

**SPECIAL
SUBSECTION
TARGET ARTICLE**

Online Group PK Experiments: Hypothesis Testing and Theory Development

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HIGHLIGHTS

A series of real-world experiments suggests that the behavior of certain social groups can influence a pinwheel's movements via mind-matter interactions.

ABSTRACT

The author conducted weekly online group psychokinesis (PK) experiments between Aug. 9, 2019 and Feb. 25, 2023, with the goal of experiencing collective PK. Participant observation experiments were designed to uncover variables associated with group PK experiences rather than prove the existence of PK. Early experiments seemed to increase individual propensity for spontaneous anomalous experience. The group began attempting to influence pinwheel turning on June 12, 2020. Direct observation seemed to reduce pinwheel turning. Certain conversational elements, such as emotion and discussion of psychical research, seemed to enhance turning. A motion-activated Blink camera was incorporated into the protocol on November 8, 2021, allowing documentation of 44 pinwheel experiments. Experiences involved ostensible anomalous pinwheel turning, equipment failures, poltergeist-like events, and trickster effects. Quantitative results included: (1) Significantly more pinwheel turning, as measured by camera activations, during group meetings compared to equivalent non-group periods; (2) Certain discussion topics were associated with rapid turning: occult traditions, psychic readings, psychical research; and (3) Other variables were associated with reduced turning: direct observation, relaxation exercise, miscellaneous discussion topics. Participants felt that the pinwheels exhibited a form of intelligence due to the pinwheel response to group discussion. Trickster effects included turning patterns that changed over time, unusual equipment failures, and 'hiding' behavior thwarting full verification. These features suggest that the replicability of findings may be limited, although a series of methodological guidelines are suggested to increase success. Grounded theory strategies allow theory development, and a new model is proposed to account for the phenomena in question.

KEYWORDS

Ecological validity, PK, psi, psychokinesis, sitter group, trickster effect.

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INTRODUCTION

An online group met weekly, beginning August 9, 2019, with the goal of experiencing collective psychokinesis (PK). PK is the movement of objects in ways unexplained by known physical processes. Micro-PK refers

to PK so minute that it requires statistical analysis for detection; macro-PK denotes movements so great that all observers perceive them (for an overview, see, e.g., Cardeña et al., 2015). This study investigates practices that potentially facilitate experiences of group macro-PK.

The research methods featured participant observa-



tion, a well-established social science strategy. Here, researchers immerse themselves within a particular group or social setting to document participants' behaviors, interactions, or practices. Qualitative data from participant observation can include field notes, interview transcripts, photographs, and video documentation. During recent decades, qualitative research has further employed grounded theory, which is a strategy designed to evaluate data in areas with limited theoretical development (Glaser & Strauss, 1967, 2017). Grounded theory involves generating qualitative data (often through participant observation), coding and analyzing these data, refining and quantifying the coding process, and evaluating emerging hypotheses. This procedure results in interpretive frameworks progressively 'grounded' in data. Grounded theory requires flexible approaches since researchers often begin without a formal plan or hypothesis.

Participant observation and grounded theory have proven beneficial in a variety of disciplines, such as anthropology, sociology, religious studies, art therapy, music, health, and education (Bryant & Charmaz, 2007). Participant observation has been used to investigate scientific parapsychology (McClenon, 1984), Asian shamanic practitioners (McClenon, 1994, 2002a), and a sitter group that attempted to conduct psychical research (McClenon, 2018). The present study used participant observation to explore hypotheses derived from Batcheldor's model (Batcheldor & Giesler, 1994) and the ritual healing theory (McClenon, 1997, 2002a) which are explained below. Specifically, the research aimed to: (1) Determine how PK might manifest in an online environment, (2) Identify conditions that facilitate collective macro-PK, and (3) Refine theories regarding belief in PK and shamanism. It is important to note that this research focused on identifying variables associated with collective macro-PK rather than proving its authenticity.

Skeptics routinely question the validity of experiments documenting macro-PK, because witness testimonies seem implausible (McClenon, 2018). In fact, such individuals often regard macro-PK studies as pseudo-scientific. Grounded theory overcomes these presumptions through ongoing evaluations of experimental hypotheses. The *Oxford Dictionary* defines "experiment" as "a scientific procedure undertaken to make a discovery, test a hypothesis, or demonstrate a known fact." The present study fulfills these criteria. It formulates and tests hypotheses with categorized independent variables and quantified dependent variables (macro-PK incidence). The process resulted in identifying variables associated with macro-PK and refinement of a recipe for facilitating group PK experience.

Batcheldor's Model

Batcheldor's theory originated from field experiments involving 'table-tipping', a common form of macro-PK (Batcheldor, 1965-66, 1984; Batcheldor & Giesler, 1994; cf. Björkhem, 1994, for an independently-derived parallel model). In table-tipping, séance participants place their hands on a table and attribute strong movements to paranormal forces. Batcheldor's model describes how artifacts—i.e., events that seem paranormal but are not—allow groups to achieve sufficient belief that authentic PK subsequently occurs. The model assumes that belief facilitates authentic PK. Batcheldor argued that table-tippers unconsciously push the table, thereby generating perceptions that the table moved inexplicably. With sufficient exposure to 'unexplained' movements, participants come to believe in PK, and this enables authentic PK to manifest. Brookes-Smith (1973) likewise demonstrated that the artifact of deliberate fraud can facilitate putative PK through inducing belief. On the flip side, Batcheldor argued that PK is inhibited by: (1) Fear of witnessing psi ('witness inhibition'), and (2) Fear of producing psi ('ownership resistance'). Psychologists note that repeated exposure to fear-inducing stimuli can reduce phobias (Choy et al., 2007); in parallel fashion, exposure to PK artifacts should result in habituation and thus reduce fear of psi.

Batcheldor evaluated his hypotheses through table-tipping experiments. His groups reported table movements, levitations, unexplained breezes, and rapping sounds. In harmony with grounded theory, Batcheldor's experiments facilitated hypothesis testing and theory development. He found that tightening experimental controls reduced PK, a *decline effect*, prevalent in parapsychology (Colburn, 2018; Hansen 2001; Kennedy, 2001, 2016; Lucadou et al., 2007; Radin, 2006). He sought advice from Lucadou, who attributed psi's decline to its quantum nature (Lucadou & Wald, 2014). Quantum 'entanglement' includes the finding that frequent observations of subatomic particles prevent change (Zeno effect). Psi is hypothesized to have similar properties; it is thwarted by skeptical observation, and, as a result, may decline due to past, present, or future observers (Lucadou et al., 2007; Millar, 1978; Radin, 2006).

Batcheldor extended his theory to explain decline effects (Batcheldor & Giesler, 1994). He proposed that a Universal Creative Principle maintains normal reality, but group belief, operating within *pockets of indeterminacy*, allows PK. This idea implies that PK, a rearrangement of normal reality, operates in opposition to normal consciousness. As a result, PK is inherently unstable, a localized disruption of 'shared, normal, or consensual' reality. This idea coincides with: (1) Asian folk beliefs regard-

ing normal consciousness as an obstacle to psi (Bryant, 2009), (2) Parallel ideas supported by parapsychological Ganzfeld research (Baptista et al., 2015), (3) Philosophical theories concerning the supremacy of consciousness over physical reality (Chalmers, 1996; Lanza, 2010), and (4) Parapsychological discussions of 'fear of psi' and the elusive nature of psi (Cardeña, 2015; Hansen, 2001; Kennedy, 2001, 2016, 2024; Tart, 1984).

Batcheldor's model, derived from his sitter-group experiences, offered a recipe for experiencing PK: (1) Regular meetings with the same people; (2) Working in darkness to reduce scrutiny; (3) Stoking a light-hearted or jovial atmosphere; (4) Talking about PK; (5) Tolerating artifacts; and (6) Reducing analytical thought (Batcheldor, 1986-1987; McClenon, 2018, pp. 319-326). Note that Batcheldor's model markedly differs from J. B. Rhine's experimental research paradigm. Rhine sought to preclude artifacts; Batcheldor regarded artifacts as part of the process of facilitating sufficient belief to enable psi.

Owen and Sparrow (1976) described a field experiment that extended Batcheldor's model. In 1973, eight members of the Toronto Society for Psychical Research devised a fictional story regarding a spirit, "Philip." He was supposedly a 1600's English aristocrat who committed suicide after failing to speak up when his mistress was burned at the stake. After spending a year attempting to induce a shared apparitional experience, they followed Batcheldor's suggestions regarding a relaxed session atmosphere. After further meetings, the group witnessed anomalous table movements, levitations, raps that could answer questions, unexplained breezes, and dimming or brightening of lights on command. Because the raps' answers did not exceed the information in Philip's narrative, they attributed these phenomena to group consciousness. Other groups replicated these findings (Laursen, 2016). These results suggest that: (1) Spiritual phenomena might be a product of group consciousness rather than spectral entities, and (2) A group narrative or ideology facilitates success.

