Mackennon witnessed what he believed was an upturned boat wiggling and churning in the water. Upon further inspection, Mackennon realized that the boat was a large sea monster. In 1880, Duncan McDonald, a seasoned Loch Ness waterman, was investigating a sunken boat, when he began to impatiently signal to be brought to the surface. Upon reaching the surface, Duncan was shaking uncontrollably and was incoherent with fear. It was some time until Duncan was finally able to blurt out that he had seen the Loch’s monster underwater. Duncan had gotten a decent look at one of the creature’s eyes, and described it as small, gray, and baleful (Time- Life, 1997). In 1895, the Duke of Portland reported hearing stories and beliefs of the monster from the fishing ghillies, who described the creature as a horrible great beastie (Clark, 1993).

The 1900’s were also overflowing with sightings of the Loch Ness creature. A 12-year-old boy named Jack Forbes, who claimed to have spotted the creature in 1912,

reported one of the first sightings of the new century. While helping his father tie up their ponies, Jack noticed something large pass in front of him and plunge into the Loch, causing a loud splash (Wilson & Wilson, 2000) The next recorded sighting of the monster appeared in the *Northern Chronicle*, on August 27, 1930. The Chronicle states that on July 22nd, 1930 while Ian Milne and two companions were out fishing, they saw a creature about 20 feet long and standing 3 feet out of the water. The creature swam approximately 300 yards away from the boat, at approximately 15 knots (Coleman & Clark, 1999). Three years later on April 14, 1933, Mr. And Mrs. John Mackay were returning home when they noticed that the water in the middle of the Loch was in what appeared to be a state of commotion. It first appeared to the couple that two ducks were fighting, but as they pulled closer the ducks turned out to be a large animal in the middle of the lake (Wilson & Wilson, 2000) The MacKay's were also able to identify two black humps on the creature before it rose once and disappeared into the murky water (Wilson & Wilson, 2000). Roughly three months later on July 22, 1933 Mr. and Mrs. George Spicer were driving along the shore on their way to a nearby town, when they noticed an enormous, long-necked creature in the road. Mr. Spicer estimated the creature to be six feet long, and four feet tall (Costello, 1974). Six months later, Arthur Grant, was riding his bicycle on the road alongside the loch, when he spotted a dark creature in the bushes. Grant described the creature as "a giant seal with an elongated neck and oval eyes". He tried to capture the creature but was unsuccessful (Berlitz, 1991). By October of 1933, local watchers reported twenty other sightings of the Loch's monster.

In 1934 Sir Edward Mountain, an insurance millionaire financed the first Loch ness monster expedition. Sir Edward equipped his team with binoculars and box

cameras. The team members were posted at various locations around the Loch nine hours a day for five weeks. Although the expedition turned up twenty-one photographs, no conclusive evidence came out of the expedition (Time-Life, 1997). Along with the numerous sightings, several people have photographed what they believe is the Loch Ness monster. On December 12, 1933, Scottish filmmakers Irvine, Clayton, and Hay believed they captured the creature moving on film for several seconds. Unfortunately the film depicts nothing more than a long dark shadow on the water (Wilson & Wilson, 2000). Hugh Gray took the first reliable photograph of the creature Sunday November 12, 1933. Gray, an employee of the British Aluminum Company, was taking a stroll approximately 50 feet above the Loch when he sat down to overlook the Loch. While scouring the lake he noticed a sea monster surfacing from the water nearly 200 yards away. He raised his camera and snapped five photographs of the creature. However, only one photograph shows the monster in question, the rest were too blurry to decipher. The Kodak film company analyzed Gray's film and found that the negative had not been retouched (Wilson & Wilson, 2000).

A physician named Robert Kenneth Wilson took the most controversial Loch Ness photo April 1, 1934. Wilson was traveling northward with a friend and decided to stop the car and enjoy the view of the Loch for a moment. While viewing the lake, Wilson noticed "considerable commotion" on the surface of the water and retrieved his camera. Wilson was able to expose four plates of the creature he described as being a "monster" (Coleman & Clark, 1999). Two of the four plates turned out, with the first showing a dinosaur-like neck and tiny head sticking out of the water, while the second plate showed something submerging. NASA subjected the picture to computer

enhancing techniques in 1972, which showed whiskers hanging down from the bottom jaw of the creature(Wilson & Wilson, 2000). New developments in the case including an “apparent confession” of a hoax by Wilson causes debate among experts as to the legitimacy of the 1934 photo. Lachlan Stuart captured a photograph of the monster on July 14, 1951. Stuart was beginning his morning chores, when he noticed something moving so fast in the water, he thought it was a speedboat. Stuart grabbed his camera and snapped a photo of the creature at a distance of approximately 50 yards. A creature with three distinct humps can be depicted in the photograph. This photograph now appears to be a hoax containing three painted bales of hay in the water (Wilson & Wilson).

The Loch Ness creature has also been picked up on sonar. One of the first cases occurred in 1954, in which a commercial vessel detected a large moving object 480 feet below the surface water(Clark & Pear, 1997). In 1960 Tim Dinsdale was on a Loch Ness watch, when he noticed a long oval shape traveling above the water. Dinsdale believed he was looking at the back of a large creature and managed to film over four minutes of the creature moving before it submerged into the water. In 1966 Britain’s Joint Air Reconnaissance Intelligence Center(JARIC) analyzed the footage and concluded that Dinsdale was probably witnessing an animate object with a hump between 12-16 feet long, three feet above the water. The JARIC also concluded that the object was moving at approximately 10 miles per hour (Coleman & Clark, 1999).

In 1972, an expedition of the Academy of Applied Sciences, led by Dr. Robert Rhines traveled to Loch Ness in the hopes of capturing the monster on film (Willams, 2000). The crew was equipped with advanced sonar equipment and underwater cameras.

At 1 AM the crew started to notice a large object moving on the sonar screen. At 1:40 AM the sonar showed two large objects chasing a school of salmon. At the same time the underwater cameras took photographs of this large object (Time-Life, 1997). Due to the cloudiness of the Loch, the photographs were vague. However, after computer enhancement, several remarkable images became apparent. The film showed two frames of film, taken 45 seconds apart, of what appears to be a flipper of the monster estimated to be four to six feet in length (Merdith, 1977). The Academy of Applied Sciences began another expedition in June of 1975. The team was supplied with updated equipment from their last expedition, including detection equipment and an improved camera-strobe system. The expedition produced several new photographs that show what appears to be the head, neck, and torso of the creature. Analysis of the photos suggest that the object is a living creature, with an overall length of over 20 feet, and a mouth over 9 inches long. In 1987 an expedition called Operation Deep scan was set to launch a thorough sweeping of the Loch using 24 boats, each equipped with Lowrance X-16 sonar systems. The expedition lasted three days between October 8 and 10 and covered only the lake's southern half. Over the course of the three days over 10 contacts were made, yet no conclusive proof was obtained (Clark & Pear, 1997).

In July of 1995, a submarine exploring Loch Ness recorded strange noises that appeared to be grunts. The grunts were recorded 450 feet below the water's surface, close to the west bank, and a member of the scientific team gave his opinion that "perhaps the sounds are the monster's mating call" (Williams, 2000). In 1999 an American tourist claimed he spotted the Loch beast on land. At 8:30 PM on February 22, the creature was spotted crossing a road before it scurried off into the water. The sighting

took place on the same stretch of road as the Mr. and Mrs. Spicer's sighting in 1933.

New sightings are still coming in today leading investigators to put up a 24-hour web cam monitoring the Loch. Gavin Joth captured images of the monster on June 20th of 2000 from this live broadcast (Loch Ness, 2001).

There are numerous theories to dispel or explain the beliefs in the Loch Ness monster. The first theory brought forth by many researchers is that the Loch Ness monster only resides in the imagination, misperception of waves and gas bubbles, and the willingness of people to believe in the supernatural (Burton, 1961). Other experts tend to lend some validity to the evidence and propose that the creature is actually a zeuglodon, which is a snakelike whale over 25 feet long that is thought to be extinct (Mackel, 1976). Other experts believe that the monster may be a plesiosaur, elephant seal, sirenian, or sea cow. The late F.W. Holiday proposed the monster is an enormous prehistoric slug, yet his theory is not widely accepted by investigators (Holiday, 1969). Dr. Luigi Piccardi, a seismologist of Florence University contends that the monster is nothing more than a by-product of seismic activity. According to the Inverness Courier, Adrian Shire, leader of the Loch Ness Project and organizer of Operation Deepscan, believes the monster may be driftwood or logs carried by the current of the Loch. Regardless of the 1,500-year history and thousands of sightings, people still are confused by the mystery of what the Loch Ness Monster is.

Near Death Experiences (NDEs) / Out of Body Experiences (OBES)

Out of body experiences (OBES), astral projection, and remote viewing all fall into the category of OBE phenomenon. Author H.J. Irwin defines OBE as “an experience in

which the center of consciousness appears to the experient to occupy temporarily a position which is spatially remote from his/her body”(Williams, 2000). Another more common definition explains OBE as the human consciousness leaving the physical body and traveling to an area outside the body and then returning to said body. However, many researchers object to this definition on the grounds that human consciousness is not actually located anywhere, it does not take up space, therefore it has no physical properties and cannot be observed residing anywhere in the universe, therefore it is not housed in the body (George, 1995) Survey based estimates found that the incidence of OBE in the general population ranges from 8 to 15 %. Among sub-population groups such as college students the percentage rises to 20-35%(George, 1995).

There are several key components to OBE that experts can agree on. First, the person experiencing an OBE usually observes his/her body laying motionless as their consciousness floats above it(Williams, 2000). OBEs do not seem to favor one nationality over other nationalities. OBEs are known in many cultures by numerous names. The Hebrews called it ruach, in China it is thankhi, the Hindus spoke of the pranamayakosha, and Romans knew it as the larva(Currie, 1995). Many OBEs are reported during a near-sleep state(Spencer & Spencer, 1999). Individuals traveling through walls and other solid objects, along with experiencing a long dark tunnel with a white light at the end are common among OBEs(Williams, 2000). Researchers have also noted that certain circumstances favor the onset of OBEs. These circumstances include; sleeping, near death experiences, serious illness, general anesthetics, and those who have been pronounced clinically dead and have returned to life(Time-Life, 1997).

Individuals that report OBEs often have much clearer views of their surroundings than when they dream, and they often report events that are either happening at the present time or the near future (Currie, 1995). Many times other people will report seeing someone who appears to be in an OBE. Ineffability is also a common effect of OBEs, with the experiencer unable to put their experience into words. Individuals also report a overwhelming calmness accompanied by a strong sense of peace and tranquility during OBEs. Often there is a buzzing or a ringing of a bell along with a whistling sound(Eysenck & Sargent1997). Numerous people have reported seeing other people while in their OBE. Occasionally these people are recognized as deceased relatives or friends(Eysenck & Sargent1997).

OBEs can be classified into two main categories: spontaneous cases, and experimental cases(Holzer, 1999). Spontaneous cases occur without being induced and most often times are a surprise to the individual. On the contrary, experimental cases are induced to produce a state of dissociation by various means(Holzer,1999). These two categories can also be separated into sub-categories on the basis of where the person goes during the experience.. The first type occurs when the exteriorized consciousness of the individual experiences scenes that fit into normal reality. The second type is rare and occurs when the individual regards the area as another plane of existence or dimension(Williams, 2000). Not all OBEs are pleasant. Often the first experience can be frightful and painful with several experiencers reporting a sensation of burning, a racing heart, and the fear of not returning to the body(Spencer & Spencer, 1999).

The history of OBEs dates back several thousand years. The Egyptians perceived the human soul leaving the body in the form of a Benu(human -headed bird) nearly

3,000 years ago(Carlson, 1997). Many OBEs occurred long before any written languages were developed. One of the first recorded OBEs comes from the sixth-century B.C. as told by philosopher Hermetimus who was apparently able to induce OBEs at will(Greenhouse, 1976). The Greek biographer, Plutarch, reported a case from 79 A.D. in which Aridaeus of Asia Minor was knocked unconscious and met deceased family members during an OBE(Greenhouse, 1976). There was great interest in OBEs demonstrated in the ancient text of Jewish literature known as the Psuedepigrapha, written by Hebrew prophets before the birth of Christ. One such case comes from the Book of Enoch, which tells of the out of body travels of Enoch in which he explores various levels of heaven. In Paul's second letter to the Corinthians, recorded in the New Testament he wrote of a man caught up in a body or out of the body, he was not sure which(George, 1995)Among the many famous people who have reported having OBEs are Aristotle, Plato, and St. Augustine.

The Middle Ages showed a rise in interest of OBEs namely among monks who claimed to have left their bodies to view heaven and hell. In his 1223 work entitled Dialogue on Miracles, Caesarius recorded tales of OBEs, however, the church, for fear of probing into God's mysteries, did not condone such excursions. (George, 1995). A renewed interest in OBEs appeared during the Great Witch Hunt of the Renaissance periods. It was believed that if one could leave their body and fly to other places then they must be a witch, or possessed by an evil entity. In 1575 inquisitors from Italy discovered the pre-Christian tradition of deliberately causing OBEs. It was believed that peasants would self induce OBEs to battle evil sorcerers whom they thought were the cause of poor crops (George, 1995).

During the next 200 years, OBEs did not receive mainstream attention until the rise of the spiritualist movement of the early nineteenth century. The premise of the spiritualist movement was the belief that all people survive death and these spirits could be contacted by a medium that went into an OBE (Time-Life, 1997). The spiritualist movement gained moderate success over the following years, but began to dislodge itself when many charlatans were discovered. Little scientific research was being done on OBEs due to its occult connection. By 1886 several researchers were discussing the possibility of OBEs. One such researcher was Edward Gurney who described OBEs as “a known form of pathological experience, or, as I should regard it- of hallucination” in his book *Phantasms of the Living* (Gurney, Myers, Podmore, 1886).

By 1903, Sylvan Joseph Muldoon was an accomplished student of the occult specializing in OBEs. Muldoon himself had first experienced an OBE at the age of twelve. Throughout his life Muldoon would report having hundreds of OBEs. The most bizarre OBE occurred when Muldoon was only twenty-one years old. He had returned home from a walk and retired to his room to lay down. Moments later he felt his body raising up away from the bed to a vertical position, where he could move around freely. Muldoon then left his home and body and traveled some distance at great speed to an unknown farmhouse where he noticed four people in the living room busy with activity. Muldoon then returned to his home, where he reentered his body, several weeks later Muldoon claimed that he met the people in his OBE and went on to describe their house with uncanny accuracy (Time-Life, 1997).

