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THE A.I.P.R. NEWS

Jung, Synchronicity, and the Australian APRU

by *Lance Storm*

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C. G. Jung is well known for developing a unique style of analysis that he called analytical psychology, but many will know that he was also interested in the paranormal. In the 1930s, Jung corresponded with the 'grandfather' of parapsychology, J. B. Rhine of Duke University, who gave us the terms ESP (extrasensory perception) and PK (psychokinesis). Jung was intrigued by Rhine's findings. But Jung was no newcomer to parapsychology at that time.¹ Decades earlier, he had written his thesis on mediumship and occultism, which earned him his doctorate.² By the 1940s, Jung had conducted his own parapsychological experiments to test his synchronicity theory.

Synchronicity is probably Jung's most controversial concept. Synchronicity theory posits that there are two types of coincidence—those that are meaningless, and those that are meaningful.³ The former refer to chance groupings, but the latter—meaningful coincidences—are cases of synchronicity, and they manifest when inner psychological states (Jung calls them 'psychic') correspond or coincide with outer physical events in ways that seem to defy reason. An example often given is the case of a client of Jung's—a woman whose analytical treatment was not progressing very well. She dreamed of a golden scarab

beetle, and as she was telling Jung about her dream, a similar beetle knocked against the window pane behind him. Jung quickly caught this 'beetle of spiritual rebirth' and presented it to the woman. Her over-logical mindset was broken and her condition began to improve.⁴

Jung felt that cases of synchronicity always had an acausal component to them. Like the 'dream' beetle and the 'real' beetle, there is no clear

"Synchronicity is probably Jung's most controversial concept"

way that we can explain such correspondences in a scientific way—Jung, in fact, thought that they happen as if by chance because there is no cause and therefore the effect cannot be explained. However, the meaningfulness is clear regardless of the impossibility of the twofold event.

Jung felt that ESP and PK were types of synchronicity, thus implying that there were other forms of synchronicity that may not necessarily be paranormal. Whether cases of synchronicity are normal or paranormal, the meaningful component of synchronicity is always most important. It is of the utmost value because it results in an increase in consciousness if the over-arching truth of the experience is realised—the truth being that our inner personal life, the psy-

chology of our being, is enmeshed with outer-world events in ways that we may find truly remarkable. The acausal connecting principle that characterised this enmeshment is synchronicity.

As mentioned above, Jung conducted an experiment with astrology to test his theory of synchronicity.⁵ He gathered many hundreds of natal charts belonging to married couples to see if the inner psychological state of the couple (their union in marriage) was synchronistically forecast in an outer physical event in the

'heavens' (specifically, certain planetary aspects that allegedly indicate marriage). Jung was surprised to find evidence of one such aspect in the first of three batches of natal charts (statistical evidence of Moon-conjunct-Ascendant indicating marriage), but he watched that effect disappear only to be replaced by Moon-conjunct-Sun, and then Moon-conjunct-Moon in each respective batch. These two aspects also indicate marriage, but this three-fold effect should not occur if sampling was random. Not surprisingly, the merging of the three databases produced overall non-significant results—all previous effects cancelled each other out. Jung concluded that the subjective influence of his own unconscious was involved. (*cont'd page 2*)

At My Desk

Probably no one knows parapsychology like the practicing parapsychologist, but ask two parapsychologists what they think the paranormal is and you'll get three answers! That's because paranormal issues are extremely complex. But why should we let 'complexity' get in the way of talking about the paranormal? Everyone has an opinion, but talking about psi—talking about the paranormal—means more than just idle chatter over the telephone, or stimulating speculation from the comfort of an armchair, so that's why we at the AIPR, Inc., have created **The A.I.P.R. News**. This newsletter gives you a chance to have your say. Tell us about a paranormal investigation you've conducted, or a paranormal experience you've had. Perhaps, someone you know—a family member or close friend—has had a psi experience that you'd like to share. Send your contribution to:

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In the meantime, we at the AIPR hope you enjoy this first issue of **The A.I.P.R. News!**

—Lance Storm

Jung, Synchronicity, and the Australian AIPR (cont'd from page 1)

