

**BEING SCIENTIFIC: POPULARITY, PURPOSE AND PROMOTION OF AMATEUR
RESEARCH AND INVESTIGATION GROUPS IN THE U.S.**

by

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ABSTRACT

21st century television and the Internet are awash in content regarding amateur paranormal investigators and research groups. These groups proliferated after reality investigation programs appeared on television. Exactly how many groups are active in the U.S. at any time is not known. The Internet provides an ideal means for people with niche interests to find each other and organize activities. This study collected information from 1000 websites of amateur research and investigation groups (ARIGs) to determine their location, area of inquiry, methodology and, particularly, to determine if they state that they use science as part of their mission, methods or goals. 57.3% of the ARIGs examined specifically noted or suggested use of science as part of the groups' approach to investigation and research. Even when not explicit, ARIGs often used science-like language, symbols and methods to describe their groups' views or activities. Yet, non-scientific and subjective methods were described as employed in conjunction with objective methods. Furthermore, what were considered scientific processes by ARIGs did not match with established methods and the ethos of the scientific research community or scientific processes of investigation. ARIGs failed to display fundamental understanding regarding objectivity, methodological naturalism, peer review, critical thought and theoretical plausibility. The processes of science appear to be mimicked to present a serious and credible reputation to the non-scientific public. These processes are also actively promoted in the media and directly to the local public as "scientific". These results highlight the gap between the scientific community and the lay public regarding the understanding of what it means to do science and what criteria are necessary to establish reliable knowledge about the world.

INTRODUCTION

Background

The “mysterious and unexplained” draws great interest from the public who has a romantic view of the paranormal. Ghosts in particular are widely accepted in our culture, permeating media such as film and television (Booker, 2009; Edwards, 2001) but UFOs and mystery animals such as Bigfoot are also prominent. News outlets deliver stories about haunted locales and bizarre animal photographs alongside current events. Small towns with their own paranormal claim to fame such as Point Pleasant, WV (Mothman) and Roswell, NM (UFO crash) hold annual festivals to draw tourists. Historic towns such as New Orleans and Gettysburg have multiple “ghost tour” businesses to introduce visitors to reported paranormal activity all around town. Television in the early 21st century abounds with programs that portray everyday people directing and participating in investigations into mysterious phenomena such as hauntings, monster sightings and UFO encounters.

Around 2000, a new kind of “reality-based” paranormal-themed show first appeared on television. These programs featured real people, not actors, who traveled to real-world locations and claimed to experience, investigate and record paranormal phenomena. Similar *ad hoc* groups sprang up in the U.S. for the stated purpose of investigating and researching paranormal/supernatural activity and fringe areas of scientific knowledge (such as ghosts, monsters, UFOs and parapsychology).

Support for these shows may come from an audience that subscribes to a paranormal worldview. A 2009 Pew survey of over 2000 people showed 29% of people reported they have been in touch with the dead. 18% experienced ghosts. Both these values are increases over previous surveys. In total, 65% of the population of adults express belief in or report having

experience with at least one supernatural phenomena (Pew Research Center, 2009).

Andrews (2007) found 316 ghost investigation groups via a Google web search in January 2007. Brown (2008) found 27 in 6 New England states, roughly correlated with population. Word of mouth in the paranormal and skeptical communities in early 2010 suggested the number of these groups in the U.S. alone had grown into the *thousands*. If this number was true, this constitutes a substantial number of participants in this type of activity in America. In addition, millions view this type of shows on television each week, of which there are several. *Ghost Hunters*, the most popular of this genre on the SyFy network, boasts over 2 million viewers per episode (Seidman, 2009). Their group, TAPS (The Atlantic Paranormal Society), offers affiliation for other independent groups under their banner.