In the spring of 1941, Ruth Knuths, a schoolteacher, was riding to work in a streetcar at 8:00 A.M. when she suddenly found herself on the porch of a friend’s house.

It was here that she saw friends of the mother coming to express their sympathy at her death. One moment later Ruth was back in her streetcar on her way to work. Two weeks later Ruth received word that on the same day as her OBE, neighbors of the women had found her dead at her home (Holzer, 1999).

In 1970 Robert Monroe, a lifelong experiencer of OBEs founded the Monroe Institute for Applied Sciences to teach techniques for achieving OBEs. Monroe published seven easy steps to aid in OBEs. The first step included finding a dark room where you will not be disturbed. You then relax both your body and mind and begin to breath rhythmically. The third step is to focus on a single image as you drift to sleep. When you reach the state boarding wakefulness and sleep deepen your relaxation by concentrating on the blackness of your eyelids. Monroe now suggests to focus on an area twelve inches away from your forehead. Gradually extend that point to a distance of six-feet, and focus the new vibrations that you will feel. Step five includes controlling these vibrations with mental command. Once these waves can be controlled you can move on to step six, which is to concentrate on how pleasant it would be to leave your body. If these thoughts are maintained, your astral body will leave your physical body. To return to your body simply focus on reengaging the two entities (Time-Life, 1997). In 1982 Monroe was invited to present his research on OBEs to a meeting of the American Psychiatric Association where he claimed this invitation was an acknowledgment of the existence of OBE phenomena.

Over the last 30 years, researchers have been scientifically trying to prove the existence of OBEs. One feature of OBEs that appears to remain constant is the instantaneous beginning and ending of OBEs. Nearly 40% of people reported a strange

body vibration upon entering and leaving the body, along with buzzing and clicking sounds (Irwin, 1989). Several experiments have been conducted in order to investigate the possibility of the soul leaving the body. Dr. Charles Tart, a University of California psychologist, conducted the first OBE experiment using an electroencephalograph. Dr. Tart built a shelf above the subject's bed; this shelf contained an electric clock that displayed a five-digit random number. On one occasion the subject awoke and correctly identified the number. When Dr. William Dement studied the EEG reading, he was unable to identify the reading as any known sleeping or waking pattern (Tart, 1968). In 1978, Duke University's psychophysiology laboratory began an experiment involving an undergraduate student who was asked to astral project himself ½ mile down the road to another laboratory. It was here that a small kitten's behavior was being monitored. The researchers wanted to see if the animal would pick up on the presence of the OBE. The research showed the kitten's activity was markedly reduced by statistical significance during the periods when OBE were occurring (Broughton, 1991).

Dr. Karlis Osis constructed a box that would detect any disturbance in the surrounding electrical field. The subject was then asked to project him or herself into this box. On the occasions in which the subject was asked to project into this box, the recorder picked up a disturbance in the electrical field (Osis, 1975). Alex Tanous was a lifelong OBE experiencer and was under the impression that when he projected he gave off burst of lights. With this information researchers constructed a totally black darkroom that contained numerous light sensing photo multipliers, which detect and augment light. When the subject was asked to project himself into this room the photo multipliers recorded five or six bursts of light (Osis, 1975).

With research into OBEs becoming more mainstream, many new researchers are now investigating the phenomenon (Broughton, 1991). Although the causes of OBEs are still being debated, the belief among scientists that OBEs need to be studied is growing.

Near death experiences share many aspects with OBEs, however there are several areas in which the two experiences differ. NDEs occur when an individual brushes with death, almost dies, or is pronounced clinically dead only to return to the living. Those who have had a near death experience, by definition also have had an OBE. Experts are not certain why one person may have the experience while a similar person may not have a NDE. There are some theories that look at the aforementioned question. First, it is believed that the closer you get to death the more likely you are to have a NDE. The fewer drugs that are in your system the more likely you will have a NDE, as drugs impede the process. Those who lead balanced, happy lives that include worship are less prone to having a NDE (Atwater, 2000). There are also several characteristics that separate NDEs from OBEs. These include the feeling of a presence near, a life review, a light or darkness that is perceived as intelligent and alive, and encounters with deceased people. The people who go through near death experiences range in age and nationality. There are slight differences that occur in various NDEs. Culture and society may also play a role in NDEs as the seeing of a tunnel and reviewing ones life are far more common in the Western countries than in China and India. This occurrence is even lower in hunter/gatherer cultures (Kellehear, 1996). Research shows that NDEs in children follow very closely to those of adults (Kellehear, 1996). Nearly 70 percent of children encountered angels while having a NDE (Atwater, 2000).

UFOs

Unidentified Flying Objects(UFOs) are objects in the sky that are witnessed, yet cannot be identified at the time of the witnessing . A 1996 Gallup poll indicated that 12% of Americans have experienced an UFO, and 48% believe they are real(Gallup, 1996). Recent studies show that 33% of students believe that UFO have been here for centuries(Biasco & Nunn, 2000). UFOs have been reported since the beginning of recorded time. Researchers look to pictures, cave etchings, and ancient text in order to gather historical accounts of UFOs. One such account comes from a papyrus believed to be written during the reign of Egyptian Pharaoh Thutmose III(1504-1450 BC). The papyrus states there was “a circle of fire that was coming from the sky..its body was one long rod”(Yenne, 1997). Thutmose also ordered the object to be examined, which began the investigation into UFOs. Nearly 900 years later, Ezekiel wrote of a sighting similar to Thutmose’s. A cave painting in Uzbekistan depicts a strange object in the center, that experts believe represents a spacecraft. The painting is consistent with other paintings made by the Luristan people of Russia between 1500- 500 B.C. During 329 B.C., Alex the Great and his army witnessed “two shining silver shields” while crossing the river Jaxartes into India(Brookesmith, 1995). Ancient Romans also reported strange objects in the sky. In 216 B.C., reports tell of strange airships that flew through the Italian skies, as round shields skimmed the skies near Arpi. In 170 B.C. a “remarkable spectacle of a fleet of ships were seen in the air” near Rome(Yenne, 1997). During a battle in 72 B.C., both Roman General Luculus and invading King Mithradtes VI armies witnessed a “great silver cylinder land between them”. Both sides fled and forgot about the

war(Saunders, 1996). Another report comes from Pliny the Elder(23-79 B.C) who wrote of “a light from the sky by night” which were commonly seen and referred to as “night suns”. This light was seen in the company of both Gaius Caecilius and Gnaeus Papirius (Brookesmith, 1995). Many investigators believe that the guiding star of Bethlehem witnessed in 6 B.C. was a UFO. Researchers state evidence that the star was a controlled object able to stop and start and even hover low over the site of the nativity in order to guide the magi(Day, 1997). In 904, Russian prince Oleg was fighting a war against the Greeks. The chronicles report of “air horses” said to be well-equipped and golden colored. These horses were said to have thrown fiery arrows at Constantinople(Stonehill, 1998) It should be noted that technology of this kind was not in the possession of the Russia army during 904. During his trip to visit the King of Bulgars, Ibn Fadlan chronicled his experience with an UFO. Ibn reported that while staying in the palace of Bulgar’s King, he witnessed strange shapes in the sky that appeared to be in some type of battle with one another. While the Arabs knelt down to pray, the Bulgars attributed the phenomena to the Jinni, who according to Moslem legend were supernatural beings that could aid humans(Stonehill, 1998). On August 3, 989, three round objects of extreme brilliance were reported by the Saxons of Japan.

In 1028, a large serpent-like UFO was seen in the skies for nearly two days. The object was so large it was said to be seen throughout the Russian land. In 1111, local people believed that a sign from God appeared when a large fiery pillar was witnessed. The object was lit all over and extended upward for several miles(Stonehill, 1998). In 1180, a strange object described as an “earthware vessel” was sighted over a mountain in the Kii Province of Japan(Vallee, 1969). In 1235, many Japanese people reported aerial

lights that looped through the sky for several hours, leaving luminous trails behind them(George, 1995). In 1270, a UFO was apparently caught by a church steeple at Bristol, England(Yenne, 1997). Another UFO was spotted in Japan during 1271. Buddhist priest Nichiren was about to be beheaded when a very large bright object was seen in the sky. The object was deemed to be a bad omen and the execution was immediately called off(Day, 1997).

In 1317, in the city of Tver, Russian villagers reported a UFO that stayed in the sky for over a week. The circle was bright green and emitted a pulsating red glow. In 1319, Russian witnesses spotted fiery pillars similar to those reported in 1111(Stonehill, 1998). In 1361, a UFO described as being “shaped like a drum about 20 feet in diameter” was reported off the sea of Japan(Vallee, 1969). On June 14, 1403, three objects appeared in the Russian sky. The objects were said to be “sun- like” and formed a cross pattern for over an hour before disappearing(Stonehill, 1998). Manuscripts from Nuremberg Germany, dating from 1561 to 1566 tell accounts of red, blue, and black balls along with circular discs that would appear in large numbers near the sun. These balls can be seen on a 1561 woodcutting in the Wickiana Collection of the Zurich Library(Yenne, 1997). These strange balls and globes were also witnessed in Basel Switzerland during 1566. The townsfolk reported a mass of strange globes in the skies. Citizens of Germany also reported seeing cosmic orbs streaking across the skies of 1686. During the same year, reports came in from Germany of a round glowing object with a tail that hovered for approximately eight minutes(Yenne, 1997).

In 1749, three round objects were reported in Japan. These objects appeared in the sky for four days, and sent about a state of panic throughout the community. During

1880, a giant bright object was spotted over St. Petersburg. This object was accompanied by two smaller objects(Stonehill, 1998). In 1887, John Martin of Denison, Texas saw a fast moving object, which he thought resembled a large saucer(Clark , 1993). Odd lights began to appear in Marfa, Texas during 1883. These lights were described as balls of lights that changed color and shape as they danced around(Day, 1997). On May 5, 1895, Atifet Tamer of Turkey noticed a strange object in the sky. The object had flames coming from it and was said to resemble a spinning top(Saunders, 1996).

The 20th century saw a large increase in UFO reports partly due to an investigator named Charles Fort. Fort researched all paranormal phenomena, but published his first book on UFOs in 1919(Clark, 1993). Perhaps the most famous sighting of an UFO came on June 25, 1947 when Kenneth Arnold spotted nine saucer type objects moving at incredible speeds as he was flying near Mt. Rainer. Mr. Arnold estimated the speed of the objects at approximately 1,200 mile per hour.

In 1947, the Government stepped in to investigate UFOs when Project Sign was born. Project Sign was set up to investigate UFO sightings, and report back to the military. It was set up by the U.S Air force to conduct their research at Wright Field(Sturrock, 1999). By 1949, Project Sign was replaced with Project Grudge. This project continued until it was replaced by Project Blue Book in 1952. Project Blue Book continued until December 1969(Clark, 1993). Project Blue Book's main investigator was Dr. J. Allen Hynek who headed up the task of explaining the UFO phenomena. From the beginning investigators stated that the government research was biased and was meant to debunk the UFO phenomena. Researchers claimed that Project Blue Book only took

cases which they could explain and publicized these findings while hiding the findings of the unexplained cases.

However these projects did find a lot of supporting evidence for investigators. A Project Sign report from 1949, states that the shapes of the objects being sighted were flying disks, torpedo or cigar shaped, spherical, or balls of light(Sturrock, 1999). In 1955, Project Blue Book released its Special Report Four. This report stated that unknown sightings were statistically different from explained sightings(Clark, 1993). The unknown cases were also the ones that had the most information associated with them. In 1969, the Government released the Condor report that was formally titled the Scientific Study of Unidentified Flying Objects, which in spite of having one-third of its cases remaining unknown, stated there was nothing substantial to support UFO reports. On December 17, 1969, the Secretary of the Air Force, Robert Seamans announced that Project Blue Book was being shut down. Stating that further investigation could not be justified either on the grounds of national security or in the interest of science(Clark, 1993). Dr. Hynek continued to research UFO sightings and became one of the leading researchers that believed in the existence of UFOs.

Since the 1960's thousands of UFO reports have come in each and every year. Many of these reports can be explained, but nearly ten percent still remain unsolved. Experts disagree as to what UFO are, as there are several plausible theories. First, many researchers believe that UFO are being controlled by extraterrestrial beings. This theory bases its opinion on the amount of alien beings that have been reported with UFOs. Another main theory that has branched off of the alien theory is that the UFOs are inter-dimensional travelers who possess the ability to "jump" in and out of our dimension.

However, this theory is scarcely supported, and has little evidence to back it up. Another main theory is that these crafts seen are top-secret U.S. Government technology.

Evidence that shows many reports from the 1980's turned out to be stealth bomber technology supports this theory. The last main theory is that these sightings are nothing more than hallucinations, misidentified stars, ball lightning, swamp gas, or satellites.

Chapter 3

Methodology

Participants

The population of students at the University of Wisconsin-Stout at the time of this study was approximately 8,000. To gather a representation of the population, every 16th student was systematically sampled from the University of Wisconsin –Stout student directory. The participants in the investigation were 101 graduate and undergraduate students from the University of Wisconsin-Stout. The makeup of the participants consisted of 36 males and 65 females. The participants ranged in age from 18 to 49 years of age, with a mean age of 21.5 years. The overwhelming majority of students participating in this study were of traditional college age(18-25 years old).

Instruments

An original questionnaire was developed for this research. Content for the questionnaire was developed through analysis of relevant journals and research publications. Items were designed to be understood by college students and consisted of Likert type scales of 5 options. The final instrument contained 127 items on seven pages. The questionnaire included:

- Demographic questions as to the participants' age and sex (2 items)
- Interest level in the paranormal(1 item)
- Where the respondents gathered their information(7 items)

- A six-item spirituality scale which measured both spirituality and religiosity
- Personal beliefs systems on various paranormal phenomena (2 items per phenomenon)
- Personal experience with various paranormal phenomena(1 item per phenomenon)
- Origin of belief of others who report experiences with various paranormal phenomena (7 items per phenomenon)

Refer to Appendix B for a copy of the survey instrument.