The first argument involves issues that psychical researchers, so far, have been unable to resolve (Ritson, 2021). The second argument is supported by the apparent ease with which Philip-type and Spiritualist groups generated PK experiences. Spiritualist groups seemingly have an advantage since their beliefs reduce ownership resistance. Spiritualist groups generating photographic evidence include the Society for Research in Rapport and Telekinesis (SORRAT), a table-tipping group that filmed ostensible PK within locked and sealed containers (McClenon, 1994, 2018, 2019; Richards, 1984), and the Scoble Experiment (1993-1998), which generated extensive photographic evidence of anomalous lights (Solomon & Sol-

omon, 1999).

Much controversy surrounds claims by groups reporting collective PK. Isaacs (1984) described weaknesses in Batcheldor's model. Batcheldor advocates tolerating artifacts that many parapsychologists aim to preclude. Moreover, the artifact induction process is time-consuming, difficult, and cannot untangle artifacts from authentic PK (Barham, 1988; Laursen, 2016; Isaacs, 1984; Wehrstein, 2018). Isaacs (1984) noted that researchers have limited access to Batcheldor's notes, a situation that inhibits direct replications. The present study seeks to overcome this criticism by providing links to video field notes. Batcheldor's model, coupled with a sociology of religion perspective (ritual healing theory), offers a starting point for a grounded theory investigation of group PK.

Ritual Healing Theory

The ritual healing theory provides an evolutionary scenario describing the origin of shamanism, which was humankind's first religious form (McClenon, 1997, 2002a, 2004). It argues that: (1) People in all societies throughout history reported anomalous experiences: apparitions, waking ESP, paranormal dreams, individual and group PK, out-of-body experiences, near-death experiences, synchronicity, sleep paralysis, spiritual healing, and miscellaneous unusual perceptions. These experiences shaped folk beliefs regarding spirits, souls, life after death, and magical abilities, the ideological foundation for shamanism; (2) As a result, Paleolithic peoples devised shamanic beliefs and rituals; (3) Shamanic ritual, involving trance, facilitated spiritual healing due to hypnotic and placebo effects. Spiritual healing provided survival advantages to those genetically pre-disposed to hypnotic and placebo processes; (4) Consequently, shamanism created an evolutionary cycle, selecting for genotypes associated with shamanism, a process that shaped modern spirituality; and (5) All societies have people with genetically-based propensities for anomalous experience, spirituality, and religiosity, making it possible for modern groups to experience collective PK with culturally-specific variations (McClenon, 2018).

The ritual healing theory falls within Winkelman's (2010) shamanic paradigm. Winkelman argued that the physiological variables associated with shamanism conveyed survival advantages. This paradigm is suitable for hypothesis testing and theory development.

Group PK Experiments - Introduction

Hoping to duplicate Batcheldor's research, I organized experimental table-tipping groups in 1982, 1986, 1992, and 1998. In all cases, we met for over three months

but did not experience anomalous phenomena. These replication failures of Batcheldor's model caused me to believe that something was missing from my recipe. Years later, Gimeno and Burgo (2017) attributed robust table-tipping results to a 'presumably gifted subject.' I hypothesized that recruiting gifted participants might lead to success. This presented geographical difficulties since gifted subjects were thought to be rare. But, online meetings allow geographically distant participants to interact with gifted subjects. Therefore, I added four elements to my previous recipe: (1) Recruit gifted subjects for online meetings, (2) Devise a core narrative or ideology, (3) Foster group rapport, and (4) Allow anomalous phenomena to manifest in harmony with its nature, a process facilitating theory development through grounded theory. I subsequently organized an online group experiment to evaluate my revised recipe with the new ingredient list.

This report discusses three experimental phases: (1) Initial group experiments: August 9, 2019 - June 12, 2020; (2) Pilot pinwheel experiments: June 12, 2020 - Nov. 6, 2021; and (3) Motion-activated camera experiments: Nov. 6, 2021- Feb. 25, 2023. Appendix A lists videos describing these experiments. The second and third phases should be regarded as an adjunct to Dullin and Jamet's (2018, 2020) findings. They measured airflow produced by a pump blowing air past a "light spinning object in a non-confined environment" (like our 'non-confined' pinwheels). This allowed them to compare observed effects, ostensibly due to PK agents, to mathematically calculated values which could be attributed to aerodynamic forces. Effects observed when PK-talented subjects attempted to influence the spinning object far exceeded possible aerodynamic effects. Although we did not determine possible aerodynamic forces, we witnessed activity that far exceeded averages during equivalent non-experiment periods. The phenomena *seemed* like macro-PK since it responded, at times, to our conversation and activities. Quantitative evaluations confirmed these observations. We acknowledge that pinwheel turning involves artifacts, but argue that the ambiguity surrounding pinwheels provides 'pockets of indeterminacy' that can facilitate legitimate PK.

Initial Group Experiments: August 9, 2019 - June 12, 2020 (Presentation Video 1: 24:30-36:41)

Five people, three with extensive psi experience, met on August 9, 2019. Previous experiences involved poltergeist-like events, synchronicities, apparitions, and waking ESP. We discussed developing a core narrative, as done by the Philip Group. During the initial meeting, Kate* (* indicates pseudonym) found that her souvenir plague mask

had fallen to the floor from its secure position on her mantle. She told us that she had previously experienced haunting events in her home. Five months later, when the COVID-19 virus arrived in the USA, participants suggested that Kate's poltergeist-like experience was an omen regarding COVID. Although skeptics may disagree with this interpretation, this event illustrates a recurring pattern: participants experienced an unusual event, sought an explanation, and interpreted the incident within the framework of their previous anomalous perceptions.

During later meetings, we failed to follow my PK group recipe: (1) Few participants attended regularly, (2) We did not achieve consensus regarding a core narrative, and (3) Disagreements emerged regarding psychological research, attitudes toward COVID-19, and personality conflicts. Although we did not experience collective macro-PK, the meetings seemed to stimulate increased frequency of individual anomalous experience. Three participants, with previous histories of anomalous experience, reported a series of incidents. Rosanne reported many PK and other anomalous events. For example, she arrived at her home and heard shouting from an upstairs room. She found that her computer had turned on and was loudly broadcasting a comedy program with a life-after-death theme. Other events included poltergeist-like PK, a precognitive dream, synchronicities, anomalous sounds, and unexplained malfunctions of her electrical system. In contrast, Steve described two visionary incidents: (1) An NDE-like vision coinciding with the mystical philosophy advocated by the founder of SORRAT, John J. Neihardt. Steve perceived himself as walking up a spiral staircase to join the All-in-all — like a raindrop uniting with the ocean; and (2) A vision of William Edward (Ed) Cox, deceased SORRAT investigator. In the vision, Ed Cox attempted to provide information to prove his survival after death, an idea he did not advocate during his life (Cox, 2004). His information failed to support afterlife belief but directed us to a further investigation that, ironically, also failed to support afterlife belief. Lastly, Kate related a series of synchronicities involving keys, and images of keys, which she attributed to her recently deceased mother (Presentation video 1: 28:14-31:13). Her experiences implied paranormal processes, supporting afterlife belief.

Over time, we heard voice-like sounds during our meetings, probably feedback noises, but with unusual qualities. The unintelligible sounds were like electronic voice phenomena. In harmony with Batcheldor's model, I hoped these sounds would evolve into evidential messages.

Between April 16, 2020, and May 15, 2020, I conducted a series of informal computer-generated group PK tests. After a few weeks, these experiments achieved sta-

tistical significance ($p = 0.02$). I ended the second series when participants complained that the tests were boring (grounded theory allows methodological flexibility). My observations resulted in two hypotheses: (1) People reporting a particular type of anomalous experience (PK, for example) were likely to report similar experiences ('consistency hypothesis'), and (2) Hearing about, or being with, people reporting anomalous experiences, stimulates others to have similar experiences ('contagion hypothesis'; e.g., Houran & Lange, 1996, Laythe et al., 2017; Ritson, 2021).