Amateur hobbyist groups are commonplace in the U.S., but ARIGs are unique in that their topics of interest exist on the fringes of science. While these topics are appealing to the public, they are essentially ignored by mainstream scientific research (Westrum, 1979). Yet, these groups have adopted a serious, business-like image and frequently claim they are “scientific” or “use science” as part of their endeavors. ARIG leaders are portrayed as “experts” of paranormal phenomena by the media. Some groups even state that they are “not amateurs” (TAPS, 2010). Since these groups are focused on areas outside of orthodox research, what can these groups accomplish?

Scientists and the skeptical community (those that utilize scientific skepticism as a process to assess claims) are quick to dismiss the pro-paranormal research groups as misguided and, perhaps, silly wastes of time. Yet, science educators promote engagement of the public in scientific topics, and encourage questioning and critical examination. From popular portrayals, it appears that ARIGs are enthusiastically pursuing activities as desired by science educators,

however, the subject matter and attitudes are not conventionally scientific.

Because participants in these groups are not part of a traditional scientific research community, they can be considered part of the lay public. ARIG's methods and procedures, especially if stated as "scientific," can give us insight into what the non-scientific public thinks it means to do science. My hypothesis was that participants who are untrained in scientific methods and procedures would not be able to produce quality research results acceptable to the scientific community. To do so would take specific experience that one can not readily obtain outside of academic training. I also anticipated that I would find broad use of scientific jargon and examples of misappropriating and misunderstanding concepts. I expected almost all ARIGs would attempt to utilize science-like methods or claim to be scientific as reflected in the popular television shows.

The lowered cost and greater availability of computers and Internet connectivity in the 21st century allow people sitting at home to access information faster than ever before. They can even participate in scientific research through Internet connections to institutions. In this way, science hobbyists can contribute their time and observational skills to a new category of amateur science activities. I defined ARIGs in a specific way to differentiate ARIGs from these "citizen science" activities. While similarities exist - volunteers without scientific training participate in observation, measurements and recording - the main differences are that "citizen science" projects are designed, organized and conducted under the auspices of scientific institutions and academic researchers or local interests groups, such as watershed organizations. The projects have clear, measurable goals and strict methodology to achieve them. Practices are scientifically sound and subjected to both group and expert review. Examples of "citizen science" projects include bird observation counts, animal mortality counts, Moon Zoo (detailed crater counts) and

Galaxy Zoo (classifying galaxies based on shape)¹. The data resulting from volunteer efforts is used to produce knowledge that is shared with the scientific community.

Following along a different path are the self-formed, self-run ARIG groups who are curious enough about a perceived unknown phenomena to organize themselves to participate in this newly-styled paranormal culture. They have no guides except for the popular media and have no experience with a scientific protocol. As popular culture content providers capitalized on the public interest in the paranormal, the reality-based image of paranormal investigation groups emerged with a new sense of seriousness on the topic. They are dedicated, sober, technological, scientifically-minded and skeptical. Or, that is the image they present to the public – the image of a “scientist”.

Legislators and educators worry that the scientific competitiveness of U.S. students and workforce is falling behind other parts of the world. The U.S. public responds positively to an inordinate amount of products, services and ideas that have no scientific support, such as Creationism, alternative medicine and personal improvement devices. National surveys consistently suggest that few Americans understand concepts in science such as experimental design. While the causes of low science literacy are complex and debatable, the American public still considers scientists to be important contributors of society and the “scientific method” as a sophisticated, reliable way to obtain information. That is, the American public will pay attention to information delivered in a seemingly scientific-wrapped package and assume it has merit. The obvious rise in popularity of these groups prompted my interest in whether the public considers these ARIG activities as legitimate science.

What follows is a study of information gathered from an Internet-accessible population of these groups. This study poses the following research questions: How popular are these groups?

1 For these projects and more, access <http://scienceforcitizens.net>.

What are their interests, stated purpose(s) and goals? How frequently do ARIGs use “science” to self-identify their activities and in what capacity? How does their idea of “science” compare to established, conventional, orthodox scientific practices? Additional questions include: How might ARIG activities be characterized in a social context? And, can the activities of ARIGs contribute to a body of established knowledge about their subjects?