Procedures

A cover letter describing the research, requesting the students' participation, and the questionnaire were approved by the University of Wisconsin-Stout Institutional Review Board for the Protection of Human Subjects. On March 18 2001, the survey instruments, cover letters, and the postage paid return envelopes were mailed to the 500 systematically sampled University of Wisconsin-Stout students. Participants were instructed to fill out and return the questionnaire in the envelope provided to the principle investigator by March 25 2001. On March 22 2001 an e-mail was sent out to the participants reminding them of the study. After March 30, no additional questionnaires were included in analyses of results.

Refer to Appendix A for a copy of the cover letter.

Chapter 4

*Results**Rate of Response*

Of the 500 questionnaires mailed, 460 were assumed to be delivered, while 40 were returned undelivered for various reasons. By the end of the study, 101 questionnaires were completed and returned, for a response rate of 22% (N=101).

Preface to Results

Due to the length and number of variables in the questionnaire, readers are advised to refer to the instrument in Appendix B for further clarification of the variables.

Demographics

The respondents indicated the following demographics.

Table 1

Gender of Respondents

	N	Percent
Male	36	35.6
Female	65	64.4

Table 2

Age of Respondents

	Mean	Std. Deviation
Age	21.5	4.75

Respondents were asked to complete the spirituality scale and interest level.

Table 3

Respondents' Spirituality Scores

	Mean	Std. Deviation
I believe in a higher power	4.36	.84
I believe there is more to life than the physical world of matter	4.41	.79
I consider myself to be a religious person	3.70	1.16
I consider myself to be a spiritual person	3.98	.89
I regularly pray or meditate	3.36	1.27
I believe my soul is eternal	3.96	1.02
Total spirituality score	23.52	4.73

1= Strongly Disagree, 3= Uncertain, 5= Strongly Agree

Respondents were asked to report their interest level in paranormal phenomena on a five point scale from strongly disagree to strongly agree. Respondents' reported moderate interest in paranormal phenomena ($M=3.4$, $SD=1.28$). There was no significant difference between gender and interest in paranormal phenomena.

There were significant differences between respondents' spirituality scores, interest level and their gender.

Table 4

Gender Differences on Spirituality Scale

Spirit Question	Gender	Mean	Std. Deviation	t	df	P
Higher power	Male	4.11	1.04	-2.217	99	.029
	Female	4.49	.69			
More than physical	Male	4.33	.83	-.686	99	.424
	Female	4.45	.77			
Religious person	Male	3.14	1.31	-3.880	98	.001
	Female	4.02	.93			
Spiritual person	Male	3.69	1.06	-2.475	98	.015
	Female	4.14	.73			
Pray or mediate	Male	3.03	1.36	-1.995	98	.049
	Female	3.55	1.18			
Soul is eternal	Male	3.67	1.24	-2.189	98	.031
	Female	4.13	.85			
Total score	Male	21.94	5.48	-2.568	99	.012
	Female	24.40	4.05			

There was no significant difference between males and females on whether they thought there was more to life than the physical world. An independent sample t-test indicated that females were significantly more spiritual than males on all other measures.

Table 5

Where Respondents Gather Their information About the Paranormal

Source	Mean	Std. Deviation
Television	3.97	.98
Movies	3.57	1.22
Friends	3.53	1.18
Books	3.37	1.22
Internet	2.72	1.30
Journals	2.40	1.24
Conferences	1.84	1.08

There were no significant differences between gender and where respondents gathered their information on paranormal phenomena.

Aliens

Respondents were requested to indicate whether they have had, may have had, or have not had an experience with an alien.

Table 6

Personal Experience With an Alien

	N	Percent
Yes	0	0
Maybe	2	2
No	99	98

There was no relationship between respondents' age, gender, interest level, spirituality, and their personal experiences with aliens.

Respondents were asked to answer two questions on their personal beliefs in aliens. “I believe aliens are purely imagined or hallucinated”, and “I believe aliens are actual or real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 7

Personal Beliefs in Aliens

	Mean	Std. Deviation
Purely imagined or hallucinated	3.10	1.18
Actual or real	3.13	1.16

Males and females were significantly different in the beliefs that aliens are actual or real and capable of being experienced.

Table 8

Differences Between Personal Beliefs About Aliens, and Gender

Gender	Mean	Std. Deviation	t	df	P
Male	3.47	1.32	2.253	99	.026
Female	2.94	1.03			

An independent sample t-test indicated that males were significantly more likely to believe that aliens are real or actual, than females.

Respondents’ personal beliefs about aliens were correlated with their interest level in paranormal phenomena.

Table 9

Correlations Between Personal Belief in Aliens, and Interest Level

		Interest
Purely imagined or hallucinated	Pearson correlation	-.271
	Sig. (2-tailed)	.000
	N	96
Actual or real	Pearson correlation	.310
	Sig. (2-tailed)	.000
	N	97

There was a negative correlation between interest levels in paranormal phenomena and belief that aliens are Purely imagined or hallucinated. There was a positive correlation between interest levels in paranormal phenomena and belief that aliens are actual or real.

Respondents' personal beliefs in aliens were correlated with their spirituality scores.

Table 10

Correlations Between Spirituality and Personal Beliefs in Aliens

		Spirituality
Purely imagined or hallucinated	Pearson correlation	.361
	Sig. (2-tailed)	.001
	N	100
Actual or real	Pearson correlation	-.250
	Sig. (2-tailed)	.012
	N	101

There was a positive correlation between spirituality scores and personal beliefs that aliens are purely imagined or hallucinated. There was a negative correlation between

spirituality scores and personal beliefs that aliens are actual or real. There was no relationship between respondents' age and their personal beliefs in aliens.

Respondents were asked to indicate whether they know someone who has had an experience with an alien.

Table 11

Know Someone With a Personal Experience With Aliens

	N	Percent
Yes	1	1
No	100	99

There was no relationship between respondents' age, gender, interest level, spirituality, personal experiences with aliens, and whether they knew someone with an alien experience.

Table 12 shows respondents' beliefs of other people who reported an experience with an alien. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree.

Table 12

Beliefs About Others Who Experience Aliens

	Mean	Std. Deviation
Intentionally deceived or tricked	3.17	1.05
Intentionally trying to deceive others	3.17	1.05
Imagining or hallucinating	3.10	1.01
Reporting real or actual events	3.01	.97
Suffering from some mental illness	2.73	.95
Making contact with some unknown level of awareness	3.03	.99

Respondents' beliefs about others who experience aliens were correlated with their interest level in paranormal phenomena.

Table 13

Correlations Between Beliefs About Others Who Experienced Aliens, and Interest Level

		Interest
Intentionally trying to deceive others	Pearson correlation	-.225
	Sig. (2-tailed)	.027
	N	96
Imagining or hallucinating	Pearson correlation	-.230
	Sig. (2-tailed)	.024
	N	96
Reporting real or actual events	Pearson correlation	.352
	Sig. (2-tailed)	.000
	N	96

Respondents' beliefs about other people who experience aliens were correlated with their spirituality scores.

Table 14

Correlations Between Beliefs About Others Who Experienced Aliens, and Spirituality

Intentionally deceived or tricked	Pearson correlation	.316
	Sig. (2-tailed)	.001
	N	100
Intentionally trying to deceive others	Pearson correlation	-.250
	Sig. (2-tailed)	.012
	N	101
Suffering from some mental illness	Pearson correlation	.242
	Sig. (2-tailed)	.015
	N	100

There was no relationship between respondents' age, gender, personal experience with aliens, and their beliefs about others who experience aliens.

Angels

Respondents were requested to indicate whether they have had, may have had, or have not had an experience with angels.

Table 15

Personal Experience With an Angel

	N	Percent
Yes	17	16.8
Maybe	35	34.7
No	49	48.5

There was no relationship between respondents' age, gender, interest, and their personal experiences with angels. There was a significant difference in spirituality scores between those who have, had an angel experience, and those who have not

Table 16

Spirituality Difference Between Personal Experiences With Angels

Question	Answer	Mean spirituality	Std. Deviation	F	df	P
Experience with angels	Yes	25.82	4.00	8.013	98	.001
	Maybe	24.91	4.06			
	No	21.73	4.80			

A LSD post hoc test indicated that those who have had a an experience with angels(M=25.82) were significantly more likely to have a higher spirituality score than those who may have not had an experience with angels(M=21.73), $p < .001$.

Respondents' spirituality score was correlated with their personal beliefs that angels are purely imagined or hallucination, and that angels are real or actual.

Respondents were asked to answer two questions on their personal beliefs in angels. I believe angels are purely imagined or hallucinated, and I believe angels are actual or real, capable of being experienced. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 17

Personal Beliefs In Angels

	Mean	Std. Deviation
Purely imagined or hallucinated	2.00	1.07
Actual or real	4.03	1.02

There was no relationship between respondents' age, interest level and their personal beliefs in angels.

Males and females were significantly different in their personal beliefs about angels.

Table 18

Gender Differences in Personal Beliefs in Angels

Question	Gender	Mean	Std. Deviation	t	df	P
Purely imagined or hallucinated	Male	2.58	1.23	4.447	98	.000
	Female	1.67	.82			
Actual or real	Male	3.50	1.28	-4.216	98	.000
	Female	4.33	.69			

An independent sample t-test indicated that females were significantly more likely to believe that angels are not purely imagined or hallucinated, and that they are actual or real, than males.

Respondents' spirituality score were correlated with their personal beliefs in angels

Table 19

Correlations Between Spirituality and Personal Beliefs About Angels

		Spirituality
Purely imagined or hallucinated	Pearson correlation	-.312
	Sig. (2-tailed)	.002
	N	100
Actual or real	Pearson correlation	.599
	Sig. (2-tailed)	.000
	N	100

There was a significant difference between respondents' personal experiences and personal beliefs in angels.

Table 20

Personal Experiences and Personal Belief In Angels

Question	Answer	Mean	Std. Deviation	F	df	P
Actual or real	Yes	4.88	.49	2.953	97	.000
	Maybe	4.09	.75			
	No	3.69	1.14			

A LSD post hoc test indicated that those who have had an experience with angels(M=4.88) were significantly more likely to believe that angels are actual or real, capable of being experienced than those who may have had(M=4.09), or have not had an experience with angels(M=3.69), $p < .05$.

Respondents were asked to indicate whether they know someone who has had a experience with an angel.

Table 21

Know Someone With a Experience With an Angel

	N	Percent
Yes	49	48.5
No	52	51.1

There was no relationship between respondents' age, interest level and whether they knew someone with an angel experience. Those who have had an experience with angels were significantly more likely to know someone who has had an experience with angels($\chi^2(2, N=101)=17.444, p<.000$), than those who have not had an experience with angels. Females were significantly more likely to know someone that has had an experience with angels, chi square($\chi^2(2, N=101) = 5.162, p<.05$), than males.

Table 22

Differences Between Spirituality and Whether the Respondent Knows Someone With an Angel Experience

Know someone	Spirituality Mean	Std. Deviation	t	df	P
Yes	25.22	4.22	3.725	99	.000
No	21.92	4.66			

An independent sample t-test indicated that those who know someone who has had an angel experience were significantly more spiritual than those who did not know someone with an angel experience.

Table 23 shows respondents' beliefs about other people who reported experiencing an angel. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 23

Belief of Others Who Have Had an Experience With an Angel

	Mean	Std. Deviation
Intentionally deceived or tricked	1.97	.99
Intentionally trying to deceive others	2.10	1.01
Imagining or hallucinating	2.21	1.02
Reporting real or actual events	3.68	.93
Suffering from some mental illness	2.11	.95
Making contact with some unknown level of awareness	3.63	.98

There was no relationship between respondents' age and their beliefs about others who have had an angel experience.

Males and females were significantly different in their beliefs about other people who have experienced angels.

Table 24

Gender Differences On Beliefs About Others Who Experience Angels

Question	Gender	Mean	Std. Deviation	t	df	P
Intentionally tricked or deceived	Male	2.44	1.18	3.797	99	.000
	Female	1.71	.76			
Intentionally trying to deceive others	Male	2.56	1.18	3.555	99	.001
	Female	1.85	.81			
Imaging or hallucination	Male	2.67	1.10	3.543	99	.001
	Female	1.95	.89			
Reporting real or actual events	Male	3.22	.90	-3.988	99	.000
	Female	3.94	.85			
Suffering from some mental illness	Male	2.53	.94	3.469	98	.001
	Female	1.88	.88			
Making contact with some level of awareness	Male	3.31	.89	-2.453	97	.016
	Female	3.79	.99			

Females were significantly more likely to agree that others who experience angels, are reporting a real or actual event, are making contact with some level of awareness, not

intentionally tricked or deceived, not intentionally trying to deceive others, not imaging or hallucinating nor suffering from some mental illness, than males.

Respondents' interest level in the paranormal was correlated with their belief that other people who report angels, are making contact with some level of awareness not yet understood by science. There was a significant correlation between respondents' interest level and beliefs about others who have had an angel experience.

Table 25

Correlations Between Interest and Beliefs of Others Who Have Had an Angel Experience

		Interest
Making contact with some level of awareness not yet understood by science.	Pearson correlation	.289
	Sig. (2-tailed)	.005
	N	95

There was a correlation between respondents' spirituality scores and belief about others who have experienced an angel.

Table 26

Correlations Between Belief About Others Who Have Experienced an Angel and Spirituality Scores

		Spirituality Scores
Intentionally deceive or tricked by others	Pearson correlation	-.343
	Sig. (2-tailed)	.000
	N	101
Intentionally trying to trick or deceive others	Pearson correlation	-.363
	Sig. (2-tailed)	.000
	N	101
Imagining or hallucination	Pearson correlation	-.331
	Sig. (2-tailed)	.001
	N	101
Reporting experiences based on actual or real events	Pearson correlation	.273
	Sig. (2-tailed)	.006
	N	101
Suffering from some form of mental illness	Pearson correlation	-.238
	Sig. (2-tailed)	.017
	N	100
Making contact with some level of awareness or reality not yet understood by science	Pearson correlation	.410
	Sig. (2-tailed)	.002
	N	100

The was a significant difference between personal experience and beliefs about others who have experienced angels.