Consistent with the contagion hypothesis, I experienced a series of personal poltergeist-like events with themes similar to those described by Rosanne (e.g., raps, unexplained computer behavior, unexplained movement of objects): (1) I heard an unexplained rapping sound in my room at night; (2) Without my knowledge, my computer sent out seven emails, all pertaining to SORRAT – with text derived from previous emails. Five were sent to my email account, but two went to the editor of the *Journal of Parapsychology*; (3) I conducted a candle ritual, recommended by participants, to indicate thanks for these phenomena. Afterward, a photo of Ed Cox inexplicably fell forward, seemingly due to the ritual; and (4) A chair inexplicably overturned in front of a table holding SORRAT photographs (Presentation video 1: 26:06-31:41). Grounded theory recommends paying attention to subjective evaluations; I found these events astonishing since I had no previous history of personal spontaneous PK. I attributed these phenomena to my participation in the group. However, participants began dropping out, perhaps due to personal disagreements or our failure to experience collective macro-PK. I recruited new people and sought innovative ways for PK to manifest.

Pilot Pinwheel Experiments (Presentation Video 1: 22:54-50:27; Presentation Video 2: 13:44-33:50).

In May 2020, I read about successful attempts to influence pinwheels through PK (Auerbach, 2017; McNamara, 2021). I set up a pinwheel and conducted personal experiments, attempting to get the pinwheel to turn through PK. It remained still. The pinwheel was still during my meditation periods each day before our June 12, 2021 meeting.

I set up a cell phone camera so that the group could watch the pinwheel during the meeting. Like the other participants, I watched the pinwheel from another room, with the door closed. The pinwheel was still during the first hour but began turning sporadically during the second hour. Participants addressed questions to the pinwheel, hoping to determine what entity was involved. The

results were inconclusive. When asked a question, the pinwheel remained still but afterward made small turns. After the session ended, the pinwheel became still and was still when I monitored it during the following week.

During our next meeting (June 19, 2020), I was amazed when the pinwheel began turning simultaneously with the first person's arrival. We decided that the pinwheel could indicate "yes" by turning and "no" by remaining still. We asked questions, but responses were ambiguous. The turning stopped when the meeting ended.

I monitored the pinwheels closely during the following week. I left the meditation room door open and observed the pinwheel whenever I passed its doorway. It was still during my meditation sessions and during all other observations. The next week (June 26, 2020), Loyd Auerbach conducted an online spoon-bending party with our group. A new participant, Boris, created a remarkable bend during this session. Poltergeists had troubled him for decades. He described a recurring motif: an object would disappear, he searched for it, and, after giving up, he found it in an obvious place (Barrington, 2018, labels this as JOTT, "just one of those things").

I taped over the air vent in my meditation room to reduce air currents and placed two aluminum pinwheels and one paper pinwheel on the meditation altar (Presentation videos, Appendix A, portray these pinwheels). The pinwheels were still during my daily meditation and whenever I checked on them. I closed the door of the meditation room and made a point to entering and exiting in a manner that reduced my disturbance of the air in the room. Immediately before our July 3, 2020, meeting, I checked the air vent to ensure it was sealed. I observed that the pinwheels were still. I set up the cell phone camera, left the room, and closed the door. The room was "sealed off" from outside air currents. I monitored the pinwheels through the cell phone camera. They were still.

The center pinwheel began turning when the first participant arrived, another remarkable 'coincidence'. The pinwheel stopped turning when the group focused their attention on it. It also stopped turning during our relaxation exercise but began turning when the exercise ended. It stopped turning when the last person left. I found these correspondences astonishing. Although skeptics argue that anecdotal testimony is inadequate to establish paranormal claims, these experiences affected my belief. I regarded the 'PK hypothesis' as equivalent to a counter explanation, the 'heat convection' hypothesis. Rising warm air, passing through a pinwheel, could cause it to turn.

The pinwheels (seemingly) remained still throughout the week. I set up mirrors around them so that the camera could monitor the entire room. A mobile, hanging in

the room, functioned as a kind of control device. When I entered the room, the pinwheels often remained still, but the mobile sometimes turned slightly. This indicated that the air in the room had been disturbed. The pinwheels were sometimes disturbed, but their movement declined after about a minute, suggesting that the air disturbance had declined.

On July 10, 2020, I again set up the cell phone camera. The mobile and pinwheels were still. The air vent and door were closed. As before, the center pinwheel turned when the first person arrived. The mobile was still. I entered the meditation room and placed a plastic dome over the turning pinwheel. The pinwheel stopped turning. Later, I removed the covering and left the room. The pinwheel remained still for a time, then began turning sporadically.

Most participants advocated the belief that the center pinwheel was turning paranormally. Boris explained that PK pinwheels, having no aerodynamic blades, are not designed to turn when exposed to air currents. Blowing on a PK pinwheel does not cause it to turn regularly. He argued that steady turning in a closed room should be interpreted as PK. Bob* disagreed. "Nothing paranormal is happening," he said. "When you enter the room, the air is disturbed. The fact that it does not turn when you cover the pinwheel means that nothing paranormal is happening." Other participants suggested, in line with Batcheldor's theory, that scrutiny thwarts PK. "It stops turning when we look at it," they noted. During that experiment, some unusual sounds, probably microphone feedback, occurred while the pinwheel was turning rapidly. At one point, a voice seemed to say, "So strong" and later "Black Elk." Although I dismissed these voices as artifacts, I explained to the group that Black Elk was the friend and mentor of John G. Neihardt, the founder of SORRAT. As before, pinwheel responses to our questions were ambiguous. I thought that, unless there were further messages, the words should not be given much credence. We had no recording of the words.

During subsequent weeks, I was repeatedly amazed when the center pinwheel began turning when, or just before, the first participant arrived. Sometimes, two pinwheels turned, often in opposite directions. Placing a plastic dome over a turning pinwheel caused it to stop. Sometimes, after I placed a dome over a turning pinwheel, a nearby pinwheel began turning. Merely saying, "Look! It's turning" seemed to cause the pinwheel to stop. Our attempts to attribute the turning to a spiritual entity, such as Black Elk, failed to generate conclusive results.

As the weeks passed, I noticed patterns: (1) typically, the center pinwheel turned clockwise while the others were still; (2) When two pinwheels were turning, the center one tended to turn more rapidly; (3) Pinwheels often

turned in opposite directions; and (4) The pinwheels revealed a variety of configurations regarding turning direction, speed, and number of pinwheels turning. The variety of configurations reduced my faith in artifact explanations since my heat convection hypothesis was unable to explain pattern variations.

I increased my attention to 'security' surrounding the pinwheels. I kept the meditation room door closed. I entered the room as rarely as possible. I regularly inspected the sealing over the air vent. I avoided entering the meditation room during experiments unless required by an experimental procedure. I wanted to identify variables correlated with turning. My impression, in Jan. 2020, was that frequency of activation and speed had declined. I tried to quantify the turning. From Feb. through April, I asked participants to evaluate pinwheel activity using a subjective scale ('0' = no turning; '10' = turning faster and more often than ever before). I calculated weekly consensus scores by averaging responses. This strategy revealed variations but no clear patterns. Although I assumed that heat convection currents were a factor, this hypothesis did not allow accurate predictions.

In late April, the pinwheels revealed a new pattern, difficult to evaluate. They remained still much of the time, but sometimes exhibited bursts of turning, particularly when someone expressed an intense emotion, described an anomalous experience, or explained a psychological research theory. Participant evaluations diverged; we did not agree regarding whether bursts of activity, coupled with stillness, indicated declining or increasing activity. My scoring system seemed invalid and unreliable, and in May, I ended my attempts to quantify the turning.

On June 19, 2020, I experienced the first of seven 'disappearing-reappearing' events (Barrington, 2018, JOTT). I had not had this type of experience before. The JOTT events were like those described by Boris (Presentation video 2: 16:46-18:27). My hearing aid batteries, on the nightstand beside my bed, disappeared. I searched diligently for two days, gave up, and on the third day, I found them, in clear sight, on top of a stack of papers that I had moved during my search. Further, JOTT incidents varied in the degree that they might be explained as artifacts (Presentation Video 1: 32:52-34:32). Two events, which seemed authentic at the time, were discovered to be possible artifacts in ways that seemed strangely improbable. I considered the idea that these events were 'staged' by the unknown 'energy' so that I would understand, on an experiential level, how artifact induction worked. During the final JOTT event (Nov. 27, 2020), my wife helped me search, increasing my certainty that the event was authentic. After Nov. 27, there were no further JOTT incidents. These events increased my belief in Batcheldor's

model. Although ‘exceptional claims require exceptional proof’, my new opinion was that paranormal perceptions were not as unusual as I had assumed. Experiences which happen somewhat often cannot be deemed ‘exceptional’.