Defining “ARIGs” and the paranormal

To denote amateur research and investigation groups, I use the acronym “ARIGs”. These groups as having the following characteristics:

1. Not under the auspices of an academic institution or headed by working scientists;
2. Activities focused primarily around unexplained events such as reports of hauntings, mystery animals, unidentified aerial objects, natural anomalies, and parapsychological phenomena;
3. Self-forming and self-perpetuating, but may hold some affiliation with a larger group;
4. Advertisement of group, activities and/or services via the Internet;
5. Activities undertaken do not provide a *primary* form of income for participants.

This term does not require that the activity is non-compensated but, in almost all cases, the activities are organized and conducted by volunteers and any “services” are, generally, rendered free of charge. Some groups will charge for expenses incurred for travel or request donations but most are explicitly non-profits or state they are not businesses. Some groups are affiliated with tourist businesses such as guided tours, shops or museums or will promote book or other merchandise sales, which generates some income that presumably is used to sustain the

group's activities. Those few groups that have members with celebrity status will charge appearance fees.²

The amateur research and investigation groups (ARIGs) uniquely focus on those areas where no other organized research or inquiry is focused – those on the questionable fringes of experience, or “paranormal” activity. The root meaning of “paranormal” is “beside, above or beyond normal” (Baker & Nickell, 1992, p. 53). A more precise operational definition would be: those extraordinary phenomena perceived to defy explanation or are not yet explained using current scientific understanding. Therefore, “paranormal” is exclusionary – all that which is not normal (Collins & Pinch, 1982). Paranormal can be contrasted with “supernatural” which presupposes that the phenomenon operates outside the existing laws of nature. “Paranormal” can be taken to mean that we may yet discover a normal cause, redefine natural laws to accommodate the phenomena or, that it will one day come into the realm of established science. “Supernatural” does not suggest this. The supernatural can not be examined by science since, by definition, natural rules do not apply. Paranormal events can *appear to be* supernatural.

The term “paranormal” has expanded in scope in the past few decades to include all mysterious phenomena seemingly shunned by orthodox scientific inquiry. Twenty years ago, the most frequent interpretation of “the paranormal” was psychic powers. Today, it refers primarily to ghosts and hauntings but encompasses other weird subjects. This new usage has much to do with popular culture products that have co-opted the term to gather similarly peculiar topics under one rubric.

2 It is not known if these celebrities derive their primary income from this but the ability to charge for appearances does appear to be rare.

REVIEW OF LITERATURE

Literature selected was primarily from the fields of social science. Journal articles and references are abundant regarding the topics of amateurism and the demarcation between science and pseudoscience. Several books condense and discuss cultural aspects of science in the public and professional sphere and paranormal in American culture. Various handbooks exist to describe investigatory techniques. Finally, although there is considerable literature on belief in the paranormal, I noted that there are essentially no scholarly studies that have referenced the rise of amateur investigation.

Amateurs

Modern science has its roots in amateur activities prior to the 19th century (Mims, 1999; O'Connor & Meadows, 1976; Ziman, 2000) when naturalists earned their expertise from first-hand experience. Professionalism in science was first distinguished by jargon and specialization of individuals in a particular field of study. As education improved, professional values developed. O'Connor and Meadows (1976) provides an example of this in geology, where they discuss the sudden increase in specialized language and complexity during the period of professionalization in the 19th century. By the 1870's science outpaced the understanding of the public (Daniels, 1971) and by the 1920's, the scientific community was effectively isolated (Toumey, 1996). Amateurs were pushed out due to the complexity, more rigorous processes required and the increased costs of research and experimentation. Advanced training was now necessary to obtain expertise in the subject (O'Connor & Meadows, 1976). Scientific societies restricted membership to those with credentials and served to further professionalize the field.

