

## **Investigations of Psychopraxia**

### **Results:**

A series of four parapsychological experiments were conducted to test Thalbourne's (2002) theory of psychopraxia. (1) *The I Ching Experiment*: Evidence was found that the *I Ching* (an ancient Chinese form of divination) may involve a paranormal component not explainable exclusively as either ESP or PK, and therefore more preferably referred to as *exosomatic psychopraxia* (i.e., the psychopractic function working outside the mind/body complex). (2) *The Gambling Experiment*: A significant negative relationship was found between outcomes on two paranormal tasks, suggesting that 'compliant' and 'noncompliant' pro attitudes are incompatible (the pro attitude is an orientation of the self towards a specific and preferred outcome or goal). (3) *The Skeptics Experiment*: So-called 'converted' skeptics produced psi-hitting *after* conversion to belief in psi, suggesting that the pro attitude is mutable. (4) *The Vision-Impaired Experiment*: No evidence was found that the vision-impaired had a compensatory advantage over sighted participants in a free-response task. There was *suggestive* evidence that the totally blind performed better than all other participants.

Some 'necessary conditions' were found, which ostensibly facilitate psychopraxia, including high scoring on four 16PF personality factors, and scoring high on transliminality (the tendency to experience psychological material coming into, and going out of consciousness). The theory of psychopraxia is important to the field of parapsychology because it offers (i) a philosophical critique on taken-for-granted assumptions about the nature of the paranormal, (ii) relatively unambiguous terminology, and (iii) a process-oriented approach to investigations of the paranormal.

### **Published Work:**

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