During the summer of 2020, the pinwheels behaved more erratically. The center pinwheel sometimes began turning a half-hour before anyone arrived and continued hours after everyone left. During the August 13, 2020, session, the pinwheels became still, and the mobile began turning inexplicably. The pinwheels exhibited unexpected and innovative patterns. For example, for many months the center pinwheel had turned clockwise, and the other pinwheels turned in various directions. The center pinwheel began turning counterclockwise while the other pinwheels were still. Then, during another phase, the center pinwheel remained still while the uncovered pinwheel, on the right, was active. Artifact hypotheses seemingly did not provide explanations for these patterns. I speculated that a feature of the phenomena (assumed to be PK) was unexpected change.

On August 27, 2020, the pinwheels ended a low-activity period with an unusual burst of turning, mainly by the center pinwheel, six revolutions per minute, with only intermittent periods of dormancy. The turning seemed more rapid and consistent than during all previous sessions. During this experiment, we played two simple games with a new deck of cards. I broke the seal and fully shuffled the deck. The deck included 52 cards, a joker, and two extra jokers (replacement cards). Our first task was to guess the color (red or black) of the seven cards that I drew. Although our guesses did not deviate much from chance, two of the seven cards were the two extra jokers, a highly improbable combination. I pondered this situation. The pinwheels were turning strongly. Were the two jokers connected to this?

We then conducted ‘readings’ for each participant. I randomly drew a card, and we discussed the meaning of this card for that person. I then returned the card to the deck, shuffled the deck, and drew a card for the next person. To my surprise, Bob and David got the same card, the ten of diamonds, another statistically rare outcome. What was going on? When my turn came, I drew the true Joker. “What does this mean?” I asked. “You’re the joker,” Melanie replied. I was unsure how to interpret these events. The improbable card combinations, coupled with the rapid turning, seemed meaningful. It was as if I had done a magic trick to fool myself. I hypothesize that shamanism, for authentic practitioners, was like that. Skeptics assume that fraud or dissociation are involved, but I speculated that a creative force played a role. The series of JOTT experiences had changed my attitude. The Aug. 27 events were a continuation of this process.

The Aug. 27 events were so improbable that I decided to videotape the pinwheels before each session to document their pre-experiment stillness. I had previously hesitated to do this because documentation seemed to disrupt the turning. My ‘control videos’ sometimes showed stillness but sometimes captured $\frac{3}{4}$ turns (much less than what we observed during our experiments). I did not try to video the pinwheels during the meetings because mere observation seemed to thwart their turning.

Bob sent me a long email explaining that, unless I got the pinwheel to turn within a sealed container in the direction specified before the turn, the results could not be considered valid. I noted that, although some people claim to be able to do this (Cory, 2020), Batcheldor regarded highly controlled conditions as not psi-conducive. I have observed, over the years, that skeptics often require psi to have characteristics that it lacks. The turning again declined. I placed a small candle by the pinwheels to see if this would help them turn. I hypothesized that the candle’s heat would introduce artifact effects, increasing the turning. Although the pinwheels sometimes wavered erratically (probably in response to the candle heat), the heat did not have consistent effects. Instead, we witnessed other unexplained events. During one meeting, the candle flame wavered vigorously, as if affected by a strong breeze, while the pinwheels remained still. The entire candle burnt down during this session. Another time, a pinwheel turned strongly while the candle flame remained still. On another occasion, the pinwheel closest to the flame was still while one further away turned strongly. After Nov. 12, 2020, I discontinued burning candles since the effects were inconsistent. I had hoped to discover artifact strategies for getting the pinwheels to turn more strongly, but the candle experiments failed to generate consistent results.

On March 16, 2021, I noted that the center pinwheel was turning reliably. I opened the meditation room door and aimed my iPad video camera at it. It came to a halt. Subsequent attempts resulted in videos showing a pinwheel, previously turning, slowing down, and becoming still. Although I was not able to document rapid turning, the videos repeatedly captured a pinwheel demonstrating ‘hiding behavior’. The pinwheel became inactive when observed by the video camera. Was my presence disrupting the air currents which caused the turning? I subsequently devised a strategy to record turning without opening the meditation room door. Sound directs the visual focus of the Zoom system, so I turned on the Zoom video system and knocked on the closed meditation room door. The knocking sound caused pinwheel activity to be recorded. As previously, the videos showed a turning pinwheel coming to a halt. My observation seemed to thwart

the pinwheel's turning.

In response to extremely critical comments by a woman who identified herself as an official from the Society for Scientific Exploration, I placed a clear plastic dome over the left pinwheel for many weeks. As had occurred previously, it stopped turning, and, in general, the pinwheel activity declined. I experienced a crisis of faith. Have my previous experiences been valid? In July 2021, Boris set up a kind of 'micro-lab', a plastic box with an airtight lid, like the original SORRAT mini-lab experiments (McClenon, 2018; presentation video 2: 23:35-27:00; presentation video 3: 10:20-12:07). He placed various objects and two pinwheels inside, which he hoped would turn anomalously. He set up a camera that took a photo every 3 seconds. On July 22, 2021, while in the room, he noticed that a pinwheel was turning. It continued turning in the sealed container with no source of air current inside the box. When he looked through past recordings, he found two other instances where his system had documented pinwheel turning in the sealed container. Following these results, his system documented no further anomalous turning.

Bob became increasingly irritated when others argued that the pinwheels were turning in response to our conversations. We noticed a common pattern—a pinwheel started spinning vigorously when someone spoke enthusiastically. The connection seemed obvious. Although Bob witnessed these rapid turns, he remained skeptical. During a session in which he and I were the only ones present, the pinwheels did not turn. In late August, he dropped out of the group. In August and September, I continued my attempts to video pinwheel turning. As previously, when I activated the camera, the turning slowed and stopped. Melanie suggested that I purchase a motion-activated camera, but I hesitated because I assumed increased documentation would thwart the phenomena. In October, the pinwheel activity seemed to increase, and on October 21, 2021, I successfully recorded the central pinwheel completing a full revolution in 39 seconds. I also documented a pinwheel turning while Boris spoke emotionally about German attitudes toward World War II (documenting the hypothesized emotion-turning relationship). These events led me to believe that the motion-activated Blink camera might generate useful evidence.

Motion-activated Camera Experiments (see Appendix A)

On Nov. 6, 2021, I installed a motion-activated Blink Camera, purchased through Amazon. On Nov. 11, 2021, I again placed a plastic dome over the pinwheel on the left.

This "completely covered" condition fulfilled requests by skeptics to rule out air currents as an artifact explanation. Although the camera system functioned properly when I tested it, it activated on only two occasions (Nov. 14, 2021, and Dec. 9, 2021) in the next few months, recording $\frac{1}{2}$ revolution of the center pinwheel in 25 seconds. These successes were followed by apparent camera failures (the pinwheels turned, but the camera failed to activate). The Blink camera dysfunctions seemed anomalous since the camera activated properly whenever tested.

On Jan. 20, 2022, the camera captured an unexplained light moving across its field of vision. This event was followed by experimental success. During the Jan. 27, 2022 experiment, the Blink camera seemed to function properly, documenting turning 29 times in 2 hours. The pinwheel under the dome remained still. Due to this success, I began recording the number of Blink camera activations for each of the 24 hours of the day. This would allow documentation of a hypothesized relationship between daily heat patterns and pinwheel turning. I set the experimental time from 19:00 to 22:00 because the phenomena, at the time, seemed to "switch on" before people arrived (19:30) and remain active after they left (21:30). Each week, beginning Feb. 3, 2022, I calculated the 6-day average of Blink camera activations between 19:00 and 22:00 and compared this value to the number of activations between 19:00 and 22:00 during the group experiment.

This experimental strategy was followed by unexplained camera malfunctions. On Feb. 3, 2022, the Blink camera functioned properly before participants arrived. It stopped functioning precisely when the first person came (19:30) and started functioning exactly when the group meeting ended (21:30). During this meeting, we watched the center pinwheel turn on multiple occasions, but the Blink camera did not activate. This equipment failure exemplified a 'psi trickster' effect, i.e., a propensity for psi to manifest in ways that suggest its existence but inhibit its investigation (Hansen, 2001; Kennedy, 2024).