Table 27

Differences Between Those With a Personal Experiences and Beliefs About OtherPeople Who Experience Angels

Question	Answer	Mean	Std. Deviation	F	df	P
Intentionally deceived or tricked	Yes	1.24	.44	6.303	98	.003
	Maybe	2.06	.87			
	No	2.16	1.11			
Intentionally trying to deceive others	Yes	1.41	.62	5.605	98	.005
	Maybe	2.11	.87			
	No	2.33	1.13			
Imagining or hallucinating	Yes	1.53	.94	4.963	98	.009
	Maybe	2.29	.86			
	No	2.39	1.08			
Reporting real or actual events	Yes	4.35	.79	5.883	98	.004
	Maybe	3.57	.70			
	No	3.53	1.02			
Making contact with some unknown level of awareness	Yes	4.31	.70	6.115	96	.003
	Maybe	3.63	.81			
	No	3.38	1.06			

A LSD post hoc test indicated that those who have had an experience with angels (M=1.24) were significantly less likely to believe that those who have had an experience with angels are intentionally deceived or tricked by others, than those who may have had (M=2.06), or have not had an experience with an angel (M=3.69), $p < .05$.

Those who have had an experience with angels($M=1.41$) were significantly less likely to believe that those who have had an experience with angels are intentionally trying to trick or deceive others, than those who may have had($M=2.11$), or have not had an experience with an angel($M=2.33$), $p<.05$.

Those who have had an experience with angels($M=1.53$) were significantly less likely to believe that those who have had an experience with angels are imaging or hallucinating, than those who may have had($M=2.29$), or have not had an experience with an angel($M=2.39$), $p<.05$.

Those who have had an experience with angels($M=4.35$) were significantly more likely to believe that those who have had an experience with angels are reporting real or actual events, than those who may have had($M=3.57$), or have not had an experience with an angel($M=3.53$), $p<.05$.

Those who have had an experience with angels($M=4.31$) were significantly less likely to believe that those who have had an experience with angels are making contact with some level of awareness or reality not yet understood by science, than those who may have had($M=3.63$), or have not had an experience with an angel($M=3.38$), $p<.05$.

Bigfoot

All the respondents indicated that they have not had a personal experience with Bigfoot. Respondents were asked to answer two questions on their personal beliefs in Bigfoot. “I believe Bigfoot is purely imagined or hallucinated”, and “I believe Bigfoot is actual or real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 28

Personal Beliefs About Bigfoot

	Mean	Std. Deviation
Purely imagined or hallucinated	3.46	1.17
Actual or real	2.73	1.22

There was no relationship between respondents' age, gender, spirituality, and their personal beliefs about Bigfoot. Personal beliefs in Bigfoot were correlated with the respondents' interest level in paranormal phenomena.

Table 29

Personal Beliefs About Bigfoot and Interest Level

		Interest Level
Real or actual events	Pearson correlation	.283
	Sig. (2-tailed)	.005
	N	96

Respondents were asked if they knew someone with a Bigfoot experience.

Table 30

Know Someone Who Has Had an Experience With a Bigfoot

	N	Percent
Yes	2	2
No	99	98

No relationships could be determined due to the small size of those who knew someone with a Bigfoot experience.

Table 31 shows respondents' beliefs of other people who reported a Bigfoot experience. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 31

Beliefs About Others People Who Report Experiences With Bigfoot

	Mean	Std. Deviation
Intentionally deceived or tricked	3.48	.1.04
Intentionally trying to deceive others	3.47	1.06
Imagining or hallucinating	3.28	1.09
Reporting real or actual events	2.81	1.01
Suffering from some mental illness	2.79	1.02
Making contact with some unknown level of awareness	2.63	.99

There was no relationship between the respondents' age, gender, spirituality, and their beliefs about others who report a Bigfoot experience. Beliefs about others who report experiences with Bigfoot were correlated with the respondents' interest level in paranormal phenomena.

Table 32

Correlations Between Belief of Others Who Report a Bigfoot Experience, and Interest

		Interest Levels
Reporting experiences based on actual or real events	Pearson correlation	.273
	Sig. (2-tailed)	.007
	N	96
Making contact with some level of awareness or reality not yet understood by science	Pearson correlation	.278
	Sig. (2-tailed)	.006
	N	96

Cattle Mutilations

All respondents indicated that they have not had and did not know someone that has had an experience with cattle mutilations.

Respondents were asked to answer two questions on their personal beliefs in cattle mutilations. “I believe cattle mutilations are purely imagined or hallucinated”, and “I believe cattle mutilations are actual or real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 33

Personal Beliefs in Cattle Mutilations:

	Mean	Std. Deviation
Purely imagined or hallucinated	2.97	1.14
Actual or real	3.00	1.15

There was no relationship between the respondents' age, gender, interest level, and their personal beliefs in cattle mutilations. Respondents' personal beliefs about cattle mutilations were correlated with their interest level in paranormal phenomena as shown in Table 34.

Table 34

Correlations Between Beliefs About Other With a Cattle Mutilation Experience, and Spirituality

		Spirituality
Imagining or hallucinating	Pearson correlation	-.218
	Sig. (2-tailed)	.037
	N	92
Suffering from some mental illness	Pearson correlation	-.213
	Sig. (2-tailed)	.043
	N	91
Making contact with some unknown level of awareness	Pearson correlation	.241
	Sig. (2-tailed)	.021
	N	92

Table 35 shows respondents' beliefs of other people who reported an experience with a cattle mutilation. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 35

Beliefs of Others Who Report an Experience With Cattle Mutilations

	Mean	Std. Deviation
Intentionally deceived or tricked	3.30	1.08
Intentionally trying to deceive others	3.24	1.09
Imagining or hallucinating	2.90	1.16
Reporting real or actual events	3.19	1.02
Suffering from some mental illness	2.78	1.01
Making contact with some unknown level of awareness	2.64	.95

There was no relationship between the respondents' age, gender, spirituality, and their personal beliefs in cattle mutilations. Respondents' beliefs about others who experience cattle mutilations were correlated with their spirituality as shown in Table 36.

Table 36

Correlations Between Beliefs About Others Who Have Had an Experience With Cattle Mutilations, and Spirituality

		Spirituality
Imagining or hallucinating	Pearson correlation	.250
	Sig. (2-tailed)	.014
	N	96

Crop Circles

Respondents were requested to indicate whether they have had, may have had, or have not had an experience with crop circles.

Table 37

Personal Experience With a Crop Circle

	N	Percent
Yes	4	4
Maybe	0	0
No	97	96

There was no relationship between respondents' age, gender, spirituality, interest, and their personal experience with a crop circles.

Respondents were asked to answer two questions on their personal beliefs in crop circles. "I believe crop circles are purely imagined or hallucinated", and "I believe crop circles are actual or real, capable of being experienced". The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 38

Personal Beliefs In Crop Circles

	Mean	Std. Deviation
Purely imagined or hallucinated	2.45	1.19
Actual or real	3.53	1.11

There was no relationship between respondents' age, gender, spirituality, interest, and their personal beliefs of crop circles. There was a significant difference between personal beliefs about crop circles, and personal experiences with crop circles.

Table 39

Differences Between Personal Belief and Personal Experience With Crop Circles

Question	Personal experience	Mean	Std. Deviation	t	df	P
Imagined or hallucination	Yes	1.00	.00	6.583	96	.012
	No	2.52	1.18			
Actual or real	Yes	4.74	.50	5.212	97	.025
	No	3.48	1.10			

Due to fact that there was only two groups of personal experience with a crop circle, an independent sample t-test was used. This test indicated that those who have experienced a crop circle were significantly less likely to believe that crop circles are imagined or hallucinated, than those who have not experienced a crop circle. Those who had experienced a crop circle were also significantly more likely to believe that crop circles are actual or real, than those who have not experienced a crop circle.

Respondents were asked to indicate whether they know someone who has had an experience with a crop circle.

Table 40

Know Someone With a Crop Circle Experience

	N	Percent
Yes	7	6.9
No	94	93.1

There was no relationship between respondents' age, gender, spirituality, interest, personal experience, and whether they knew someone with a crop circle experience.

Table 41 shows respondents' beliefs of other people who reported a crop circle.

Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 41

Belief of Others With a Crop Circle Experience

	Mean	Std. Deviation
Intentionally deceived or tricked	3.21	1.15
Intentionally trying to deceive others	3.20	1.17
Imagining or hallucinating	2.55	1.07
Reporting real or actual events	3.42	.98
Suffering from some mental illness	2.31	.99
Making contact with some unknown level of awareness	2.79	1.09

There was no relationship between respondents' age, gender, interest, spirituality, and their beliefs about others who have had a crop circle experience. There was a significant difference between those who have had an experience, and those who have not, on whether they believe other who report crop circle are suffering from some form of mental illness.

Table 42

Differences Between Personal Experience and Beliefs About Others With a Crop Circle

Experience

Question	Personal experience	Mean	Std. Deviation	t	df	p
Reporting events based on actual or real events	Yes	4.75	.50	8.212	97	.005
	No	3.36	.96			

Due to there only being two groups of personal experience, an independent sample t-test was used. This test indicated that those who have experienced a crop circle were significantly more likely to believe that others who report crop circles are reporting events based on actual or real events, than those who have not had an experience with crop circles.

Extrasensory Perception(ESP)

Respondents were requested to indicate whether they have had, may have had, or have not had an experience with ESP

Table 43

Personal Experience With ESP

	N	Percent
Yes	27	26.7
Maybe	21	20.8
No	53	52.5

A one-way ANOVA compared levels of interest in paranormal phenomena for those who have had, may have had, or have not had an experience with ESP.

Table 44

Levels of Interest and Personal Experience With ESP

	Sum of squares	df	Mean square	F	Sig
Between groups	21.766	2	10.883	7.547	.001
Within groups	135.554	94	1.442		
Total	157.320	96			

An LSD post hoc test indicated that respondents who have had (M=4.04) experiences with ESP have a significantly higher interest in paranormal phenomena from those who have not had an experience with ESP (M=2.98), $p < .001$. It also showed that those who may have had an experience with ESP (M=3.72), have a significantly higher interest in paranormal phenomena from those who have not had an experience with ESP (M=2.98), $p < .001$.

There was no relationship between respondents' age, gender, spirituality and their personal experience with ESP.

Respondents were asked to answer two questions on their personal beliefs in ESP. "I believe ESP is purely imagined or hallucinated", and "I believe ESP is actual or real, capable of being experienced". The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 45

Personal Beliefs of ESP

	Mean	Std. Deviation
Purely imagined or hallucinated	2.31	1.04
Actual or real	3.85	.96

When respondents were asked if they thought ESP was purely imagined or hallucinated, or actual or real capable of being experienced, there was a significant difference between those who have had, may have had, or have not had a personal experience with ESP.

Table 46

Personal Experiences With ESP

Question	Answer	Mean	Std. Deviation	F	df	P
Purely imagined or hallucinated	Yes	1.81	.96	7.286	2 98	.001
	Maybe	2.05	.67			
	No	2.66	1.07			
Actual or real	Yes	4.48	.58	18.845	2 98	.000
	Maybe	4.24	.54			
	No	3.38	1.00			

A LSD post hoc test indicated that those who have had (M=1.81), or may have had an experience with ESP(M=2.05), were significantly more likely to disagree that ESP is purely imagined or hallucinated, than those who have not had an ESP experience(M=2.66), $p < .05$. The test also showed that those who have(M=4.48), and those who may have had an experience with ESP(M=4.24) were significantly more likely to believe that ESP is real and actual, capable of being experienced than those who had no experience with ESP(M=3.38), $p < .001$.

There was no relationship between the respondents' age, sex, spirituality, and their personal beliefs about ESP. Personal beliefs of ESP were correlated with the respondent's interest level in paranormal phenomena as shown in Table 47.

Table 47

Personal Beliefs About ESP

		Interest
Purely imagined or hallucinated	Pearson correlation	-.456
	Sig. (2-tailed)	.000
	N	97
Actual or real	Pearson correlation	.479
	Sig. (2-tailed)	.000
	N	97

Respondents were asked to indicate whether they know someone who has had an experience with ESP.

Table 48

Know Someone With an ESP Experience

	N	Valid Percent
Yes	37	37
No	63	63

Those who have had an experience with ESP were significantly more likely to know someone who has had an experience with a ESP, chi square(2, N=100)=53.110, $p < .001$, than those who have not have not had an experience with ESP. There was no relationship between the respondents' gender, age, spirituality and whether they knew someone who has experienced ESP. There was a significant difference between the respondents' interest level, and whether they knew someone with an ESP experience.

Table 49

Differences in Interest Level and if They Knew Someone Who Has Had an Experience With ESP.

Know someone	Mean Interest	Std. Deviation	t	df	P
Yes	3.94	1.06	3.321	94	.001
No	3.08	1.31			

An independent sample t-test indicated that those who know someone with a ESP experience have a significantly higher level of interest in the paranormal.

For the next six questions respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from when asked what they thought of other people who reported paranormal phenomena.

Table 50

Beliefs About Others Who Experience ESP

	Mean	Std. Deviation
Intentionally deceived or tricked	2.58	.97
Intentionally trying to deceive others	2.73	1.09
Imagining or hallucinating	2.47	.98
Reporting real or actual events	3.66	.91
Suffering from some mental illness	2.39	.97
Making contact with some unknown level of awareness	3.64	1.01

There was no relationship between age, gender, spirituality, and the respondents' beliefs about other who experience ESP. Beliefs about explanations for other people's personal experiences with ESP, were correlated with respondent's interest levels in paranormal phenomena.

Table 51

Correlations Between Belief of Others Who Report Experiences With ESP, and Interest Level

		Interest Level
Intentionally deceived or tricked	Pearson correlation	-4.00
	Sig. (2-tailed)	.000
	N	97
Intentionally trying to deceive others	Pearson correlation	-3.16
	Sig. (2-tailed)	.000
	N	97
Imagining or hallucinating	Pearson correlation	-3.56
	Sig. (2-tailed)	.000
	N	97
Reporting real or actual events	Pearson correlation	.324
	Sig. (2-tailed)	.001
	N	97
Suffering from some mental illness	Pearson correlation	-.208
	Sig. (2-tailed)	.041
	N	97
Making contact with some unknown level of awareness not yet understood by science	Pearson correlation	.437
	Sig. (2-tailed)	.000
	N	97

When respondents were asked what they thought of other people who experienced ESP, there was a significant difference between those who have had, may have had, or have not had a personal experience with ESP as shown in Table 52.

