

Arrangement of an experiment, which could solve psychophysical problem

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Modern experimental psychology expels mental dualism out of realm of its study interests first of all, because there are no clear data which would definitely confirm an idea that man dispose of whatever ability that is not explainable by monistic principle. If anyone wants to induce a dualistic theory, he needs to have an experimental source of data that we cannot explain by supposing any neurological hypothesis. Such source of data would be the basement for building some dualistic theory. The main characteristic of an experiment which should be such a source of data must be replicable, i.e. the possibility to repeat such an experiment in the same or similar setting to obtain the same data that are unexplainable from neurological point of view. It is clear that experimental psychology has no experimental data of this sort by now.

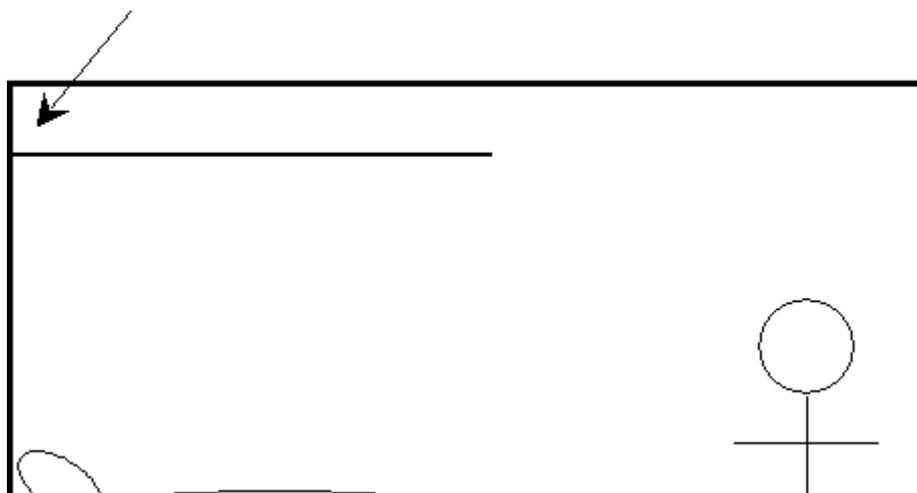
The idea I want to describe came to me while reading Moody's book about near death and out of body experiences. Moody showed that some patients in a state of clinical death has a strange experiences that involve a feeling of flying outside (mostly above) of their body and feeling of going out of this world and entering another world through a light tunnel. They refer that they met there their dead relatives or friends, and some hardly describable being.

People who read the book tends to divide themselves into two basic groups: The first one says that it was a true observation of real things which was made by soul of those people or something like that. The other group are persuaded that all these strange experiences are produced by fantasy or some dysfunction of cortical functions. None can dissolve this controversy by data available. But I dare to offer a setting of an experiment that could help us to do so.

A lot of the patients refer about flying near ceiling of the room they are in before entering the light tunnel. They are convinced that they are able to describe what has happen in the room, both what was said and also what doctors did. Let take their opinion as a testimony of their subjective experiences, but how to objectifies it? The first and simplest idea you can think of is let them describe a some very strange thing (say decorative pendulum from cuckoo clock) which is at the top of a case which is not seen by anyone who stands on the ground. If their experiences are nothing else than a product of imagination, then none would be able to describe the invisible thing at the top of the case. If it is a true observation of some part of a human that can be out side the physical body then at least some of the patients should be able to describe the strange pendulum.

The more elaborate setting of such an experiment follows:

Picture of a room of intensive care: Hidden generator of words or pictures





There is a box mounted just under the ceiling. The box is open at one side and there is a generator in it that produces a random word or a picture every day. This generator can be a computer taking words or pictures out of a huge database. The word can be shown in the box by means of a screen or some other sort of passive display that does not produce light beams. This generator guaranties us that none in the room and also in the world knows what is above in the box at the time of experiment, not even experimenter. When a patient from car accident is brought in the room and doctors in the room are trying to save his or her life then any bystander can politely ask the patient to read the word above in the box under the ceiling if he or she hears and sees the people in the room. It is clear out of the description that it is impossible to read the word by means of sensual organs of any human in the room, the less by sensual organs of a person lying in clinical death at the bed. After finishing the testing period (e.g. one year). We can compare the data saved in the computer and the reports of patients. This way we get a few of groups of patients:

- 1. without any out of body experiences during resuscitation procedure.
- 2. with out of body experiences. This group can be further divided into groups of patients who refer that
 - 2a. they surely were able to read the random word in the box.
 - 2b. they were not able to read it.
- 3. control group of people who try to guess the word.

The statistical comparison of true and false guessing in groups 2 and 3 should proves whether human has an ability to observe without physical organs or not. This setting of an experiment has a lot of advantages:

- It is ethical in any respect.
- It does not depend on one patient.
- It is repeatable and replicable at any time.
- It excludes any human intervention of any sort during the whole experiment.
- It excludes any other presumable intervening processes, as for instance telepathy.
- It says us something in any result:
 - If the difference between groups is significant, it means that human has an ability of extrasensory perception, i.e. to observe without sensual organs.
 - If the difference between 2. a 3. group is not statistically significant, then we can compare true and false answers in groups 2a. It is comparison of people who are subjectively sure that they saw the word and were able to remember it, but objective data shows that their strong conviction is illusive and false.
 - If this group 2a with guesses would be very huge, it means that it is highly probable that also their other convictions are false and that all near death and out of body experiences are presumably product of imagination and dysfunction of cortex or hippocampus.

Dangers of this experiment we can face:

- Small number of people with near death and out of body experiences. Literature speaks about 2 % of population, but this number could be overestimated.
- A lot of bureaucratic obstructions due to ticklish matter - people in state of clinical death.
- If successful, it would be extremely difficult to find any scientifically acceptable dualistic theory to explain such a data and not to allow triumphal magical, occultist thinking to penetrate exact experimental psychology. It could be really disaster for science.

It could be merely interesting for a doctor working in resuscitation room to put a small strange object on any case in the room which is not observable from the floor and then ask the rescued patients after say three days whether they had out of body experiences, and whether they saw some strange object in a room. If there would be a few people who would be able describe the the strange object, it would be strong encouragement to try further.