I purchased a candle chime to illustrate how heat convection currents can cause a pinwheel to turn. I considered using the candle chime as a PK target. When the chime candles are lit, hot air flows through the candle chime blades, causing attached rods to strike the chimes. On the afternoon of Feb. 10, 2022, the unlit candle chime was on our dining room table. My wife and I watched it turn for about 30 seconds, even though the candles were not lit. I placed my hand close to the chime but could not detect heat or air currents. On the afternoon of Feb. 12, 2022, our 11-year-old granddaughter, while alone, also observed the candle chime turn without explanation. This phenomenon has not occurred again and remains unex-

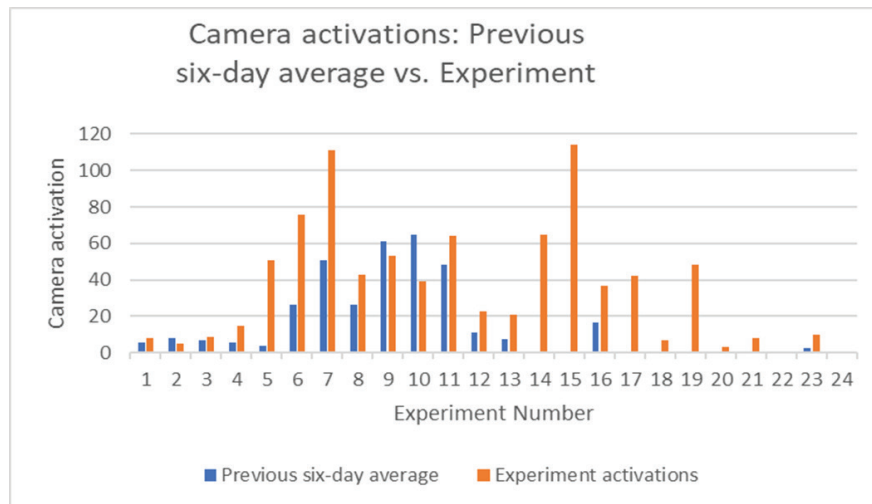


Figure 1. First Experimental Series, Jan. 28 - July 7, 2022; 24 Experiments.

plained.

During our Feb. 10, 2022 experiment, the Blink camera malfunctioned during the first half of the session but functioned properly during the second half (Nov. 2021-Feb. 2022 video: 24:36-26:24). On Feb. 17, 2022, after the pinwheels were very active, I began making weekly videos summarizing each session and supplemental videos for special experiments. Sometimes, the cellphone camera audio failed to function during these experiments. Appendix A lists three presentation videos, 44 experimental sessions (33 with good audio), and nine supplemental videos.

On Feb. 17, 2022, I devised two hypotheses, based on previous observations (Nov. 2021- Feb. 2022 video): (1) Hypothesis 1, group meeting hypothesis: Activations during meeting hours (19:00-22:00) were predicted to exceed average activations during equivalent times for the previous week. My discussion includes investigating counter and artifact hypotheses regarding heat convection currents. I hoped to accurately predict pinwheel activity, based on heat convection hypotheses, but these predictions were rarely successful; and (2) Hypothesis 2, conversation topic hypothesis: Certain variables were predicted to be correlated with rapid pinwheel turning (video examples provided): (a) talking about anomalous experiences (Feb 17: 8:10-8:25), (b) speaking emotionally (Nov. 2021-Feb. 2022: 16:20-16:45), (c) talking about psychical research (Nov. 2021-Feb. 2022: 16:45- 17:12), (d) laughter (Feb. 24: 6:07-6:44). Other variables were predicted to reduce pinwheel turning: (a) Relaxation exercise (Feb. 17: 8:27-8:44), (b) Direct observation of pinwheel turning (Nov. 2021-Feb. 2022, 20:17-22:08), and (c) Discussion of miscellaneous topics (topics not listed as enhancing turning).

Hypothesis 1: Group Meeting Hypothesis

This hypothesis was evaluated through two series of experiments. The first series ended after 24 experiments (Feb. 3, 2022 - July 21, 2022) when I departed for Scotland for a month. A second experimental series (Sept. 1, 2022 to Jan. 12, 2023) ended with our departure for a month in Panama.

Figure 1 portrays activation distribution during the first 24-experiment series. The average number of activations on non-experimental days (19:00-22:00) was 14.5. The average number of activations during the experiments (19:00-22:00) was 35.5. A *t*-test comparing the non-experiment to experiment activations achieved statistical significance ($t = 3.41$, $df = 23$, $p = .0024$). These statistics indicate that the probability that the difference between test and control means was due to chance was very slight (less than 3 in 1000). Although cell phone camera heat might affect pinwheel turning, special experiments reduced faith in this hypothesis (Video 13). Covering the cameras with plastic domes did not affect turning of the pinwheels. In addition, the 'cell-phone heat hypothesis' fails to explain why there were many experiments with no pinwheel turning.

On Feb. 22, 2022, I conducted a special experiment to test the group meeting hypothesis. At the time, the average number of activations during experimental sessions was 13.75. During the 'non-group' experiment, the camera activated 27 times, exceeding that average. This result indicated that 'group energy' was not required to achieve a high activation rate – reducing faith in the group meeting hypothesis.

While this experiment was in progress, at 21:26, my wife and I were in our kitchen, facing the counter. We heard three distinct thumps and turned around to see

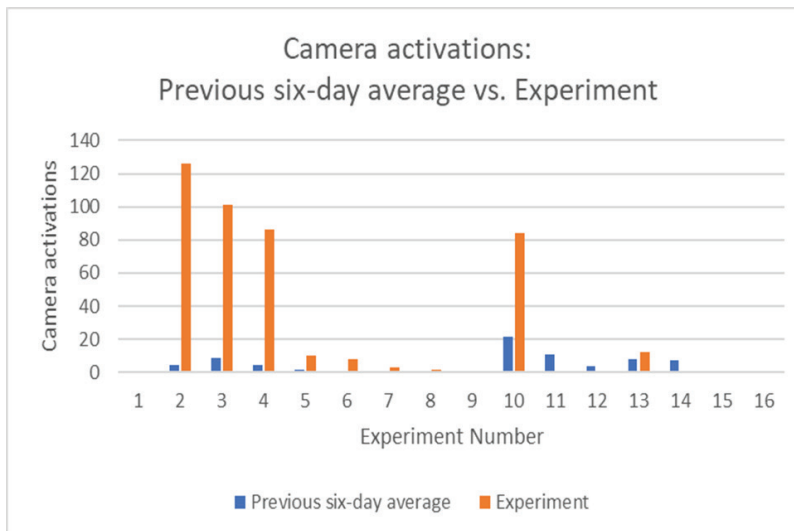


Figure 2. Second Experimental Series, Sept 1-Jan. 12, 2022 - 16 Experiments.

that a liquor bottle, previously in a secure position on top of the refrigerator, was now upright on the floor, with pieces of its cap on both the counter and floor. Apparently, it had fallen to the counter, broken its cap on the countertop (where a piece remained), and then struck the floor (leaving two other cap pieces), before bouncing to an upright position. No alcohol had spilled, except for a drop on the counter. The position of the capless, upright, half-full bottle on the floor seemed improbable.

I checked the Blink camera system and found that, during its 18th experimental activation, it recorded a 5/8 clockwise revolution in 25 seconds; the audio recorded the three distinct ‘thumps’ we heard in the kitchen (Video 3a, Feb. 22, 12:30-14:40). Later, I tried to simulate the bottle event (Video 16a, 18:06-12:23). I glued the cap pieces together, filled the bottle half full of water (equivalent to the previous alcohol level), and screwed the cap on the bottle. I placed the bottle in its original position (far from the edge), and gently pushed it off the edge of the refrigerator. The bottle shattered on the counter, throwing glass shards and cap pieces on the counter and floor. This outcome implied that the original event had poltergeist qualities. These events, counter to the *group meeting* hypothesis, suggest a *trickster* effect.

On June 16, 2022, following Eric Dullin’s advice, I modified the experiment protocol by turning over the left pinwheel’s plastic cover so that it was open at the top. The inverted dome created a situation in which lateral air currents would have limited effects, but skeptics could attribute pinwheel turning to heat convection or currents from above. By this date, we had given names to the pinwheels. The pinwheel inside the open dome was named “Alice”, and the center pinwheel was “Lefty.” Lefty began turning exactly slowly enough so that the camera did not activate (less than ½ turn in 25 seconds). Since Lefty had

previously turned more rapidly, this seemed unusual. Alice turned rapidly inside her open-mouthed container, but this motion did not trigger the camera (perhaps the plastic barrier disrupted the Blink camera motion detection system). Alice’s turning seemed anomalous since her container thwarted lateral air currents. On July 7, 2022, I introduced a second Blink camera, focused specifically on Alice. I hoped to document Alice’s turning inside the open dome. This camera functioned properly when tested but did not activate during experiments on July 7 and 14, 2022. These events fit a pattern observed previously, i.e., increasing experimental controls seemed to stimulate equipment failures.