Table 52

Differences in Beliefs About Other People's Experiences With ESP, and PersonalExperience with ESP

Question	Answer	Mean	Std. Deviation	F	df	P
Intentionally deceived or tricked	Yes	2.11	.89	8.165	98	.001
	Maybe	2.33	.80			
	No	2.92	.96			
Intentionally trying to deceive others	Yes	2.19	1.04	5.679	98	.005
	Maybe	2.71	1.06			
	No	3.02	1.05			
Imagining or hallucinating	Yes	2.15	1.03	3.455	98	.035
	Maybe	2.29	.72			
	No	2.70	.99			
Reporting real or actual events	Yes	4.11	.80	8.490	98	.000
	Maybe	3.90	.77			
	No	3.34	.90			
Suffering from some mental illness	Yes	1.96	1.02	4.473	98	.014
	Maybe	2.33	.80			
	No	2.62	.95			
Making contact with some unknown level of awareness not yet understood by science	Yes	4.3	.78	14.427	98	.000
	Maybe	3.90	.94			
	No	3.21	.93			

Intentionally Deceived or Tricked

Those who have had (M=2.11), or may have had (M=2.71), an experience with ESP were significantly more likely to disagree that other people who report experiences with ESP, are intentionally deceived or tricked than those who did not have an experience with ESP(M=3.02), $p < .05$.

Intentionally Trying to Deceive Others

Those who have had an experience with ESP(M=2.19) were significantly more likely to disagree that others who report an experience with ESP are intentionally trying to deceive others than those who have not experienced ESP(3.02), $p < .05$.

Imagining or Hallucinating:

Those who have had an experience with ESP(M=2.15) , were significantly more likely to disagree that others who reported ESP experiences, were imagining or hallucinating than those who have not experienced ESP(2.70), $p < .001$.

Reporting Real or Actual Events:

Those who have had (M=4.11) , or may have had(M=3.90) an experience with ESP, were significantly more likely to agree that others who reported ESP experiences, were reporting real or actual events than those who have not experienced ESP(M=3.34), $p < .05$.

Suffering From Some Mental Illness:

Those who have had an experience with ESP(M=1.96),were significantly more likely to disagree that others who reported ESP experiences are suffering from some mental illness, than those who have not experienced ESP(2.62), $p<.001$.

Making contact with some unknown level of awareness not yet understood by science:

Those who have had (M=4.30) , or may have had(M=3.90) an experience with ESP, were significantly more likely to agree that others who reported ESP experiences, were making contact with some unknown level of awareness not yet understood by science, than those who have not experienced ESP(M=3.21), $p<.05$.

Ghosts

Respondents were requested to indicate whether they have had, may have had, or have not had, an experience with a ghost. Table 53 shows these results.

Table 53

Personal Ghost Experience

	N	Percent
Yes	15	14.9
Maybe	28	27.7
No	58	57.4

There was no relationship between respondents’ gender, age, spirituality scores and their personal ghost experiences. A one-way ANOVA was performed and indicated there was a significant difference in interest levels in paranormal phenomena between those who have , may have, or have not had an experience with a ghost as shown in Table 54.

Table 54

Differences in Level of Interest and Personal Experience With Ghosts

	Sum of squares	df	Mean square	F	Sig
Between groups	26.337	2	13.169	9.450	.000
Within groups	130.982	94	1.393		
Total	157.320	96			

An LSD post hoc test indicated that respondents who have seen a ghost(M=4.20), or may have seen a ghost(M=3.88), had a significantly higher interest in paranormal phenomena from those who have not seen a ghost(M=2.96), $p < .001$.

Respondents were asked to answer two questions about their personal beliefs about ghosts. “I believe ghosts are purely imagined or hallucinated”, and “I believe ghosts are actual or real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 55

Personal Beliefs About Ghosts

	Mean	Std. Deviation
Purely imagined or hallucinated	2.49	1.10
Actual or real	3.66	1.01

When respondents were asked about their personal beliefs in ghosts, there was a significant differences between those who have had, may have had, or have not had a personal experience with ghosts as shown in Table 56.

Table 56

Personal Experiences and Personal Belief In Ghosts

Question	Answer	Mean	Std. Deviation	F	df	P
Purely imagined or hallucinated	Yes	1.40	.51	11.142	96	.000
	Maybe	2.52	.94			
	No	2.77	1.12			
Actual or real	Yes	4.47	.64	12.470	98	.000
	Maybe	4.00	.67			
	No	3.29	1.06			

A LSD post hoc test indicated that those who have had a ghost experience(M=1.40), were significantly more likely to disagree that ghosts are purely imagined or hallucinated, than those who have not had a ghost experience(M=2.77), $p < .001$. Those who have had (M=4.47), or may have had an experience with ghosts(M=4.00), were significantly more likely to agree that ghosts are actual or real than those who had no experience with a ghost(M=3.29), $p < .001$.

A Pearson correlation test was performed that indicated that respondents' personal beliefs about ghosts were correlated with their interest in paranormal phenomena,

Table 57

Correlations Between Personal Beliefs In Ghosts and Interest in Paranormal Phenomena

		Interest
Purely imagined or hallucinated	Pearson correlation	-.415
	Sig. (2-tailed)	.000
	N	95
Actual or real	Pearson correlation	.508
	Sig. (2-tailed)	.000
	N	97

There was no relationship between personal beliefs about ghosts, and the respondents' age or spirituality.

Respondents were asked to indicate whether they know someone who has had an experience with ghosts. Table 58 shows these results.

Table 58

Know Someone With a Ghost Experience

	N	Percent
Yes	65	65
No	35	35

Those who have had an experience with ghosts were significantly more likely to know someone who has had an experience with a ghost, chi square(2,N=100)=12.418, $p < .01$, than those who have not have not had an experience with ghosts. There was no relationship between the respondents' gender, age, spirituality and whether they knew someone who has experienced a ghost.

Table 59 shows respondents' beliefs of other people who reported an experience with a ghost. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 59

Belief of Others Who Have Had an Experience With a Ghost

	Mean	Std. Deviation
Intentionally deceived or tricked	2.47	.1.02
Intentionally trying to deceive others	2.47	1.04
Imagining or hallucinating	2.62	.99
Reporting real or actual events	3.43	.85
Suffering from some mental illness	2.27	.99
Making contact with some unknown level of awareness	3.48	1.03

There was no relationship between respondents' belief about other people who experience ghosts, and their age or spirituality. Males and females were significantly different in the beliefs that other people who have experienced a ghost are intentionally trying to trick others.

Table 60

Gender Differences In Belief That Others Who Experience Ghosts Are Tricking Others

Gender	Mean	Std. Deviation	t	df	P
Male	2.86	.93	2.940	99	.004
Female	2.25	1.05			

An independent sample t-test indicated that females were significantly less likely to believe that other people who saw ghosts were intentionally trying to trick others. Respondents' beliefs about explanations for other people's personal experiences with ghosts were correlated with respondent's interest level in paranormal phenomena as shown in Table 61.

Table 61

Correlations Between Respondents' Interest, and Beliefs About Others Who Have Had a Ghost Experience

		Interest
Intentionally deceived or tricked	Pearson correlation	-2.06
	Sig. (2-tailed)	.043
	N	97
Intentionally trying to deceive others	Pearson correlation	-2.78
	Sig. (2-tailed)	.006
	N	97
Imagining or hallucinating	Pearson correlation	-2.48
	Sig. (2-tailed)	.014
	N	97
Reporting real or actual events	Pearson correlation	.358
	Sig. (2-tailed)	.000
	N	95
Making contact with some unknown level of awareness	Pearson correlation	.409
	Sig. (2-tailed)	.000
	N	96

When respondents were asked what they thought of other people who saw ghosts, there was a significant difference between those who have had, may have had, or have not had a personal experience with ghosts as shown in Table 62.

Table 62

Beliefs About Other People Who Experience Ghosts

Question	Answer	Mean	Std. Deviation	F	df	P
Intentionally trying to deceive others	Yes	2.00	.93	4.085	98	.020
	Maybe	2.21	.96			
	No	2.71	1.06			
Imagining or hallucinating	Yes	1.80	.86	9.431	98	.000
	Maybe	2.46	.92			
	No	2.91	.92			
Reporting real or actual events	Yes	4.07	.70	5.545	96	.005
	Maybe	3.39	.74			
	No	3.29	.87			
Making contact with some unknown level of awareness	Yes	4.27	.70	10.839	97	.000
	Maybe	3.79	.74			
	No	3.12	1.07			

Intentionally trying to deceive others:

A LSD post hoc test indicates that those who have had (M=2.00) a personal experience with a ghost are significantly more likely to disagree that those who see ghosts are intentionally trying to deceive others, than those who have not had a personal experience (M=2.71), $p < .05$. Those who may have had an experience with ghosts (M=2.21) are also significantly more likely to disagree that those who see ghosts

are intentionally trying to deceive others, than those who have not had a personal experience ($M=2.71$), $p<.05$

Imagining or hallucinating:

A LSD post hoc test indicates that those who have had a personal experience with a ghost ($M=1.80$) are significantly more likely to disagree that others who see ghosts are imagining or hallucinating, than those who may have had ($M=2.21$), or have not had had a personal experience with ghosts ($M=2.71$) $p<.05$.

Reporting Real or Actual Events:

A LSD post hoc test indicates that those who have had ($M=4.07$), a personal experience with a ghost are significantly more likely to agree that other people who see ghosts are reporting a real or actual experiences, than those who may have had ($M=3.39$) or have not had a personal experience with ghosts ($M=3.29$) $p<.05$.

Awareness Not Yet Understood

A LSD post hoc test indicated that those who have had a personal experience with a ghost ($M=4.27$) are significantly more likely to agree that other people who see ghosts are making contact with some level of awareness not currently understood by science than those who have not had a personal experience with a ghost ($M=3.12$) $p<.05$.

Loch Ness Monster

All respondents indicated that they have not had and did not know someone that has had an experience with the Loch Ness Monster.

Respondents were asked to answer two questions on their personal beliefs in the Loch Ness Monster. "I believe the Loch Ness Monster is purely imagined or hallucinated",

and “I believe the Loch Ness Monster is actual or real, capable of being experienced”.

The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 63

Personal Beliefs in the Loch Ness Monster

	Mean	Std. Deviation
Purely imagined or hallucinated	3.49	1.12
Actual or real	2.62	1.22

There was no relationship between age, spirituality and respondents’ personal beliefs about the Loch Ness monster. Interest level in the paranormal was correlated with respondents’ personal beliefs about the Loch Ness Monster.

Table 64

Correlations Between Personal Beliefs in the Loch Ness Monster and Interest

		Interest
Purely imagined or hallucinated	Pearson correlation	-.274
	Sig. (2-tailed)	.007
	N	95
Actual or real	Pearson correlation	.281
	Sig. (2-tailed)	.006
	N	95

Table 65 shows respondents' beliefs of other people who reported an experience with the Loch Ness Monster. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 65

Beliefs About Other People Who Experience the Loch Ness Monster:

	Mean	Std. Deviation
Intentionally deceived or tricked	3.40	1.01
Intentionally trying to deceive others	3.38	1.03
Imagining or hallucinating	3.22	1.06
Reporting real or actual events	2.82	1.02
Suffering from some mental illness	2.70	.98
Making contact with some unknown level of awareness	2.55	1.03

There was no relationship between respondents' age, spirituality and their beliefs about others who experience the Loch Ness Monster. Males and females were significantly different in their belief that other people who have experienced the Loch Ness monster are imagining or hallucinating.

Table 66

Gender Differences On Personal Beliefs in the Loch Ness Monster

Question	Gender	Mean	Std. Deviation	t	df	P
Imagining or hallucination	Male	2.91	.1.01	-2.168	97	.033
	Female	3.39	1.06			

Males were significantly more likely than females to disagree that others who see the Loch Ness Monster are imagining or hallucinating.

There was a correlation between interest level and beliefs about others who experience the Loch Ness Monster.

Table 67

Beliefs About Others Who Report Experiences With the Loch Ness Monster and Interest

		Interest
Intentionally deceived or tricked	Pearson correlation	-.207
	Sig. (2-tailed)	.044
	N	95
Making contact with some unknown level of awareness not yet understood by science	Pearson correlation	.284
	Sig. (2-tailed)	.005
	N	95

Near Death Experiences

Respondents were requested to indicate whether they have had, may have had, or have not had a NDE. Table 68 shows these results.

Table 68

Personal Experience With NDE

	N	Percent
Yes	4	4.0
Maybe	7	6.9
No	90	89.1

There was no relationship between respondents' age, gender, spirituality, interest, and their personal experience with NDE.

Respondents were asked to answer two questions on their personal beliefs in NDEs. "I believe NDEs are purely imagined or hallucinated", and "I believe NDEs are actual or real, capable of being experienced". The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 69

Personal Beliefs About NDEs:

	Mean	Std. Deviation
Purely imagined or hallucinated	2.10	.94
Actual or real	3.96	.87

There was no relationship between respondents' age, interest, personal experience and their personal beliefs about NDEs. Males and females were significantly different in their personal beliefs about NDEs.

Table 70

Gender Differences In Personal Beliefs of NDEs

Question	Gender	Mean	Std. Deviation	t	df	P
Imagined or hallucination	Male	2.39	1.05	2.364	98	.020
	Female	1.94	.83			
Actual or real	Male	3.57	1.09	-3.471	97	.001
	Female	4.17	.63			

Respondents spirituality score was correlated with their belief that NDEs are actual or real, capable of being experienced.

Table 71

Correlation Between Spirituality and Personal Belief About NDEs.

		Spirituality Score
Actual or real	Pearson correlation	.209
	Sig. (2-tailed)	.038
	N	99

Respondents were asked to indicate whether they know someone who has had a NDE.

Table 72 shows these results.

Table 72

Know Someone With a NDE

	N	Percent
Yes	25	24.8
No	76	75.2

There was no relationship between respondents' age, spirituality, and whether they knew someone with a NDE. Females were significantly more likely to know someone who has had an NDE, chi square (2, N = 101) = 5.589, $p < .05$, than males. Those who have had a NDE were significantly more likely to know someone that has had a NDE, chi square (2, N = 101) = 10.457, $p < .01$, than those who do not know someone who has had a NDE. There was a significant difference in interest level in the paranormal, of those who knew someone with a personal experience, and those who do not know someone with a personal NDE.

Table 73

Interest Differences In Personal Beliefs of NDEs

Know someone	Interest Mean	Std. Deviation	t	df	P
Yes	3.92	1.06	2.321	95	.022
No	3.23	1.31			

Those who know someone who has had a NDE are significantly more likely to have a higher interest in the paranormal, than those who do not know someone with a NDE.