Jung then decided to test three different experimenters whose psychological characters were known to him. He was not surprised to find each of these three characters described perfectly by the dominant aspect in the corresponding batch of natal charts. Jung called this phenomenon the 'secret mutual connivance', which essentially boils down to a synchronicity effect, possibly of the most controversial kind. This effect is quite common in modern scientific parapsychology, and it is known as the experimenter effect. It has been found many times to be an "annoying incident," as Jung called it, but one which he thought could never be proved scientifically to be anything more than that. Jung had hoped to conduct further tests on synchronicity using the ancient Chinese system of divination, the so-called *I Ching*, but his earlier conclusion led him to discard the whole idea as fanciful because he felt that a pure synchronicity effect could not be identified statistically due to the secret mutual connivance.

However, in recent times, the author and his colleague Dr. Michael A. Thalbourne at the Anomalistic Psychology Research Unit (APRU), School of Psychology, University of Adelaide, have endeavoured to find an ostensible paranormal aspect underlying the *I Ching* process.⁶⁻¹² Using a coin-throwing method that generates an outcome hexagram (a six-line symbol) and its accompanying 'reading' that serves as an answer to a specific question, Storm and Thalbourne proposed that participants already 'knew' (unconsciously) what their outcome readings would be. As there are 64 readings, each participant was given 16 chances out of 64 to prove the researchers right. The first and second studies^{9,10} produced above-chance (i.e., significant) results. That is, amongst their 16 possible choices, a sufficient number of participants seemed to be able to include the outcome reading more often than chance could explain. However, at the end of another two more *I Ching* studies,^{8, 12} researchers in the Unit watched their significant effects decline to overall non-significance. Echoes

of Jung's astrological experiments! Nevertheless, in a study that used the *I Ching* system to generate numbers for entry into a gambling game called 'X-Lotto' (pronounced Cross-Lotto), Storm⁷ showed that it was statistically possible to play X-Lotto and win substantial sums of money over a long time period, with minimal, or even zero, failure rate.

It is too soon to be drawing conclusions about whether or not the *I Ching* capitalises on a paranormal component of the human psyche, but Australian APRU

"participants already 'knew' (unconsciously) what their outcome readings would be"

researchers have at least shown that Jung was both right and wrong! Researchers in the unit now think it possible that a paranormal component (i.e., synchronicity) does underlie the *I Ching* process (something Jung did not think could be found), but this effect may not on occasion be statistically evident, thus supporting Jung's conception that synchronicity was a chance-like phenomenon. That is, we cannot rule out the possibility that the typical *I Ching* user, as a single-trial case, is experiencing synchronicity when he or she generates an outcome hexagram.

Researchers in the APRU have also questioned the nature of paranormal phenomena. Results from the first two *I Ching* experiments^{9, 10} support Dr. Thalbourne's¹³ theory that Rhine's ESP/PK nomenclature dichotomises what may be a single psi process—'psychopraxia', meaning the 'self at work'. If the *I Ching* process depends on normal and paranormal processes, and there is no way of telling whether it is PK (i.e., knowing what the coin throws have to be and influencing them) or ESP (i.e., knowing the future outcome in advance), then we might as well simplify the process and call it psychopraxia to cover all possibilities. This decision in no way reduces our knowledge. In fact, if our current models do not explain, but merely categorise, we cannot get close to understanding how the human psyche works. From a purely pragmatic point of view, it is probably more important that we start to find the

causes of these phenomena. We can do this by finding new approaches, and uncovering new ways of looking at things, rather than continue to test old conceptions that merely limit the way we think.

APRU researchers are currently involved in further work of this nature (including a new *I Ching* study now underway), which may involve synchronicity-related phenomena such as 'secret mutual connivance' (i.e., experimenter effect), meaningfulness, and time-perspective.