On July 23, my wife and I left for Scotland, ending the first experimental series. During our first full day in Scotland (July 25, 2022), the Alice camera documented eight incidents in which unexplained lights fluctuated and moved mysteriously on the alter while the pinwheels were still (Video 26a, 5:11-9:34). The sky was overcast that day; this phenomenon had not occurred previously. During the rest of our month in Scotland, there were no further lights, and there was only one camera activation that showed a pinwheel turn.

During the second 16-experiment series (Sept. 1, 2022, to Jan. 12, 2023), I conducted experiments involving the Alice container covering. In harmony with artifact hypotheses, I found that fully covering the container ended all Alice turning, partial covering reduced turning, and no covering resulted in rapid turning (anomalous since the container blocked lateral air currents and the other pinwheels were still.) These experiments were associated with irregular camera failures. I am uncertain how to interpret these results.

Figure 2 compares the previous six-day average activations to group experiment activations during the

second series (videos 27-42). The mean of experimental activations was 27.12. The mean of the previous six-day averages was 5.58. A *t*-test comparing experimental activations to previous weekly averages was statistically significant ($t = 2.13$, $df = 15$, $p = .05$). The probability of this result occurring by chance was one out of 20. These results provided further support for the hypotheses that the group facilitated pinwheel turning, even though there were only four occasions during which the experiment activations far exceeded the previous six-day average.

Figures 1 and 2 suggest that the unexplained group effect was active only on particular occasions rather than consistent over time. Both series contained sessions when pinwheels turned rapidly, but the Blink camera inexplicably failed to activate.

Hypothesis 2: Conversation Topic Hypothesis

This hypothesis specified that rapid pinwheel turning was associated with conversations regarding specific topics (psychical research, anomalous experience, emotions, laughter, occult traditions, and psychic readings). Other variables were associated with reduced turning (pinwheel observation, relaxation exercise, and miscellaneous conversations). Available data consisted of my video notes from each session. Turning speed was measured by the number of revolutions during each 25 second camera activation. Activations with 7/8 revolution or less were deemed 'weak' while activations with more than 7/8 revolution were labeled 'strong.'

Appendix A lists 44 videos, 33 of which contain audio

narratives linked to camera activations. I devised guidelines to define the conversation variables. For example, *anomalous experiences* were defined as narratives mentioning apparitions, paranormal dreams, waking ESP, out of body experience, near death experiences, spiritual healing, synchronicity, UFOs, and spirit possession (McClenon, 2000, 2002b, 2012, 2013). An *emotional topic* was identified by specific words within the narrative associated with intense emotion (death, deceased, dying, cancer, COVID, sick, sickness, loss of child, heart attack, emergency, giving up smoking, race, stalking, terrible, war, foster child, horrible, any profane word, compassion, spiritual, mystical). An *observation* coding indicated that a speaker mentioned seeing a pinwheel turning. Narratives were labeled *miscellaneous* if they were not previously coded regarding a conversation topic.

The coding process uncovered two sub-categories, related to psychical research, hypothesized to be associated with rapid turning. If the narrative mentioned an attempt to gain information through ESP, it was coded *psychic reading*. Narratives referring to occult, mystical, or paranormal traditions were coded as *occult traditions*. Coding categories were not mutually exclusive; narratives could receive multiple codes. Coding resulted in 260 classifications within seven categories.

I regarded my guidelines for coding *emotion* as inadequate. Speakers sometimes revealed emotion without using an identifying word. Emotion was revealed through speed and quality of vocalization, rather than vocabulary. I felt unable to devise valid coding guidelines.

Table 1 indicates that the three categories most associated with rapid turning were *occult traditions*, *psychic reading*, and *psychical research*. The three categories most associated with reduced turning were *relaxation exercise*, *miscellaneous*, and *observation*. Strong turning occurred most frequently during the discussion of occult traditions (62.5%), never during the relaxation exercise (0%), and rarely (6.1%) during the discussion of miscellaneous topics. These patterns coincide with the conversation topic hypothesis.

Table 1. Narrative Code and Speed of Pinwheel Turning

Coding Category	Turning Speed		Total
	7/8 Turn Or Less	More than 7/8 Turn	
Predicted: Enhanced Turning			
Psychical Research	38 (55.9%)	30 (44.1%)	68 (100%)
Anomalous Experience	20 (69.0%)	9 (32.0%)	29 (100%)
Emotion	13 (61.9%)	8 (39.1%)	21 (100%)
Laughter	15 (71.4%)	6 (28.6%)	21 (100%)
Occult Traditions	6 (37.5%)	10 (62.5%)	16 (100%)
Psychic Reading	6 (46.2%)	7 (53.8%)	13 (100%)
Enhanced Total:	98 (58.5%)	70 (41.7%)	168 (100%)
Predicted: Reduced Turning:			
Miscellaneous	46(93.9%)	3 (6.1%)	49 (100%)
Pinwheel Observation	22(72.0%)	9 (29.0%)	31 (100%)
Relaxation Exercise	3(100%)	0 (0%)	3 (100%)
Reduced Total:	71(85.5%)	12 (14.5%)	83 (100%)
Totals:	175(67.3%)	85 (32.7%)	260 (100%)

Table 2. Variables Predicted to Enhance/Reduce Turning.

Turning Speed	7/8 Turn Or Less	More than 7/8 Turn	Total
Variables Predicted to Enhance Turning	98 (58.3%)	70 (41.7%)	168 (100%)
Variables Predicted to Reduce Turning	71 (85.5%)	12 (14.5%)	83 (100%)
Totals	169 (67.3%)	82 (32.7%)	251 (100%)

Table 2 portrays a chi-square evaluation of the conversation topic hypothesis. Variables predicted to be associated with pinwheel turning were far more associated with strong turns than the variables predicted to be associated with weaker turns (41.7% compared to 14.5%). The chi-square result was highly significant ($\chi^2 = 18.7$, $df = 1$, $p < 0.000015$). The probability of this result occurring by chance was less than 2 out of 100,000.

I calculated the probability that the pinwheels remained still during the relaxation exercise. The relaxation exercises lasted, on average, about eight minutes. The proportion of time associated with the relaxation exercise was $8/120 = 0.067$ or 6.7%. There were 938 camera activations during the 30 sessions during which there were no audio or Blink camera malfunctions. The number of relaxation exercise activations expected by chance was $938 \times 0.067 = 62.8$. The actual number of camera activations during relaxation exercises was three, none of which were strong turns (proportion: $3/938 = 0.003$). A difference of proportion test (chance, 0.067 vs. actual, 0.003) yields $z = 7.54$, one-tailed test, $p < 0.00001$. It is very unlikely (less than 1 out of 100,000) that this result occurred by chance.

In summary, the statistical analyses imply that: (1) Group meetings were associated with increased pinwheel turning, and (2) Variables anticipated to be conducive for pinwheel turning were associated with greater pinwheel turning than the variables predicted to inhibit pinwheel turning.

These statistical analyses fail to fully capture the events that most affected belief. Some of the strongest turns occurred while Heather emotionally described a powerful precognitive dream and a strange synchronicity that shaped her life (May 5, 2022: 10:35-14:54). She described a symbolic precognitive dream about a bear and the loss of a child, coupled with a strange synchronistic event involving a bear cub found inside her car. Years later, she found that the dream coincided with a major life tragedy. She stated, while the pinwheel made its most rapid turn of the session, "It was such a strong, formulating, mystical experience that I ended up being a social worker and I worked in maternal child health." I agree with her when she says, "Do I doubt the experience? No! But something happened. I can't prove it!"

Although space does not allow further example cases, participants often observed the pinwheels suddenly turn rapidly when someone spoke with conviction. Our impression was that the pinwheels were encouraging rapport, advocating specific ideas, and supporting particular research strategies.

Artifact and Trickster Effects

The trickster archetype is a character, in mythology and folklore, associated with ambiguity, cunning intelligence, disruption, unpredictability, paradox, irrationality, deception, humor, anti-structure, and the paranormal (Hansen, 2001). Within Batcheldor's model, the psi trickster hides when scrutinized, a behavior that thwarts replication (Hansen, 2001; Kennedy, 2001, 2016, 2024).