For the next six questions respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to choose from.

Table 74

Belief About Others Who Experience NDE

	Mean	Std. Deviation
Intentionally deceived or tricked	2.58	.97
Intentionally trying to deceive others	2.73	1.09
Imagining or hallucinating	2.47	.98
Reporting real or actual events	3.66	.91
Suffering from some mental illness	2.39	.97
Making contact with some unknown level of awareness	3.64	1.01

There was no relationship between respondents' interest, spirituality, personal experiences, and their beliefs about others who have had a NDE. Males and females were significantly different in the beliefs about other people who have had a NDE.

Table 75

Gender Difference In Beliefs About Others Who Have Had a NDE

Question	Gender	Mean	Std. Deviation	T	df	P
Intentionally deceived or tricked	Male	2.47	.84	3.422	98	.001
	Female	1.89	.80			
Intentionally trying to deceive others	Male	2.56	.84	2.583	97	.011
	Female	2.06	.95			
Imagining or hallucinating	Male	2.94	1.00	2.885	96	.005
	Female	2.32	1.04			
Reporting real or actual events	Male	3.31	.86	-4.447	98	.000
	Female	3.98	.65			

An independent sample t-test indicated that females were significantly more likely to disagree that those who have a NDE are intentionally deceived or tricked, intentionally trying to deceive others, imagining or hallucinating, and to agree that they are reporting real or actual events, than males.

Respondents' age was correlated with their belief that others who have a NDE are making contact with some level of awareness not yet understood by science.

Table 76

Correlation Between Respondents' Belief About Others With a NDE, and Age

		Age
Making contact with some level of awareness not yet understood by science.	Pearson correlation	.210
	Sig. (2-tailed)	.036
	N	100

Out of Body Experiences

Respondents were requested to indicate whether they have had, may have had, or have not had an OBE.

Table 77

Personal Experience With An OBE

	N	Percent
Yes	8	7.9
Maybe	12	11.9
No	81	80.2

There was no relationship between respondents' age, spirituality, interest, and their personal experiences with OBEs. Males were more likely to have had an OBE, chi square(2,N=101)=10.677,p<.01, then females.

Respondents were asked to answer two questions on their personal beliefs in OBEs. "I believe OBEs are purely imagined or hallucinated", and "I believe OBEs are actual or

real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 78

Personal Beliefs of OBEs

	Mean	Std. Deviation
Purely imagined or hallucinated	2.49	1.07
Actual or real	3.62	1.01

There was no relationship between respondents’ age, gender, spirituality, and their personal beliefs in OBEs. Respondents’ personal beliefs about OBEs were correlated with their interest level in paranormal phenomena.

Table 79

Correlations Between Personal Belief About OBEs and Interest Level

		Interest Levels
Intentionally trying to deceive or trick others	Pearson correlation	-.393
	Sig. (2-tailed)	.000
	N	96
Imagining or hallucination	Pearson correlation	.363
	Sig. (2-tailed)	.000
	N	96

Respondents were asked to indicate whether they know someone who has had an OBE.

Table 80

Know Someone With an OBE

	N	Percent
Yes	23	22.8
No	78	77.2

There was no relationship between respondents' age, sex, spirituality, and whether they knew someone with an OBE. There was a significant difference between interest level, and knowing someone who has had an OBE.

Table 81

Differences Between Respondents' Interest and Whether They Knew Someone With an OBE

Know someone	Interest Mean	Std. Deviation	t	Df	p
Yes= 22	4.32	.78	4.123	95	.000
No= 75	3.13	1.28			

An independent sample t-test indicated that those who know someone who has had an OBE, were significantly more interested in paranormal phenomena than those who do not know someone with an OBE experience. Those who have had an OBE, were significantly more likely to know someone who has had an OBE, chi square(2, N=101)=7.854, $p < .05$, than those who have not had an OBE.

Table 82 shows respondents' beliefs of other people who reported an OBE. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 82

Belief of Others Who Have Experienced an OBE

	Mean	Std. Deviation
Intentionally deceived or tricked	2.35	.97
Intentionally trying to deceive others	2.51	1.04
Imagining or hallucinating	2.78	1.04
Reporting real or actual events	3.56	.83
Suffering from some mental illness	2.51	1.03
Making contact with some unknown level of awareness	3.48	1.04

There was no relationship between respondents' spirituality and their beliefs about other who have had an OBE. Age was correlated with belief that others who report OBE, are making contact with some level of awareness not yet understood by science.

Table 83

Correlation Between Age, and Beliefs of Others Who Experience OBEs

		Age
Making contact with some unknown level of awareness	Pearson correlation	.207
	Sig. (2-tailed)	.039
	N	100

A Pearson correlation shows that the higher the age of the respondent, the higher level of agreement that those who experience an OBE, are making contact with some level of awareness, not yet understood by science.

Males and females were significantly different in the beliefs about other people who have had an OBE .

Table 84

Gender Differences On Beliefs About Others Who Have Had An OBE

Question	Gender	Mean	Std. Deviation	t	df	P
Intentionally trying to deceive others	Male	2.78	.93	1.959	98	.044
	Female	2.36	1.07			
Reporting real or actual events	Male	3.31	.71	-2.343	98	.015
	Female	3.70	.87			
Suffering from some mental illness	Male	2.81	.98	2.230	97	.027
	Female	2.33	1.03			

An independent sample t-test indicated that females were significantly more likely to believe that others who experience an OBE are reporting real or actual events, and to disagree that they are intentionally trying to deceive others or suffering from some mental illness, than males.

Respondents' beliefs about other people who have had an OBE were correlated with their interest level in paranormal phenomena

Table 85

Correlations Between Belief About Others Who Have an OBE and Spirituality Scores

		Spirituality Scores
Intentionally deceive or tricked by others	Pearson correlation	-.227
	Sig. (2-tailed)	.026
	N	96
Imagining or hallucination	Pearson correlation	-.212
	Sig. (2-tailed)	.038
	N	96
Reporting experiences based on actual or real events	Pearson correlation	.265
	Sig. (2-tailed)	.009
	N	96
Making contact with some level of awareness or reality not yet understood by science	Pearson correlation	.253
	Sig. (2-tailed)	.013
	N	96

When respondents were asked what they thought about others who experienced OBEs there was a significant difference between the responses of those who have had, may have had, or have not had a personal experience with OBEs.

Table 86

Personal Experiences and Beliefs of Others Who Experience OBEs

Question	Answer	Mean	Std. Deviation	F	df	p
Making contact with some level of awareness or reality not yet understood by science	Yes	4.38	.52	3.412	99	.037
	Maybe	3.33	.65			
	No	3.41	1.09			

A LSD post hoc test indicated that those who have had an experience with OBEs(M=4.38), were significantly more likely to agree that those who experience OBEs, are making contact with some level of awareness or reality not yet understood by science, than those who may have(M=3.33), or have not had an OBE experience(M=3.41), $p < .05$.

UFOs

Respondents were requested to indicate whether they have had, may have had, or have not had an experience with an UFO.

Table 87

Personal Experience With UFO

	N	Percent
Yes	6	5.9
Maybe	11	10.9
No	84	83.2

Males were significantly more likely to experience a UFO, chi square (2,N=101)=8.400,p<. 05, than females. There was no relationship between age, spirituality, interest level, and personal experiences with UFOs.

Respondents were asked to indicate whether they know someone who has had an experience with UFOs.

Respondents were asked to answer two questions on their personal beliefs in UFOs. “I believe UFOs are purely imagined or hallucinated”, and “I believe UFOs are actual or real, capable of being experienced”. The respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree, to chose from.

Table 88

Personal Beliefs in UFOs

	Mean	Std. Deviation
Purely imagined or hallucinated	2.49	1.10
Actual or real	3.66	1.01

There was no relationship between respondents’ age and their personal beliefs about UFOs. Males and females were significantly different in their personal beliefs that UFOs are imagined or hallucinations, and that UFOs are real or actual.

Table 89

Gender Differences In Personal Beliefs of UFOs

Question	Gender	Mean	Std. Deviation	t	df	p
Imagined or hallucinations	Male	2.47	1.25	-2.276	99	.025
	Female	3.05	1.19			
Actual or Real	Male	3.64	1.17	3.060	99	.003
	Female	2.89	1.17			

An independent sample t-test indicated that females were significantly more likely to believe that UFOs are imagined or hallucinations than males. Males were significantly more likely to believe that UFOs are actual or real, capable of being experienced, more than females.

Respondents' personal beliefs about UFOs were correlated with their spirituality scores.

Table 90

Correlations Between Spirituality and Personal Beliefs About UFOs

		Spirituality Scores
Purely imagined or hallucinated	Pearson correlation	.267
	Sig. (2-tailed)	.007
	N	101
Actual or real	Pearson correlation	-.395
	Sig. (2-tailed)	.000
	N	101

Respondents' personal beliefs about UFOs were correlated with their interest in paranormal phenomena.

Table 91

Correlations Between Interest Level and Personal Beliefs About UFOs

		Interest Level
Purely imagined or hallucinated	Pearson correlation	-.283
	Sig. (2-tailed)	.005
	N	97
Actual or real	Pearson correlation	.297
	Sig. (2-tailed)	.005
	N	97

When respondents were asked about their personal belief of UFOs there was a significant difference between those who have had, may have had, or have not had a personal experience with UFOs.

Table 92

Personal Experiences and Personal Belief In UFOs

Question	Answer	Mean	Std. Deviation	F	df	P
Purely imagined or hallucinated	Yes	1.50	.84	5.473	98	.006
	Maybe	2.36	1.12			
	No	3.00	1.21			
Actual or real	Yes	4.67	.82	6.046	98	.003
	Maybe	3.45	1.29			
	No	3.01	1.17			

A LSD post hoc test indicated that those who have had a UFO experience (M=1.50), were significantly more likely to disagree that UFOs are purely imagined or hallucinated, than

those who have not had a UFO experience(M=3.00), $p < .001$. The test also showed that those who have had a experience with UFOs(M=4.67) were significantly more likely to agree that UFOs are real and actual, capable of being experienced than those who may have had((M=3.45) or have not had an experience with UFOs (M=3.01), $p < .05$.

Table 93

Know Someone With an UFO Experience

	N	Percent
Yes	23	22.8
No	78	77.2

There was no relationship between age, spirituality, interest level, and whether they knew someone who had an experience with UFOs. Those who had experienced a UFO, were more likely to know someone that has experienced a UFO, chi square (2,N=101)= 18.274, $p < .000$.

Table 94 shows respondents' beliefs of other people who reported an experience with UFOs. Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5= strongly agree.

Table 94

Belief of Others Who Have Experienced an UFO

	Mean	Std. Deviation
Intentionally deceived or tricked	2.47	.1.02
Intentionally trying to deceive others	2.47	1.04
Imagining or hallucinating	2.62	.99
Reporting real or actual events	3.43	.85
Suffering from some mental illness	2.27	.99
Making contact with some unknown level of awareness	3.48	1.03

There was no relationship between respondents' age, and their belief about other who report a UFO experience. Males and females were significantly different in their beliefs about others who report UFO as imagining or hallucination, and making contact with some form of awareness not yet understood by science.

Table 95

Gender Differences In Beliefs of Others Who Experience UFOs

Question	Gender	Mean	Std. Deviation	t	df	P
Imagined or hallucinations	Male	2.72	1.11	-2.276	99	.020
	Female	3.23	1.00			
Actual or Real	Male	3.50	1.06	3.060	99	.021
	Female	3.02	.96			

Respondents' beliefs about others who experience UFOs were correlated with their spirituality scores.

Table 96

Correlations Between Spirituality Scores and Beliefs About Others Who Experience UFOs

		Spirituality Scores
Intentionally trying to deceive or trick others	Pearson correlation	.201
	Sig. (2-tailed)	.045
	N	100
Imagining or hallucination	Pearson correlation	.222
	Sig. (2-tailed)	.026
	N	101

Respondents' beliefs about others who experience UFOs were correlated with their interest level in paranormal phenomena.

Table 97

Correlations Between Beliefs About Others Who Have Experienced a UFOs and Their Interest level

		Interest Level
Intentionally trying to deceive or trick others	Pearson correlation	-.222
	Sig. (2-tailed)	.030
	N	96
Imagining or hallucination	Pearson correlation	-.296
	Sig. (2-tailed)	.003
	N	97
Reporting experiences based on actual or real events	Pearson correlation	.309
	Sig. (2-tailed)	.002
	N	97
Making contact with some level of awareness or reality not yet understood by science	Pearson correlation	.306
	Sig. (2-tailed)	.002
	N	97

When respondents were asked what they thought about others who experienced UFOs there was a significant difference between the answers of those who have had, may have had, or have not had a personal experience with UFOs.

Table 98

Personal Experiences and Beliefs of Others Who Experience UFOs

Question	Answer	Mean	Std. Deviation	F	df	p
Intentionally trying to deceive or trick others	Yes	2.33	1.51	3.341	97	.040
	Maybe	2.64	1.12			
	No	3.22	.98			
Imagining or hallucination	Yes	2.17	1.33	4.894	98	.009
	Maybe	2.45	1.04			
	No	3.19	1.00			
Reporting experiences based on actual or real events	Yes	4.00	.63	4.539	98	.013
	Maybe	3.45	.93			
	No	2.96	.94			
Making contact with some level of awareness or reality not yet understood by science	Yes	4.33	.82	5.125	98	.008
	Maybe	3.45	.93			
	No	3.07	.99			

A LSD post hoc test indicated that those who have had an experience with UFOs (M=2.33) were significantly more likely to disagree that other people who see UFOs are intentionally trying to deceive or trick others, than those who have not had an experience with a UFO (M=3.22), $p < .05$. The test also shows that those who have had (M=2.17), or may have had (M=2.45), an experience with UFOs, were significantly more likely to disagree that other people who see UFOs are imagining or hallucinating, than those who

have not had an experience with UFOs($M=3.19$), $p<.05$.. Those who have had an experience with UFOs ($M=4.00$), were significantly more likely to agree that those who have had an experience with UFOs are reporting experiences based on actual or real events, than those who have not had an experience with UFOs($M=2.96$), $p<.05$. Those who have had an experience with UFOs($M=4.33$), were significantly more likely to agree that those who have had an experience with UFO are making contact with some level of awareness or reality not yet understood by science, than those who have not had an experience with UFOs($M=3.07$), $p<.05$.