Even though we draw a distinction between amateurs and professionals in modern science, amateur contributions have not disappeared. Amateurs still contribute valuable knowledge in areas where many and prolonged direct observation is required (especially astronomy, meteorology and animal population studies such as bird counts) (Gregory & Miller, 2000; Lankford, 1981; Mims, 1999). Computers have expanded the capabilities of amateur contributors (Mims, 1999).

Lankford (1981) also points out the freedom of the amateur to explore any problem he wished and be innovative, unencumbered by funding stipulations, especially in those subjects typically off limits to institutionally affiliated scientists. He calls amateurs the “advance parties scouting distance frontiers.” On the other hand, this freedom limits amateurs' ability to receive grants, publish in journals, and achieve the prestige of a professional. The advantage that amateurs have to operate at the edges of science disappears when the main body envelops those edges and the conventional scientist gains hold.

Amateur literally means “one who loves”. Dedicated amateurs spend considerable time and money to gain expertise. Mims (1999) speaks on their motivation out of love for the subject and to be acknowledged for their contributions. Collins (2006) and Friedlander (1995) describe how publicly accessible scientists are “deluged by self-styled pioneers” (Collins, 2006) who claim they have found breakthroughs. This tendency to regard oneself as progressive or cutting-edge is a hallmark quality of the pseudoscientist (Bunge, 1984), which is discussed later. Scientists view input from outside their community as inferior and it may be ignored entirely (Beveridge, 1957), especially if it relates to paranormal topics (Marks, 1986). Therefore, amateurs face a stigma.

What is science?

“Science” can be defined as both systemized knowledge and a process. It can be the systematically derived body of knowledge and/or it can be the approach you follow to obtain that knowledge. There are other ways of gaining knowledge about the world but, in Western society, science is a privileged method of inquiry. Ziman (2000) sees science as a social institution, a complex system, where the people doing science, their instruments, institutions and journals all interact to produce reliable knowledge.

Reference to a “scientific method” began in the mid 19th century in American popular literature (Thurs, 2007). The scientific method may be spelled out as steps in a process but it is more of a mindset, than a formal technique. There is no one method that guarantees true results (Haack, 2007). Though there may be no concrete, clearly definable “scientific method,” scientists do subscribe to methodologies and ideals. The “ethos” defined by ideals or norms – communalism, universalism, disinterestedness and skepticism (Merton, 1942) – define science as a unique way of knowing.

The fine points of genuine scientific methodology are described in Beveridge (1957) and Ziman (2000). Communalism means that the knowledge and the supporting data are shared. Scientists provide sufficient information so that others can attempt to reproduce or falsify the work. It also requires that scientific knowledge is archived and organized for others to access. Secrecy makes scientific work useless. Only a communal effort can strip the product of biases and mistakes. Originality is stressed so that work is not duplicated. This requires that the researcher be fully aware of what others have already found.

Universalism represents the ideal in which the social context is not important; where no one authority can dictate what is acceptable.

Disinterestedness means that one must be morally detached from the arguments presented and unbiased. Humility is a virtue exhibited by the practice of citing others for their work.

Skepticism is represented by the processes of peer review, debate and informed criticism that subjects new ideas to tests for merit and validity. This is science's self policing system.

To be scientific, one needs more than just data and facts; a framework is required to place these where they make sense and how they can be tested further. Scientific evidence is described as a "tightly interlocking mesh of reasons well anchored in experience" (Haack, 2007). To be scientific, the scientist also limits his explanations to those rely purely on natural laws (Pigliucci, 2010). Called "methodological naturalism," this restriction draws the boundary around what can be examined scientifically and excludes use of supernatural causes.

