

# A Study on Exploring the Methodologies of Paranormal Investigation

PRAMOD J. P<sup>1</sup>, POREDDY SRAVANTHI<sup>2</sup>, AMBATI TANISHKA<sup>3</sup>

<sup>1</sup>Assistant professor, Stanley college of engineering and technology, affiliated to Osmania University

<sup>2,3</sup>Students at Stanley college of engineering and technology, affiliated to Osmania University.

*Abstract— It inspires paranormal enthusiasts to rush to the place to capture the supernatural spirit, thus paranormal investigation has taken place as trending of getting knowledge about the ghostly activities in the place. Paranormal Investigators are hobbyists who work to marry a scientifically framed perspective or pseudo- scientific in some cases with a spiritualist perspective in order to prove or disprove the notion of ghosts in an objective sense. A lot of investigators actually doubt that the paranormal could even be real, much less what the nature of it is. Using data gathered during long-term ethnographic fieldwork with English paranormal investigators, I trace the way the investigators' engagement with material culture reshapes their experience of doubt. Paranormal investigators are amateur sleuths studying the unsettling great beyond and esoteric occurrences hoping to bridge scientific and spiritual perspectives in a quest to solve, once and for all, the elusive question of an objective substrate in the existence of ghosts. Paranormal experiences were significantly correlated with mental boundaries, traumas, negative life events.*

*Index Terms- Supernatural spirit, Paranormal investigator, Ethnographic fieldwork, Reshapes, Interpretation, Amateur, Esoteric, Skepticism.*

## I. INTRODUCTION

By definition, the term 'paranormal' means beyond normal; rather than hinting at a false sense of normalcy, it references a merely limited scientific perspective limiting quite simply because of an antiquated primordial factor. I have consistently found that general paranormal beliefs are a part of the lives of most people according to surveys. The paranormal is something that seems to defy explanation, and paranormal investigation involves investigating trends or methods of phenomena that fall outside the bounds of traditional scientific understanding, having to do with the so-called supernatural. This refers to any research methods attempting to detect, ideally document, and sometimes understand what the

observer might consider yet unexplained phenomena anything from ghosts and spirits to cryptids in the animal kingdom and other things we have yet to decode. paranormal phenomena are a form of pseudoscience. What the paranormal is not The key to the paranormal, from a scientific point of view, is that it feels like proper science, which at first glance is what makes it different from other pseudosciences. In two words, paranormal phenomena, these are like the paranormal powers, all that as extrasensory perception (ESP), telekinesis, ghosts, poltergeists, life after death, reincarnation, faith healing, human auras, and many more. These explanations of the phenomena are all given in nebulous terms of "mental forces", "human auras", etc. This is opposed to many pseudoscientific explanations of other nonparanormal phenomena, which even though are an extremely poor excuse of science, are still as pop-science sounding as they come. paranormal research suffers from the lack of acceptable physical evidence from most of the claimed paranormal phenomena, the vast majority of which seems to be anecdotal and rests mostly on witness statements. The paranormal will be anything that doesn't fit our expectations of how nature should behave. Since such a method would conform to the definition, a paranormal phenomenon cannot be confirmed as paranormal using the scientific method. (The problem, of course, is that confirmation would lead to the phenomenon being bumped up to scientific status.) Despite this issue, there are sporadic researches on the paranormal by researchers in all disciplines. Other researchers specially study the beliefs in the paranormal, regardless of whether the phenomena are considered to objectively exist. This section, on the other hand, calls into question the means by which we get our information about the paranormal, arguing that while anecdotal and experimental methods offer promising, and potentially revealing, data, they are just as likely to lead us astray;

it also touches, briefly, on the role of the participant observer, as well the likely impact of the, skeptical dungeonnes, something about which many in the new age paranormal community talk in hush-hush whispers of the night, many on the tv talk shows. There is a lot of weird going; for example: with dead, OZN, odd accidents, strange sounds and many more among them. The results of this survey hinted that the supernatural still looms large in the public consciousness. To such people the experiences of the three women are anathema, for they stand in contrast to the experiences of the larger society--a society in which organisec; lreligion is on the decline and rational and scientific, thinking predominate. In contrast, past research has demonstrated that paranormal beliefs and experiences are associated with a thin mental boundaries and childhood traumas. We might usually say like "I see jin" or "I saw my dead uncle" but so what does that mean? Modern science has nothing like this to impart concerning the spirits and deems the topic null and void. Experiences of the death or crisis of others take place mainly at night and especially between two and four o'clock in the morning. The borrowed presence is also more frequent during then octurnal time. In addition, religion and general belief also believe in the existence of evil spirits, called ghosts, and can take various forms. In religion, that is the conceptus of "exorcism" or that of "possession". Could it be that the whole moral world of childhood would be turned upside down by the concept of 'possession', and this goad positively encourage the free release of impulses which had been so tightly bottled up so long as only childish understanding was to be annexed. For a start, the rest of the symptoms that characterize possession (conculsions, paralysis, bizarre anesthesia) are much the same as those of hysteria which is a cardinal pathological category of psychoanalysis.