It can be seen that Jung's ideas continue to have influence on parapsychology, and this influence may grow as time goes by since the depth of his remarkable insights are only now becoming more pertinent to modern parapsychologists. ♣

Notes:

1. C. G. Jung, *The Structure and Dynamics of the Psyche* (London: Routledge and Kegan Paul, 1960), para. 846-847.
2. C. G. Jung, *Psychiatric Studies* (London: Routledge and Kegan Paul, 1957).
3. Jung, *The Structure*, para. 849-850.
4. *Ibid.*, para. 843-845.
5. *Ibid.*, para. 872-915.
6. L. Storm, "A Parapsychological Investigation of the *I Ching*: Seeking Psi in an Ancient Chinese System of Divination," *Australian Journal of Parapsychology* 2 (2002): 44-62.
7. L. Storm, "The *I Ching* and the Lotto Game: Trying to Beat the Odds Using an Ancient Chinese System of Divination," *Australian Journal of Parapsychology* 3 (2003): 140-145.
8. L. Storm, "A Parapsychological Investigation of the *I Ching*: The Relationships Between Psi, Intuition, and Time Perspective," *Journal of Parapsychology* (in press).
9. L. Storm and M. A. Thalbourne, "The Transliminal Connection Between Personality and Paranormal Effects in an Experiment with the *I Ching*," *European Journal of Parapsychology* 14 (1998-1999): 100-124.
10. L. Storm and M. A. Thalbourne, "Studies of the *I Ching*: I. A Replication," *Journal of Parapsychology* 65 (2001a): 105-124.
11. L. Storm and M. A. Thalbourne, "Studies of the *I Ching*: II. Additional Analyses," *Journal of Parapsychology* 65 (2001b): 291-309.
12. M. A. Thalbourne, and L. Storm, "A Further Study of Exosomatic Psychopraxia (a.k.a. psi) Using the *I Ching*," *Journal of the American Society for Psychological Research* (in press).
13. M. A. Thalbourne, *The Common Thread Between ESP and PK* (New York: The Parapsychology Foundation, 2004).

A Precognitive Dream Study by Colin Mitchell

It has been noticed throughout history that some dreams appear to forecast the future, often in relation to spectacular incidents. But precognitive dreams may be more common than generally supposed. In 1927, J. W. Dunne wrote *An Experiment with Dreams* in which he observed his dreams to determine just how frequently precognitive dreams might occur. I have been keeping a dream diary for many years, and in 1999 decided to begin a similar experiment on my own dreams.

I sought correlations between my dreams and waking life over several days into the future and the past from the time of each dream. The past correlations were obtained by remembering past events resembling the dream contents. The future correlations were obtained by either noticing them as they occurred in the days following the dream or by picking them up while reviewing the dream later. Because it is difficult to quantify dream imagery and waking subjective life, the experiment is dependent on sub-

jective judgement. Precognition has been more objectively studied using random number generators and a weak effect was detected. However, indications are that the dream state is conducive to psi.

I rated the correlations on a scale: 'very strong' = 1; 'strong' = 2; 'moderate' = 3; 'weak' = 4; 'very weak' = 5. I took into account three factors: (1) degree of matching detail; (2) likelihood of occurrence of dream event and waking event; and (3) number of correlations in the same dream. I mixed all these factors up—in a more rigorous experiment these factors would be rated separately. A more objective experiment would also use independent judges to rate the correlations.

It is difficult at first to treat past and future correlations with equal respect. In reviewing a dream the tendency is to give past correlations more weight

just because they occurred previous to the dream. A strategy suggested by Dunne to overcome this is to ask yourself whether you would consider the following day's events would have influ-

"precognitive dreams may be more common than generally supposed"

enced your dream if the events had occurred *before* the dream—in other words read the dream as though it is a dream you are going to have *tonight*. In this way you are judging correlations purely on the three factors above—not on their temporal position.

Between July 1999 and June 10, 2007, I recorded 2,128 dreams. Of these I recorded past correlations only with 128 dreams, future correlations only with 108 dreams and both past *and* future correlations with 36 dreams. Dunne found a similar low rate of recognisable correlations with his dreams. I found a strong decline effect with greater temporal dis-

tance from the dream for both past and future correlations—most correlations occurred the day before or the day after the dream, the overwhelming majority were within two days. The

outstanding finding is the approximate equal frequency of past and future correlations.