Pinwheel trickster characteristics included hiding behaviors, camera failures, poltergeist-like events, and unexplained changes in turning patterns. The trickster marks a paradox. The phenomena reveal itself yet, when subjected to scrutiny, hides. Direct observation, and early attempts at video documentation, seemed to hinder pinwheel turning. Fully covering pinwheels ended their turning. Introducing the Blink cameras resulted in equipment failures, reduced turning, unexplained lights (Jan. 20, 2022 and July 25, 2022), and three poltergeist-like events (Feb. 10, 12, 22, 2022). Candle experiments, which introduced artifacts, resulted in unusual interactions between flame and pinwheels. Camera malfunctions had anomalous characteristics; a camera malfunction coincided exactly with the starting and ending time of an early Blink camera experiment (Feb. 3, 2022). Pinwheel turning speed, turning direction, and combinations of pinwheels turning direction, changed over time, without explanation.

The psi trickster complicates experimental replication. The phenomena sometimes seem to purposely violate expectations, refusing to reveal consistent patterns. For example, on Sept. 15, 2022 (video time: 6:00-7:00), I hoped to trigger pinwheel turning by asking a participant to tell an anomalous experience story. The pinwheels, previously still, activated four times during her brief narrative. Subsequent attempts to verify the *anomalous experience* hypothesis failed (examples: Jan. 12, 2023). It was as if the phenomena wished to both reveal and conceal its characteristics.

Trickster effects convey an absurd, unscientific quality. They render findings unsuitable for scientific analysis. Their appearance refutes attempts to portray the study as methodologically valid. Summarizing decades of experience, Beloff (1994) concluded that, "Paranormal phenomena may not just be elusive, but actively evasive" (p. 7).

Group PK Recipe Evaluation

Batcheldor's model identified guidelines for experiencing group PK (Batcheldor, 1987; McClenon, 2018, pp. 319-326) to which this study added four factors to the recipe. Fortunately, the results permit a partial evaluation

of these suggestions:

1. *Have regular meetings with the same people.* We did not fully meet this criterion. Attendance varied from two to six people per session, with two participants attending about 88% of the sessions. My impression is that regular attendance facilitated PK.
2. *Work in darkness to reduce scrutiny.* Our methodology differed from table-tipping. Blink cameras can 'see' in the dark, reducing darkness as a factor. Factors associated with scrutiny involved direct observation and video documentation. These variables were associated with reduced turning and equipment failures.
3. *Promote a light-hearted, jovial atmosphere.* Although quantitative results portrayed only a weak relationship between laughter and pinwheel turning, qualitative observations support this recipe suggestion. For example, we observed 15 occasions when laughter coincided with pinwheel turning and only a few occasions of laughter without turning. A cheerful atmosphere, therefore, seemed to facilitate pinwheel turning.
4. *Talk about PK.* Perhaps the category 'PK' should be broadened. Quantitative results supported the hypotheses that talking about occult traditions, psychic readings, and psychical research were associated with rapid turning. Discussions about miscellaneous topics were linked to reduced turning. I offer a caveat. Many attempts to generate turning through talking about a particular topic failed. My impression was that unknown factors were far more important for pinwheel turning than group behavior. The frequency of camera activations during the first hour of each experiment was more predictive of the subsequent activation rate than conversation factors.
5. *Tolerate artifacts.* Although, in general, we followed this advice, I conducted experiments to evaluate artifact hypotheses. These attempts often resulted in reduced turning and equipment failures. I covered pinwheels, installed cameras, and adjusted the covering of domes. As observed by Batcheldor and many others, investigating artifacts inhibited PK, while tolerating artifacts seemed to facilitate it.
6. *Reduce analytical thinking.* I think that my analytical attitude reduced the PK personally witnessed during previous psychical research investigations (McClenon, 2018, 2019). Participation in the pinwheel group changed my way of thinking. When I heard raps from the ceiling on Dec. 2, 2019, I was unsure about their origin (presentation video 1: 26:06-26:32). The group interpreted my account of the sounds as paranormal and described similar experiences. From their per-

- spective, hearing raps was not unusual. This helped me to 'reframe' the memory (cf. Drinkwater et al., 2019), and I became more open to further anomalous experiences. My perception was that, by reducing my analytical thinking, I facilitated additional experiences. This process coincided with what I observed through interviewing Asian shamanic practitioners (McClenon, 1994, 2002a). Each described anomalous experiences as central to their acquiring shamanic roles. Their experiences generated intense belief, a process that involved folk beliefs rather than critical thinking. Intense belief, which has a contagious quality, allowed them to conduct rituals that provided hypnotic/placebo benefits for clients and audiences.
7. *Recruit gifted subjects.* This suggestion distinguishes my previous group PK failures from the present study's success. Our group contained people with extensive psi experience (e.g., loose mental boundary functioning per high levels of Transliminality or Paranormal Belief: Laythe et al., 2018, Ventola et al., 2019). They exhibited certainty regarding PK, and their attitude was contagious. Psi-gifted people also function as 'PK scapegoats.' Novices attribute the PK-like events they witness to psi-gifted people, bypassing ownership resistance.
 8. *Devise a core narrative or ideology.* Although we failed to reach consensus regarding a core narrative or ideology, our experiment creates a story. We experienced what we interpreted as collective PK through online meetings. Although Batcheldor's model offers an ideology, we are open to Spiritualist and other theoretical interpretations. This report constitutes our core story. We predict that other groups, following this pattern, can also experience collective PK.
 9. *Foster group rapport.* Although we did not quantitatively evaluate this hypothesis, rapport seemed important. There were many obstacles to overcome: (i) It is more difficult to establish rapport through online meetings than in-person; (ii) Modern environments may be less conducive to rapport than previous eras (Putnam, 2020); and (iii) Robust Spiritualist phenomena has declined during modern times (Gauld, 2022). Nevertheless, online meetings can provide a therapeutic milieu for isolated people with psi proclivities. Although my methodology did not allow a fully valid evaluation of the "emotion" variable (related to rapport), emotion and rapport may be the most important factors.

DISCUSSION

This study arguably demonstrated that an online

group can collectively experience PK-like phenomena, as long as researchers allow anomalous phenomena to manifest in harmony with their nature. Within Batchelder's model, PK is a rearrangement of waking reality, governed by a [poorly defined] 'Universal Creative Principle.' We sought to contribute to theory development through uncovering characteristics associated with this principle. The present data can certainly be interpreted in many ways, but I hypothesize that the features we encountered (i.e., group processes facilitate PK and trickster effects inhibit investigation) are related to dissociation and dream-like processes. Therefore, I offer a revised model from an evolutionary perspective.

Paleolithic people used shamanic trance to achieve anomalous experiences. Trance is a combination of waking and dreaming states, and the proposed model argues that psi has characteristics reflecting this combination. I argue that waking and dreaming consciousness were shaped by evolutionary processes. Waking consciousness evolved to filter input data, creating areas of awareness subject to rationality, emotionality, and critical thinking. The consciousness feedback mechanism enhanced decision-making, which provided advantages to survival. Dreaming requires different chemical systems and alternate advantages. It evolved among ancient reptiles, perhaps augmenting memory storage or offering preparatory exercises for unanticipated threats (Valli & Revonsuo, 2009). Dreams entail illogical and strange scenarios with strong emotional content, unexposed to critical thinking (Hobson, 2010).

Psi, like trance, is hypothesized to entail combinations of waking and dreaming consciousness (McClenon, 2018). PK, like dreams, violates the 'laws' governing waking consciousness. Both dreams and PK involve strange scenarios with strong emotional content, with PK moderated due to its stronger connection to waking consciousness. Everyone present during a PK event perceives it; it is a shared experience. Like dreams, PK has a vaguely preparatory element since it often coincides with death, stress, or difficulty (parallel to precognitive dreams). PK's hiding, trickster-like characteristics are parallel to dreaming's amnesia, the element of concealment. Like dreams, PK has a quirky strangeness and an aversion to critical thinking. This revised model hypothesizes that scientific exploration of the physiology of dreaming can shed light on the nature of consciousness and on disturbances of consciousness such as PK.

I hypothesize that 'belief in psi' and 'fear of psi' have different evolutionary roots. Fear of psi evolved due to the evolutionary costs of disrupting waking consciousness. Psi experiences are correlated with dissociation, childhood difficulty, and psychological symptoms (partic-

ularly psychosis); these stigmatized variables convey evolutionary handicaps (McClenon, 2012, 2013). Fear of psi is hypothesized to involve genetic propensity, like fear of snakes. In the opposite direction, shamanism enhanced believers' physical and psychological well-being through hypnotic and placebo processes. Shamanism involved dream-like trance, anomalous experience, and suspension of critical thinking. Psi manifests in ways that foster belief in religious ideology rather than scientific knowledge.