**PSYCHICS:** The Paranormal Investigators' Files investigates the contribution of psychic detectives in solving crimes. Collating the accounts of the psychic detectives and their customers with the evidence of the police services concerned, the book demonstrates that psychic detection can and does solve crimes. In addition to documentation of first-person accounts by certain (psychically) successful cases and the police records thereof, Moran explores the mechanics process of the phenomenon by interviewing working

psychic detectives asking them directly about what they "see," and what they do with what they "see." The book also recounts the history of psychic detection, and investigates the shadowy-and sinister-game of psychic espionage.

**SKEPTICISM:** With increasing belief in the paranormal, skepticism may be more important to the scientific evaluation of claims. The first hardly constitutes a viable option at all, and is the form of negative or total skepticism. It is a nihilistic and dogmatic... and, one might add, ultimately self-defeating and self-contradictory notion. One form, which is insidious, is one of selective skepticism. In this way skepticism functions as a methodological skepticism, a form of critical inquiry, as well as the means for validating hypotheses and theories in the face of empirical evidence, but always remaining open to the possibility for new lines of thought. Skepticism is not a new application.

**CRITICISM:** Paranormal claims have been rejected on scientific grounds

(James Alcock, 1981) and the media have been criticized for promoting "fuzzy thinking" which confuses pseudoscience with genuine science. As for the near universality of paranormal belief, Singer and Benassi (1981) reported: "The media may be largely responsible for it by virtue of the fact that there are innumerable films, newspapers, documentaries and books which make all sorts of paranormal claims, as against the unbearing absence of critical treatment". Paul Kurtz said "With the proliferation of talk shows, network programming, and "psychic hotlines," and other such media, the skeptic is vastly outnumbered and outraged. ... After a score of years, more than 600-700 books, lots of paranormal claims, rather fewer investigations, and a great quantity of debunkings, the public is not much better informed than it was the through the Salem trials" The above examples only begin to scratch the surface...Critics point to the fact that in a variety of broadcasting there are many programs dealing with paranormal subjects. Both skeptics and CSICOP have proposed media guidelines on how to cover paranormal issues. Paul Kurtz complained "In regard to the many talk shows that constantly deal with paranormal topics, the skeptical viewpoint is rarely heard; and when it is permitted to be expressed, it is usually sandbagged by the host or

other guests" Kurtz characterized the rise of popular belief in "weird things" as a "quasi-religious phenomenon," a "transcendental temptation," a pining for the "transcendent, the mystical, the paranormal."

PSYCHOLOGY: From the perspective of "anomalous psychology", paranormal phenomena have natural and normal explanations, but nonetheless appear to suggest the possibility of breaks in the normal functioning of the world, where as the normal/psychological phenomena and mechanisms underlying or causing the purported breaches of the normal/physical phenomena/mechanisms of the world are integrated ones, and natural ones all the same. The psychologist David Marks wrote that paranormal phenomena can be divided into cognitive, indeed delusional, phenomena where PROPOR should consider distinguishing the contending explanation from motivational and metacognitive explanations and neuropsychologically mediated anomalous processes such as those cultivated in experiences where we may choose to designate shocking, astonishing, bizarre, or otherwise anomala Marks called them, simply, other causes. Some people have the psychological traits that result in them being more susceptible to mis-attributing normal experiences to paranormal causation, and research has shown that a statistically significant correlation does exist between this factor and the likelihood of holding paranormal beliefs. Studies have found common cognitive biases that are shared between believers in the paranormal and problems of perception, memory.

#### DOES SATAN EXIST?

"There are cases of people having a deal with the devil. There is a case from Mississippi where a guitarist wanted success and went to a crossroads. He dug and put a box filled with letters saying he wanted money and fame. He closed the box and filled up the area. He chanted and followed some satanic procedure. Within two days he became famous etc. But it is said he had a gruesome death. He had organ failure suddenly. It is said that the devil will always come for its due."

"In situations like this, everyone are giving control to someone else. If someone else is controlling your life, someday the devil will get bored, and you will face repercussions."