This was Dunne's finding also. The table below shows results for all ratings. It also shows that Dunne's finding is reflected across all correlation strengths. (*cont'd page 4*)

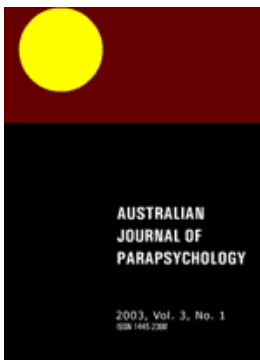
Correlation Ratings	Past Correlations	Future Correlations
1	2 (1%)	0 (0%)
2	26 (15%)	16 (10%)
3	38 (22%)	40 (24%)
4	89 (52%)	92 (56%)
5	16 (10%)	17 (10%)
Total	171 (100%)	165 (100%)



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The *Australian Journal of Parapsychology* features research articles on ESP (extra-sensory perception), PK (psychokinesis), and the afterlife.

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(see page 4)

The Australian Institute of Parapsychological Research is a non-profit community association. Based in Sydney but with a world-wide membership base, it was established in 1977. The aims of the organisation are:

- To collect, assess and disseminate factual information about claims of psychic (paranormal) phenomena.
- To support and encourage parapsychology (the scientific study of paranormal phenomena).
- To undertake or promote activities (e.g., fundraising, social activities, etc.) in support of the above.

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- Out of body experiences
- Near-death experiences
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(cont'd from page 3) Sceptics would suggest that these can occur by chance due to the sheer number of varied contents in dreams and waking life. However, it is well established that past life events can influence the content of dreams. I took the frequency of both dream contents and waking life contents into account when judging the significance of a correlation.

Dunne explained this approach with an example: if you dream of a pile of coins on a book this may relate to waking life by sheer chance, but if you dream of a pile of *sixpences upsetting* off a *red* book followed by a waking experience of same then this is less likely by chance. One of my dreams correlated with the startling future event of a bird flying into my room while I was having breakfast that morning—a very rare event. The dream featured a similar bird flying through my room. It does seem that unusual events are more likely to make an impression on your dreams.

Dunne also pointed out that multiple correlations in the same dream increase the strength of the overall correlation of the

dream to waking life even though each individual correlation may be weak (a number of my own dreams contained multiple correlations, either past or future). This is equivalent to an increase in matching detail as in the above example of the coins and book.

The finding that past correlations approximately equal future correlations suggests that precognition *may* be a common feature of dreams. But because most of these associations are not dramatic and memorable (few people remember the content of their dreams anyway) they are not noticed. My study has replicated Dunne's results. If precognition really is as influential in effecting dreams as past memory this poses major theoretical problems! Past memory is considered to operate by normal cause and effect mechanisms in the brain. How precognition could operate is a mystery. Dunne attempted a theory of time to account for it, but his theory has major problems. In my opinion we will need to look to advances in theoretical physics to explain precognition. Ψ (The author intends to write a longer article for future publication, explaining results more fully, with examples.)

The Weird and the Wonderful

by Hannah Jenkins

This is my inaugural column for the new *AIPR News*, so let me introduce myself. I am currently president of the AIPR, a long-time psi researcher and I've just finished writing a PhD on psi. And I mean *just* then. Really, no jokes. I've just now finished typing out the acknowledgements page, tidied up the bibliography and, well, I am thinking 'that's it, done'. Now I suddenly find myself writing this new column because it's due, let's see, about yesterday.

But that's where the similarity with my thesis ends. The column will be a lot more fun, it's shorter for a start. And it should feel a whole lot more worthwhile. A thesis is only ever read by two people; whereas, this column will be read by you, and you, and you! That brings me to you. Who are you? We don't know each other yet, but I hope to redress this situation soon. I'll just have to hazard a few guesses in the interim. I know for starters that you probably subscribe to the AIPR's journal—*Australian Journal of Parapsychology*—so

you must have some kind of interest in psi research. And if you are reading this extra bonus special news bulletin, you must have some kind of interest in the more general paranormal. Therefore I imagine that you are intelligent, even-headed and well-read, as most people who are interested in the paranormal are. You probably also have a well-developed sense of humour and a finely honed no-nonsense radar. You might have an interesting story or two to share and you probably have all sorts of theories about things like: is telepathy a signal?; do ghosts exist?; are UFOs real?, and who really makes those crop circles?

It certainly is a *weird and wonderful world* out there. That's my motto and I am going to stick with it for the time being. That brings me back to me.

Well, now I am done with the thesis 'malarkey', I imagine that I am going to have a whole lot more time to invest in discovering what *really* is out there. Then I'll share it with you. So stay tuned. Ψ

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