Comparisons Across Phenomena

Additionally, personal experiences and beliefs were investigated in relationship to age, gender, spirituality/ religiosity, and personal interest in paranormal phenomena.

Table 99

Personal Experience Across All Paranormal Phenomena

Personal Experience	Yes%	Maybe%	No%
ESP	27	21	52
Angels	17	35	48
Ghosts	15	28	57
OBEs	8	12	80
UFOs	6	11	83
Crop Circles	4	0	86
NDEs	4	7	89
Aliens	1	0	99
Loch Ness Monster	0	0	100
Bigfoot	0	0	100
Cattle Mutilation	0	0	100

Approximately half of the sample reported that they have or may have had a personal experience with ESP, angels, and Ghosts.

Respondents were asked to report their beliefs that various phenomena are actual or real.

Respondents had five choices from 1=strongly disagree, 2=disagree, 3=uncertain,

4=agree, 5= strongly agree.

Table 100

Personal Beliefs That Phenomena Are Actual or Real Across All Phenomena

Actual or Real	Mean	St. Deviation
Angels	4.03	1.02
NDEs	3.96	.87
ESP	3.85	.96
Ghosts	3.66	1.01
OBE	3.62	1.01
Crop Circles	3.53	1.11
UFOs	3.16	1.22
Aliens	3.13	1.16
Cattle Mutilations	3.00	1.15
Bigfoot	2.73	1.22
Loch Ness Monster	2.62	1.22

Respondents tended to believe that angels, NDEs, ESP, ghosts, OBES, and crop circles were actual or real. Respondents were generally uncertain of UFOs, aliens, cattle mutilations, Bigfoot, and the Loch Ness Monster as being actual or real.

Table 101

Know Someone With a Stated Experience With Various Paranormal Phenomena

Phenomena	Yes%	No%
Ghosts	65	35
Angels	49	51
ESP	37	63
NDE	25	75
UFO	23	77
OBE	23	77
Crop Circle	07	93
Aliens	02	98
Bigfoot	02	98
Loch Ness Monster	0	100
Cattle Mutilations	0	100

Gender Across Phenomena

Males were significantly more likely to have had a personal experience with UFOs than females, chi square (2, N=101) = 8.400, $p < .015$. Males were also significantly more likely to have had a OBE than females, chi square, (2, N=101), 10.677, $p < .005$.

On personal beliefs in paranormal phenomena females were significantly less likely to believe that angels and NDEs are imagined or hallucinated than males, ($p < .05$). Males were significantly less likely to believe that UFOs are imagined or hallucinated than females, ($p < .05$).

Table 102

Gender Differences on Personal Beliefs Across Phenomena

Question	Significantly More likely to agree	Phenomena	P<.05
Imagined or hallucinated	Males	NDEs, Angels	
	Females	UFOs	
Actual or real	Males	UFOs, Aliens	
	Females	Angels	

Table 103

Gender Differences on Beliefs About Others Who Report a Personal Experience AcrossPhenomena

Question	Significantly More likely to agree	Phenomena	P<.05
Intentionally deceived or tricked	Males	NDE, angels	
Intentionally trying to deceive others	Males	NDEs, OBEs, angels	
Imagining or hallucinating	Males	NDEs, angels	
	Females	Loch Ness Monster, UFOs	
Reporting real or actual events	Females	Angels, OBEs, NDEs	
Suffering from some mental illness	Males	Angels, OBEs,	
Making contact with some unknown level of awareness	Males	UFOs	
	Females	Angels	

Age Across Phenomena

Age was correlated with beliefs about others who report experiences with paranormal phenomena.

Table 104

Correlations Between Age and Beliefs About Others Who Experience ParanormalPhenomena

<hr/>		
Making contact with some		OBEs
Level of awareness not yet	Pearson correlation	.207
understood by science	Sig. (2-tailed)	.039
	N	
<hr/>		
Making contact with some		NDEs
Level of awareness not yet	Pearson correlation	.210
understood by science	Sig. (2-tailed)	.036
	N	100

Age was positively correlated with the belief that others who report an experience with NDEs and OBEs, are making contact with some level of awareness not yet understood by science.

Interest Across Phenomena

Those with a higher interest in paranormal phenomena were significantly more likely to have a personal experience with ESP and ghosts than those with a lower interest level ($p < .001$). Those with a higher interest in the paranormal were significantly more likely to know someone who reported a personal experience with ghosts, NDE, and ESP than those with a lower interest level ($p < .05$). Respondents' interest level in the paranormal was negatively correlated with the belief that aliens, ghosts, Loch Ness Monster, OBEs and UFOs are imagined or hallucinated ($p < .05$). The respondents' interest level in the paranormal was positively correlated with the belief that ghosts, UFOs, aliens, Loch Ness Monster, and OBEs, are actual or real ($p < .05$).

The respondents' interest level in the paranormal was negatively correlated with the belief that others who report paranormal experiences with ghosts and the Loch Ness Monster are intentionally deceived or tricked by others ($p < .05$). The respondents' interest level in the paranormal was negatively correlated with the belief that others who report an experience with aliens, ghosts, and UFOs were deceived or tricked ($p < .05$). The respondents' interest level in the paranormal was negatively correlated with the belief that those who report ghosts, UFOs, and aliens are imagining or hallucinating ($p < .05$). The respondents' interest level in the paranormal was positively correlated with the belief that those who report experiences with ghosts, UFOs, aliens, and ghosts are reporting real or actual events ($p < .05$). The respondents' interest level in the paranormal was positively correlated with the belief that those who report an experience with angels, ghosts, UFOs, and the Loch Ness Monster are making contact with some level of awareness not yet understood by science ($p < .05$).

Spirituality/Religiosity Across Phenomena

Those who reported high spirituality scores were significantly more likely to have had a personal experience with angels than those who reported low spirituality scores ($p < .05$). Those who reported high spirituality scores were significantly more likely to know someone who reported a personal experience with angels than those who reported low spirituality scores ($p < .05$). Respondents' spirituality scores were negatively correlated with the belief that angels are imagined or hallucinated. Respondents' spirituality scores were positively correlated with the belief that aliens, UFOs, and NDE are imagined or hallucinated ($p < .05$). Respondents' spirituality scores were negatively correlated with the

belief that UFOs and aliens are real or actual ($p < .05$). Respondents' spirituality scores were positively correlated with the belief that angels are actual or real ($p < .05$).

Respondents' spirituality scores were negatively correlated with the belief those who reported experiences with angels are intentionally deceived or tricked by others ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who reported experiences with aliens were intentionally deceived or tricked by other ($p < .05$). Respondents' spirituality scores were negatively correlated with the belief those who reported experiences with angels are intentionally trying to deceive or trick others ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who reported experiences with UFOs and aliens are intentionally trying to deceive or trick others ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who reported experiences with UFOs were imagining or hallucinating ($p < .05$). Respondents' spirituality scores were negatively correlated with the belief those who reported experiences with angels and cattle mutilations are imagining or hallucinating ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who reported experiences with angels are reporting experiences based on actual or real events ($p < .05$). Respondents' spirituality scores were negatively correlated with the belief those who reported experiences with angels and cattle mutilations are suffering from some form of mental illness ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who reported experiences with aliens are suffering from some form of mental illness ($p < .05$). Respondents' spirituality scores were positively correlated with the belief those who

reported experiences with angels and cattle mutilations are making contact with some level of awareness or reality not yet understood by science($p < .05$).

Chapter 5

Summary and Conclusions

Rate of Response

Of the 460 questionnaires delivered to students, 101 were completed and returned, for a response rate of 22 %. Females comprised the majority of responses(64%).

Comparing these response rate to those of other college studies, showed that the rate of response was standard.

Demographics

This study is believed to contain an accurate representation of the University of Wisconsin-Stout student body. The mean age for this sample was 22.5 with a range from 18 to 49. The majority of the sample were of traditional student age(18-25). The respondents considered themselves relatively spiritual. On average females also reported higher spiritual scales than the males. Generally both males and females reported a moderate interest in the paranormal. Generally both males and females received the majority of their information about paranormal phenomena mainly from television, movies, and friends.

The results of this study have profound implications to several psychological and societal beliefs. First, if these phenomena that students are reporting do in fact exist, there may be limitless applicability of these findings. If UFOs and Aliens are found to exist, we would have to change our view of ourselves as solitary creatures in the universe. If the

existence of the Loch Ness Monster or Bigfoot is confirmed, the information may gap our knowledge of our past or future. The proof of ghosts and angels could enlighten us to what occurs after death. OBEs and NDEs may change the way we view the body as a host for our spirit. However, if these phenomena do not exist we must make strides in the study of perception and belief systems. What causes people to believe what they saw was a ghost or an angel? Likewise, if there is no definitive proof of these phenomena, why do so many people still believe that they are real? These poignant questions have been explored and debated throughout our history, and yet we still have no definitive answers. For an area of study with such possible ramifications, little research is being conducted. In order to possible answer these question we must first decide to investigate them.

Belief in All Phenomena

Respondents tended to believe that angels, NDEs, ESP, ghosts, OBEs, and crop circles were actual or real. Respondents were generally uncertain of UFOs, aliens, cattle mutilations, Bigfoot, and the Loch Ness Monster as being actual or real. Males were significantly more likely to have had a personal experience with UFOs and than females, ($p < .05$). Males were significantly more likely to believe that aliens and Bigfoot are actual or real than females ($p < .05$). Females were significantly more likely to believe that angels, crop circles, and NDEs are actual or real than males ($p < .05$).). Respondents' interest level, spirituality, gender, and personal experience were related to many of the variables, yet these relationships fluctuated from phenomena to phenomena and were not predictive of most beliefs.

Aliens

From this sample 2% of the respondents reported that they may have had a personal experience with extraterrestrial beings. Since many people who believe that they have had an alien experience do not remember it right away may account for the low number of personal experiences. None of the demographics were related to whether they have had a personal experience with aliens. Respondents were generally uncertain about their personal beliefs that aliens were imagined or hallucinated, or actual or real. Males were more likely to believe that aliens are real or actual than females. The respondents interest level was correlated with their personal beliefs about aliens. Those who had a high interest in the paranormal also had a high belief that aliens are real or actual. Those with a high interest also had a lower belief that aliens are imagined or hallucinated. The exact opposite correlations were found when the respondent expressed high spirituality. Of the respondents, 1 % reported that they knew of someone who has had an experience with an alien. Respondents were also generally uncertain on their beliefs about other who have had an alien experience. Those who reported that they may have had an alien experience generally expressed disagreement that those who experience aliens are imaging or hallucinating, or trying to trick others. Those who considered themselves spiritual were more likely to believe that those who have had an alien experience were suffering from some form of mental illness.

Angels

Of the respondents, 17% reported an experience with angels, and 35% may have had an experience with angels. There was no relationship between respondents' age, gender, interest, and their personal experiences with angels. Overall respondents generally agreed that angels were actual or real and are capable of being experienced. Females expressed a higher belief in angels than males. As would be expected those who considered themselves more spiritual, tended to disagree that angels are imagined or hallucination. Belief in angels also seems to be based on whether or not someone had had a personal experience with them, as those who have had an experience had a higher belief that they are real or actual, than those who may have or have not had an experience.

Of the respondents 49% reported that they knew someone that stated they had an experience with an angel. This figure is approximately the same amount that has had, or may have had a personal experience. Those who considered themselves more spiritual knew more people with a personal experience. Respondents generally believed that others who experience angels were not suffering from a mental illness, trying to trick others, or being tricked by others. Males in general were also expressed greater disbelief in angels as being real, of some form of unknown awareness. Males generally expressed greater belief on all other "normal" explanations of angels than females.

Bigfoot

No respondents indicated a personal experience with Bigfoot. Of the respondents, 2% knew someone who stated a personal experience with Bigfoot. Those who had a high

interest in the paranormal expressed a greater belief that Bigfoot is real or actual, than those with a low interest in the paranormal. Interest in the phenomena may lead to greater beliefs due to the amount of information gathered on the subject.

Cattle Mutilations

No respondents reported a personal experience with cattle mutilations. Likewise no respondents reported knowing someone who stated a cattle mutilation experience. The respondents were generally uncertain whether cattle mutilations were actual or real. Those who consider themselves spiritual tended to believe that those who had a cattle mutilation experience to be suffering from some form of mental illness, or imagining or hallucinating, than did those who considered themselves less spiritual. Respondents were also generally uncertain about others who report experiences with cattle mutilations.

Crop Circles

Of the respondents 4% reported a personal experience with crop circles, and 7% knew someone who stated a personal experience with crop circles. There was no relationship between respondents' age, gender, spirituality, interest, and their personal experience with a crop circle.

Respondents were uncertain in their personal beliefs in crop circles as being real or actual, or being imagined or hallucinated. Those with a personal experience tended to express disagreement that those who experience crop circles are imagining or hallucinating, or suffering from some mental illness. Respondents were also uncertain as to the causes for others who experience crop circles.

ESP

Of the respondents, 27 % reported a personal experience with ESP, and 21% stated they may have had an experience with ESP. There was no relationship between respondents' age, gender, spirituality and their personal experience with ESP. Those who have had a personal experience were generally more interested in paranormal than those who did not have a personal experience. Age, spirituality, and gender were not related to their personal experience. Respondents generally agreed that ESP is actual or real and capable of being experienced. Respondents in generally disagreed that ESP is imagined or hallucinated. Respondents were mostly uncertain about the causes of other people experiencing ESP.

Ghosts

Of the respondents, 15% reported an experience with ghosts, and 28% may have had a personal experience with a ghost. There was no relationship between respondents' gender, age, spirituality scores and their personal ghost experiences. Those who have had, or may have had a personal experience with ghosts were also generally more interested in the paranormal than those with no personal experience. Respondents tended to agree that ghosts are real or actual, capable of being experienced. They also tended to disagree that ghosts were imagined or hallucinated. Respondents who have had the experience were more likely to agree with the aforementioned statement than those with no personal experience with ghosts.