"There can be people who take such an approach, but

there could be positivity.

People could work hard behind the camera, and they might achieve success."

#### Methods Of Investigation

For example, investigators had different motives so they approached the process of investigation differently. The approach of paranormal investigators incorporates conventional religious beliefs and practices in addition to New Age beliefs and practices and includes preparatory (descriptive or exploratory) rituals (setting the scene with music following appropriate customs of behavior and beliefs) and post-investigation cleansing and closing rituals. Despite the fact that people put their faith in science, they were trying to use technology to satisfy the hunger of their spirits.

#### SKEPTICAL MYSTIC: GHOST HUNTING MEDITATIONS IN A PRACTICAL SPIRITUALITY

Paranormal investigation had a quasi-spiritual dimension in that it made investigators 'feel as though they are in touch with a divine, supernatural, or transcendent order of reality' Investigators' motives, detail of their data and the meanings they made of investigating all depended on their previous religious and scientific experience. The findings were usually in agreement with the investigators' expectations though for some it became a trigger for spiritual change.

#### CONCLUSION

Paranormal investigation is one a spiritual practice of paranormal investigation because it is engaged in a way that constructs a feeling of establishment for its practitioners, placing them in an orientation to be imbued with access to a level of embodied awareness beyond theirs, perhaps divine and mystic domain. A spiritual perspective (many investigators go into it already believing it is spiritual, atheist claims notwithstanding) as they investigate. Even those professing to be driven by scientific curiosity are no less taken up with shrill spiritual yearning thus, their work in itself establishes an "evidence-based spirituality" that is only effective so far as it can leverage the institutional authority of scientific discourse to make spiritual assertions. For those that preferred a scientific take on paranormal investigation. the process was one of questioning and trying to find

unstoppable proof of life after the body dies. In contrast, self-identified sensitives and true believers in the spirit realm of some kind were more likely to offer explanations and solace to both the living and the dead. More and more the practice of their religious beliefs had interaction with ghosts. Whether these divisions between the religious and the skeptical, the scientific and the sensitive within the paranormal community that these people inhabited were actually more artificial than they might appear is, in fact, a fairly significant question. Paranormal investigating is tailor made to accommodate many different types of masters. Because it is on the outer fringe of organized religion and also remains marginal at the fringes of mainstream science, participants are able to create their own methods. Meanings, and norms of evidence about what counts as valid evidence. There really is no wrong way to ghost hunt all cultural resources are up for grabs to make sense of things. My research shows paranormal investigators throw science in the mix. Despite the fact that mainstream science still bashes any sort of paranormal work for incorrectly being part of pseudo-science, paranormal investigators have also come themselves to use science as a resource to increase their evidence that a spirit world exists.

#### REFERENCES

- [1] Belanger, J. (2009). *Encyclopaedia of Haunted Places: Ghostly Locales from Around the World*. Canada. The Career Press.
- [2] Colin, A. R., Shaun, J. (1992). *Paranormal Experiences in the General Population*. Canada. Williams & Wilkins.
- [3] Eaton, M. A. (2015). "Give us a Sign of Your Presence": Paranormal Investigation as a Spiritual Practice. *Sociology of Religion*.
- [4] Karayağız, Ş., Aktan, T. (2017). *Paranormal Beliefs of Psychology Students*. Turkey. Nuh Naci Yazgan University Kayseri. Available at: <http://www.eu-journal.org/index.php/JEE/article/view/165>
- [5] Lindeman, M., Svedholm, A.M., Riekkari, T., Raij, T., & Hari, R. (2012). Is it just a brick wall or a sign from the universe? An fMRI study of supernatural believers and skeptics. *Social Cognitive and Affective Neuroscience*.
- [6] Michael A. P. (2001). *The Neuropsychiatry of*

*Paranormal Experiences*. Ontario, Canada.

- [7] Sparks, G. G., Nelson, C. L., Campbell, R.G., (1997). The Relationship Between Exposure to Televised Messages About Paranormal Phenomena and Paranormal Beliefs, *Journal of Broadcasting & Electronic Media*. England.
- [8] TAYLOR, J., BALANOVSKI, E. Is there any scientific explanation of the paranormal?. *Nature* 279,631–633 (1979). <https://doi.org/10.1038/279631a0>
- [9] Thouless, R.H., Wiesner, B. P. (1948). *The Psi Process in Normal and Paranormal Psychology*. Durham, N.C.
- [10] Tobacyk J. J., (2004). *A Revised Paranormal Belief Scale*. Louisiana Tech University.