I hypothesize that the psi trickster reflects disjunctions between fear of psi and paranormal belief, parallel to the disjunctions between waking and dreaming consciousness. According to the proposed model, psi cannot permanently withstand the scrutiny of waking consciousness. As a result, it hides when examined, but like dreams, reappears under suitable conditions. The model thus predicts that participant observation of PK field experiments can offer insights into the nature of consciousness. My impression is that our data do not fully support the idea that *group consciousness* is the only source of the phenomena we experienced. Indeed, the phenomena had innovative qualities, often manifesting themselves in ways that refuted group expectations. Our findings predict that others can successfully experience group PK through online experiments. Multicultural research can reveal the degree findings reflect specific researchers, cultures, or experimental conditions.

IMPLICATIONS AND APPLICATIONS

Both qualitative and quantitative findings support the hypotheses that: (1) Group meetings facilitated pinwheel turning; (2) Discussions of occult traditions, psychic readings, and psychical research were associated with robust pinwheel turning; (3) Miscellaneous discussion topics, direct observation, and the relaxation exercise were linked to reduced turning; and (4) Pinwheel turning exhibited trickster-like qualities, e.g., equipment failures, hiding behaviors, unexplained bursts of turning, unexplained changes in turning patterns, anomalous lights, and poltergeist-like events. Like dreams, the pinwheel phenomena seemed to violate expectations. The occurrences generated surprise and wonderment, but not scientific certainty. Accordingly, the present results might help to inform or clarify the concept of an 'enchantment-psi loop' (Lange & Houran, 2021; Lange et al., 2023), i.e., the idea that the ontological shock and surrealism caused by anomalous experiences itself is a mental state conducive for additional anomalous experiences. Although trickster-like effects suggest that future researchers will encounter special obstacles, group PK studies following

the formula outlined here are anticipated to offer a path toward significant advances in model building and theory development.

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4. Feb. 24, 2022 (15 activations). <https://youtu.be/XcWsNAMlKlc>
 5. March 3, 2022 (51 activations). meeting with PK conducive parapsychologist (5:11-6:45) <https://youtu.be/7AikR0xBclM>
5a March 5, 2022, Special Pinwheel Experiment (58 activations). https://youtu.be/P_6gTMpJVvc
 6. March 10, 2022 (76 activations). https://youtu.be/ZB49eBe2n_o
 7. March 17, 2022 (111 activations). <https://youtu.be/QWMIy7teMg4>
 - 7a. March 21, 22, 2022 Special Observations (Mar. 22, 2022: 59 activations). <https://youtu.be/m9sovB3i88Y>
 8. March 24, 2022 (43 activations). <https://youtu.be/kLK3pnyxieE>
 9. March 31, 2022 (53 activations). <https://youtu.be/FWL38C9NiyE>
 10. April 7, 2022 (39 activations). <https://youtu.be/gDI-2sy5jxfY>
 11. April 14, 2022 (64 activations). <https://youtu.be/sLN-Wrvm65co>
 - 11a. April 19, 20, 21, 2022. https://youtu.be/8uJxg_vCJJ8
 12. April 21, 2022 (23 activations). <https://youtu.be/MUAsEc6cMxU>
 13. April 25, 26, 27, 2022 - covering Blink and cell phone cameras to evaluate effects of camera heat. <https://youtu.be/41gYVuszBq8>
 14. April 28, 2022 (21 activations). <https://youtu.be/t-SlqnZaDE4>
 15. May 5, 2022 (65 activations). <https://youtu.be/8uRz9tgA1tg>
 16. May 12, 2022 (114 activations). https://youtu.be/Nhe5z_wM_CQ
 - 16a. May 16, 17, 2022 (85 activations). simulation of Feb. 22 poltergeist event: 18:06-12:23). <https://youtu.be/kvAW3FyHFpY>
 17. May 19, 2022 (37 activations). meeting with parapsychologist (0 activations). <https://youtu.be/qrs6uZy-12jA>
 18. May 26, 2022 (42 activations). audio problems. <https://youtu.be/HjXdxawhnm>
 19. June 2, 2022 (7 activations). https://youtu.be/tuHQi-IS_jOY
 - 18a. June 7, 2022, Special Pinwheel Experiment (20 activations). <https://youtu.be/m9MzMLqiARK>
 20. June 9, 2022 (48 activations). <https://youtu.be/wK-Py0d87-ds>
 21. June 16, 2022 (3 activations). audio problems. <https://youtu.be/pLSv1JOrfXo>
 22. June 23, 2022 (8 activations). camera failures. <https://youtu.be/meHQB0ajFvk>

APPENDIX A – VIDEOS OF ONLINE EXPERIMENTS

Presentation Videos

1. Ritual Healing Theory: Qualitative Evaluation of a Group PK Experiment (Theory 1:30-4:14) <https://youtu.be/clb0fg8Bhkw>
2. A Group PK Experiment: Testing Psychical Research and Sociology of Religion Hypotheses <https://youtu.be/cRv0VWZMj2c>
3. Evaluating Batcheldor’s Artifact Induction Theory: An Online Group PK Experiment <https://youtu.be/Lr7V4f-NgpEIl>

44 Group Experiments and 8 Special Experiment Videos

1. Feb. 3, 2022 (8 activations). Nov. 2021-Feb. 2022 Pinwheel Experiments (19:00-23:24) <https://youtu.be/ZfgmJHlg6HQ>
2. Feb. 10, 2022 (5 activations). Nov. 2021-Feb. 2022 Pinwheel Experiments (23:24-26:51) <https://youtu.be/ZfgmJHlg6HQ>
3. Feb. 17, 2022 (9 activations) <https://youtu.be/fjloaP-wxwQY>
- 3a. Feb. 22, 2022, Special experiment (27 activations). Bottle poltergeist (12:30-14:40) <https://youtu.be/E5p0tJC0wpA>

23. June 30, 2022 (0 activations). <https://youtu.be/DqEY94TQaMw>
24. July 7, 2022 (10 activations). <https://youtu.be/WVx-QgObwW6E>
25. July 14, 2022 (0 activations). Camera failures. <https://youtu.be/2xle2Jm20gck>
26. July 21, 2022 (0 activations). Camera failures. <https://youtu.be/7EZyt0qYoiE>
- 26a. Observations July 24-Aug 26, 2022 (July 25: anomalous lights: 5:11-9). <https://youtu.be/xLaxFxFbzc>
27. Sept. 1, 2022 (0 activations). Camera failures. <https://youtu.be/kC3jGjFAKvl>
28. Sept. 8, 2022 (126 activations). <https://youtu.be/CWoIDJgZgd8>
29. Sept. 15, 2022 (101 activations). Audio failure. <https://youtu.be/gylt7dSTvXc>
30. Sept. 22, 2022 (86 activations). <https://youtu.be/JC-CuoHM32Vc>
31. Oct. 6, 2022 (10 activations). <https://youtu.be/RUH-KY5Cz1WA>
32. Oct. 27, 2022 (8 activations). https://youtu.be/C1QcH-kkP_SQ
33. Nov. 3, 2022 (3 activations). <https://youtu.be/8-vp-gUeEfUU>
34. Nov. 10, 2022 (2 activations). <https://youtu.be/0d1wT-pcsajs>
35. Nov. 17, 2022 (0 activations). Audio problems. <https://youtu.be/293Q0792-KA>
36. Dec. 1, 2022 (85 activations). <https://youtu.be/o7Sml-3sONLs>
37. Dec. 8, 2022 (4 activations). <https://youtu.be/oZd32xr4mS8>
38. Dec. 15, 2022 (0 activations). <https://youtu.be/ONX-Ft6JPzUM>
39. Dec. 22, 2022 (11 activations). <https://youtu.be/3VO-Hh-zaaag>
40. Dec. 29, 2022 (includes Dec. 27, Special Experiment). Group experiment (0 activations). <https://youtu.be/YdkG-kQKU9c>
41. Jan. 5, 2023 (0 activations). <https://youtu.be/MWiIT-g9gPtk>
42. Jan. 12, 2023 (0 activations). <https://youtu.be/-XvpRymctRo>
- 42a. Jan. 12-Feb. 10, 2023 (1 activation). <https://youtu.be/fCC1vABDFLY>
43. Feb. 18, 2023 (non-group experiment: 1 activation; group experiment: 6 activations). <https://youtu.be/6qziw0GR9EQ>
44. Feb. 25, 2023 (1 activation), camera failures, <https://youtu.be/aIHb6NQFqC8>