Loch Ness Monster

No respondents reported a personal experience or knew someone that stated a personal experience with the Loch Ness Monster. Respondents were generally uncertain on their personal beliefs that the Loch Ness Monster is real or actual, and that it is imagined or hallucinated. There was no relationship between age, spirituality and respondents' personal beliefs about the Loch Ness monster. Respondents were also generally uncertain to the explanation for others who report an experience with the Loch Ness Monster. There was no relationship between respondents' age, spirituality and their beliefs about others who experience the Loch Ness Monster. Males were significantly more likely than females to disagree that others who see the Loch ness monster are imagining or hallucinating.

NDEs

Of the respondents 4% have had, and 7% may have had a NDE. There was no relationship between respondents' age, gender, spirituality, interest, and their personal experience with NDE. There was no relationship between respondents' age, spirituality, and whether they knew someone with a NDE. Females were significantly more likely to know someone who has had an NDE than males. Respondents tended to disagree that NDEs are imagined or hallucinated, and agreed that NDEs are actual or real capable of being experienced. There was no relationship between respondents' age, interest, personal experience and their personal beliefs about NDEs. Respondents were generally uncertain to the explanations of others who report NDEs.

OBEs

Of the respondents 8% have had, and 12% may have had an OBE. There was no relationship between respondents' age, spirituality, interest, and their personal experiences with OBEs. There was no relationship between respondents' age, sex, spirituality, and whether they knew someone with an OBE. Females were more likely to have had an OBE than males. Respondents tended to disagree that OBEs are imagined or hallucinated, and agreed that OBEs are actual or real capable of being experienced. There was no relationship between respondents' age, gender, spirituality, and their personal beliefs in OBEs. Compared to males, females were significantly more likely to believe that others who experience an OBE are reporting real or actual events, and to disagree that they are intentionally trying to deceive others or suffering from some mental illness. Those who have had an OBE were significantly more likely to agree that those who have OBEs are making contact with some level of awareness or reality not yet understood by science, than those who may have or have not had an OBE.

UFOs

Of the respondents 6% have had, and 11% may have had an experience with a UFO. Males were significantly more likely to experience a UFO than females. There was no relationship between age, spirituality, interest level, and personal experiences with UFOs. There was also no relationship between age, spirituality, interest level, and whether they knew someone who had an experience with UFOs. Those who had experienced a UFO, were more likely to know someone that has experienced a UFO, than someone who has not experienced a UFO. Respondents disagreed that UFOs are imagined or hallucinated,

and agreed that UFOs are actual or real capable of being experienced. Females were significantly more likely to believe that UFOs are imagined or hallucinations than males. Males were significantly more likely to believe that UFOs are actual or real, capable of being experienced, than females.

Those who have had a UFO experience were significantly more likely to disagree that UFOs are purely imagined or hallucinated, than those who have not had a UFO experience. Those who have had an experience with UFOs were significantly more likely to agree that UFOs are real and actual, capable of being experienced than those who may have had, or have not had an experience with UFOs. Respondents were generally uncertain to the explanation of others who reported an experience with a UFO. Those who have had an experience with UFOs were significantly more likely to disagree that other people who see UFOs are intentionally trying to deceive or trick others, than those who have not had an experience with a UFOs. Those who have had, or may have had an experience with UFOs, were significantly more likely to disagree that other people who see UFOs are imagining or hallucinating, than those who have not had an experience with UFOs. Those who have reported an experience with UFOs, were significantly more likely to agree that those who have had an experience with UFOs are reporting experiences based on actual or real events, than those who have not had an experience with UFOs. Those who have had an experience with UFOs, were significantly more likely to agree that those who have had an experience with UFO are making contact with some level of awareness or reality not yet understood by science, than those who have not had an experience with UFOs.

Recommendations:

There are several areas in which this study could be improved for future investigations. By choosing college students this study was limited to one sub-set of the population. For future studies a better overall sample of the public would be beneficial. This study also had a moderate return rate, which could be due to the sample population, however in future studies a larger sample size would also be beneficial. One area that this study did not explore was whether seeing equaled believing or believing equaled seeing. That mystery continues and needs to be investigated.

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Appendix A : Cover Letter

March 18, 2001

My name is Chad Lewis and I am a graduate student in the M.S.A.P. program here at Stout. I am investigating students' beliefs in the paranormal. To gather an accurate sample body I am requesting that you take the time to fill out the enclosed questionnaire and return it March 25. I have included a return envelope with postage. If you reside on campus you do not need postage.

The purpose of this study is to investigate students' beliefs in paranormal phenomena. Results of this study may be applied to several fields of psychology. Your participation in this study is strictly voluntary and you may refuse to participate in this study without prejudice. The information that you provide will remain anonymous. No names or individual identifying information will be collected. Your responses to the questionnaire will combined with many others and reported in group form. A report of the study will be available to you upon completion of data analysis.

Any questions or concerns about this study should be directed to the researcher, Chad Lewis 715-552-1326, or the research advisor, Dr. Tom Franklin , Department of Psychology, University of Wisconsin-Stout, 715-232-2242, then to Sue Foxwell, Administrative Coordinator, Research Promotion Services, 11 Harvey Hall, 715-232-1126.

Thank You for Your Time,

Chad Lewis

Appendix B: Survey Instrument

1. What is your sex? (Please check one)

_____ Male

_____ Female

2. What is your age?

_____ Years

3. For the following questions please circle the choice that best describes your beliefs.

1= strongly disagree
2= disagree
3=uncertain
4= agree
5= strongly agree

- a. I believe in a “higher (divine) power.” 1 2 3 4 5
- b. I believe there is more to life than the physical world of matter. 1 2 3 4 5
- c. I consider myself to be a religious person. 1 2 3 4 5

- d. I consider myself to be a spiritual person. 1 2 3 4 5
- e. I regularly pray or meditate. 1 2 3 4 5
- f. I believe my soul is eternal. 1 2 3 4 5

Please choose the answer that best describes your beliefs

GHOSTS

Ghosts are defined as spiritual beings, possibly souls of dead people.

- 4. Have you ever personally experienced a ghost?
 _____ Yes
 _____ Maybe, it’s hard to be sure
 _____ No

- 5. Do you personally know anyone who has experienced a ghost?
 _____ Yes
 _____ No

- 6. I believe ghosts are:
 - a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 - b. Actual or real, capable of being experienced 1 2 3 4 5

- 7. I believe that other people who say they have experienced ghosts are:
 - c. Intentionally deceived or tricked by others 1 2 3 4 5
 - d. Intentionally trying to deceive or trick others 1 2 3 4 5
 - e. Imagining or hallucination 1 2 3 4 5

 - f. Reporting experiences based on actual or real events 1 2 3 4 5
 - g. Suffering from some form of mental illness 1 2 3 4 5

 - h. Making contact with some level of awareness or reality not yet understood by science 1 2 3 4 5

EXTRATERRESTRIALS (ALIENS)

Aliens are defined as beings not originating from earth

16. Have you ever personally experienced an alien?
 Yes
 Maybe, it's hard to be sure
 No
17. Do you personally know anyone who has experienced an alien?
 Yes
 No
18. I believe aliens are:
 a. Purely imagined or hallucinated, not part of the physical world 1= Strongly Disagree 2 3 4 5
 b. Actual or real, capable of being experienced 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree 1 2 3 4 5
19. I believe that other people who say they have experienced aliens are:
 c. Intentionally deceived or tricked by others 1 2 3 4 5
 d. Intentionally trying to deceive or trick others 1 2 3 4 5
 e. Imagining or hallucinating 1 2 3 4 5
 f. Reporting experiences based on actual or real events 1 2 3 4 5
 g. Suffering from some form of mental illness 1 2 3 4 5
 h. Making contact with some level of awareness or reality not yet understood by science 1 2 3 4 5

BIGFOOT

Bigfoot is defined as a large hairy human-like creature reported to exist in the NorthWest United States and Western Canada

20. Have you ever personally experienced a Bigfoot?
 Yes
 Maybe, it's hard to be sure
 No
21. Do you personally know anyone who has experienced a Bigfoot?
 Yes
 No
22. I believe Bigfoot is:
 a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 b. Actual or real, capable of being experienced 1 2 3 4 5
23. I believe that other people who say they have experienced Bigfoot are:
 c. Intentionally deceived or tricked by others 1 2 3 4 5
 d. Intentionally trying to deceive or trick others 1 2 3 4 5
 e. Imagining or hallucinating 1 2 3 4 5
 f. Reporting experiences based on actual or real events 1 2 3 4 5
 g. Suffering from some form of mental illness 1 2 3 4 5

- h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

LOCH NESS MONSTER

Loch Ness Monster is defined as a creature reputed to inhabit the deep waters of Loch Ness, Scotland.

24. Have you ever personally experienced the Loch Ness Monster?
 Yes
 Maybe, it's hard to be sure
 No
25. Do you personally know anyone who has experienced the Loch Ness Monster? 1= Strongly Disagree
 Yes 2= Disagree
 No 3= Uncertain
 4= Agree
 5= Strongly Agree
26. I believe The Loch Ness Monster is:
 a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 b. Actual or real, capable of being experienced 1 2 3 4 5
27. I believe that other people who say they have experienced the Loch Ness Monster are:
 c. Intentionally deceived or tricked by others 1 2 3 4 5
 d. Intentionally trying to deceive or trick others 1 2 3 4 5
 e. Imagining or hallucinating 1 2 3 4 5
 f. Reporting experiences based on actual or real events 1 2 3 4 5
 g. Suffering from some form of mental illness 1 2 3 4 5
 h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

OUT of BODY EXPERIENCES(OBEs)

OBEs are defined as the human consciousness leaving the physical body and traveling to an area outside the body and then returning to said body.

28. Have you ever personally experienced an Out of Body Experience?
 Yes
 Maybe, it's hard to be sure
 No
29. Do you personally know anyone who has experienced an Out of Body Experience?
 Yes
 No
30. I believe that Out of Body Experiences are:
 a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 b. Actual or real, capable of being experienced 1 2 3 4 5
31. I believe that other people who say they have experienced Out of Body Experiences are:
 c. Intentionally deceived or tricked by others 1 2 3 4 5
 d. Intentionally trying to deceive or trick others 1 2 3 4 5
 e. Imagining or hallucinating 1 2 3 4 5

- f. Reporting experiences based on actual or real events 1 2 3 4 5
- g. Suffering from some form of mental illness 1 2 3 4 5

- h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

NEAR DEATH EXPERIENCES(NDEs)

NDEs are defined as an out of body experience touching on death and then returning to life.

- 32. Have you ever personally experienced a Near Death Experience?
 Yes
 Maybe, it's hard to be sure
 No

- 33. Do you personally know anyone who has experienced a Near Death Experience?
 Yes
 No
1= Strongly Disagree
2= Disagree
3= Uncertain
4= Agree
5= Strongly Agree

- 34. I believe that Near Death Experiences are:
 - a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 - b. Actual or real, capable of being experienced 1 2 3 4 5

- 35. I believe that other people who say they have experienced a Near Death Experiences are:
 - c. Intentionally deceived or tricked by others 1 2 3 4 5
 - d. Intentionally trying to deceive or trick others 1 2 3 4 5
 - e. Imagining or hallucinating 1 2 3 4 5

 - f. Reporting experiences based on actual or real events 1 2 3 4 5
 - g. Suffering from some form of mental illness 1 2 3 4 5

 - h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

CATTLE MUTILATIONS

Cattle Mutilations are defined as the mysterious, often gruesome, deaths of cattle by unnatural causes.

- 36. Have you ever personally experienced a cattle mutilation?
 Yes
 Maybe, it's hard to be sure
 No

- 37. Do you personally know anyone who has experienced a cattle mutilation?
 Yes
 No

- 38. I believe that cattle mutilations are:
 - a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 - b. Actual or real, capable of being experienced 1 2 3 4 5

- 39. I believe that other people who say they have experienced Cattle Mutilations are:
 - c. Intentionally deceived or tricked by others 1 2 3 4 5
 - d. Intentionally trying to deceive or trick others 1 2 3 4 5

 - e. Imagining or hallucinating 1 2 3 4 5

- f. Reporting experiences based on actual or real events 1 2 3 4 5
- g. Suffering from some form of mental illness 1 2 3 4 5

- h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

CROP CIRCLES

Crop circles are defined as extremely large designs or formations that appear in crops with unknown causes.

- 40. Have you ever personally experienced a Crop Circle?
 Yes
 Maybe, it's hard to be sure
 No

- 41. Do you personally know anyone who has experienced a Crop Circle?
 Yes
 No
1= Strongly Disagree
2= Disagree
3= Uncertain
4= Agree
5= Strongly Agree

- 42. I believe that Crop Circles are:
 - a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 - b. Actual or real, capable of being experienced 1 2 3 4 5

- 43. I believe that other people who say they have experienced Crop Circles are:
 - c. Intentionally deceived or tricked by others 1 2 3 4 5
 - d. Intentionally trying to deceive or trick others 1 2 3 4 5

 - e. Imagining or hallucinating 1 2 3 4 5
 - f. Reporting experiences based on actual or real events 1 2 3 4 5
 - g. Suffering from some form of mental illness 1 2 3 4 5

 - h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

EXTRA-SENSORY PERCEPTION (ESP)

ESP is defined as sensory information that an individual receives which comes beyond the ordinary five senses sight, hearing, smell, taste, and touch.

- 44. Have you ever personally experienced ESP?
 Yes
 Maybe, it's hard to be sure
 No

- 45. Do you personally know anyone who has experienced ESP?
 Yes
 No

- 46. I believe that ESP is:
 - a. Purely imagined or hallucinated, not part of the physical world 1 2 3 4 5
 - b. Actual or real, capable of being experienced 1 2 3 4 5

- 47. I believe that other people who say they have experienced ESP are:
 - c. Intentionally deceived or tricked by others 1 2 3 4 5
 - d. Intentionally trying to deceive or trick others 1 2 3 4 5

- e. Imagining or hallucinating 1 2 3 4 5
- f. Reporting experiences based on actual or real events 1 2 3 4 5
- g. Suffering from some form of mental illness 1 2 3 4 5

- h. Making contact with some level of awareness
or reality not yet understood by science 1 2 3 4 5

48. I gather my information about paranormal phenomena from?

- Books 1 2 3 4 5
- Conferences 1 2 3 4 5
- Friends 1 2 3 4 5
- Internet 1 2 3 4 5
- Journals 1 2 3 4 5
- Movies 1 2 3 4 5
- Television 1 2 3 4 5
- Others (Please List) _____

49. Are Paranormal Phenomena an interest of yours?

- 1 2 3 4 5