Scientific skills are highly specialized. Observation requires talent, skill, special knowledge, training and practice (Haack, 2007; Ziman, 2000). Attention to clarity and accuracy are stressed. Preparation is required which means reading the literature, carefully identifying the problem, designing the procedures of investigation and separating observation from interpretation (Beveridge, 1957). These specialized skills and rigorous ideals set science apart and gives it unique status in Western culture. That it is an establishment closed off to just anyone was a "prerequisite" to achieving such cultural power (Thurs, 2007).

Additional scientific attitudes and investigatory strategies are listed in Baker and Nickell (1992, pp. 28-31, 78-83). They outline the difficulty in acquiring the "truth" in investigations because of the various human elements involved. Science is, after all, a human activity prone to error.

In this study, "scientificity" is the term I use to mean of, relating to, or employing the real or perceived methodology of science or taking a scientific-minded approach. The degree of

scientificity is based on the ARIGs information as presented on their publicly available websites.

Science and the public

When the non-scientist thinks about science, what comes to mind? The National Science and Engineering Indicators (NSF, 2009) survey results show that being “scientific” means that “conclusions are based on solid evidence,” one “carefully examines different interpretation of results,” the work is “[replicated] by other scientists” and done by those “with advanced degrees.” Gauchat (2010) finds that U.S. adults associate what science is or should be with three areas - having a systematic method, taking place in a special location (a university or a lab) and, to a lesser degree, obtaining knowledge that is in accordance with common sense and tradition.

American society has embraced and incorporated science into its institutions since the end of the 19th century (Daniels, 1971). The public sees science as an authority, an activity for the elite (Michael, 1992), trustworthy (Ziman, 2000), and a way to legitimize a conclusion (Toumey, 1996). Scientists attain very high prestige in society (NSF, 2009), so much so that there is a reluctance to use the term 'scientist' by non-experts (Thurs, 2007). In modern society, science and involvement of scientists is used in various ways to lend confidence and authority to an activity or viewpoint (Agin, 2006; Thurs, 2007; Toumey, 1996).

Yet, science is presented to the public in a way to which they are unaccustomed. Formal scientific language is “very unnatural” (Ziman, 2000, p. 137). Words must be precisely defined, emotion is removed, and arguments must be sophisticated and concise. We encounter qualifiers that indicate probability arguments such as “likely” and “suggests”, not absolutes (Ziman, 2000). People will associate science with being strict, distance, out of reach, special, an “other”,

technical, practical, unfathomable (Michael, 1992).

We get a simplified and optimistic representation of science from what we see on TV (Collins, 1987; Pigliucci, 2010). In a similar discussion, Toumey (1996) notes how science viewed by laypersons is about the symbols (such as paraphernalia and certain characteristics of scientists) and end products. The public, isolated from the scientific community, knows little of the rigor in the process. Because there is little understanding of what these symbols mean and how the end products were genuinely derived, it becomes easy to hijack representations of science. These tactics, which he calls “conjuring of science,” warps science’s unique worth (p. 23).

“Scientific” as “an all-purpose, term of epistemic praise meaning ‘strong, reliable, good’” is used as a label of honor (Haack, 2003). Haack notes (pp. 18 and 312) that it is unfortunate that the “honorific usage” of science is common in our society because it “promotes inappropriate mimicry,” resentment and an “uncritical attitude” towards science. Not everything or everyone who claims to be scientific actually is. The manner, language (Haack, 2007) and procedure (Degele, 2005) of science are imitated by others in order to appear complicated and credible.

The use of science jargon to create the impression of a sound foundation in science is called “scientese” by Haard, Slater and Long (2004). “Scientese” is used by those making claims without substantive empirical evidence to support it, appropriating the credibility of science without merit (Haard et al., 2004). The public finds cues that suggest the source is knowledgeable and the message is reliable and that suggests sophistication and expertise. Advertisers appeal to these consumer heuristics by use of scientific jargon and images (Dodds, Tseelon and Weitkamp, 2008). Daniels (1971) speaks of a “magic stamp of science” that was used by charlatans in the 20th century to sell products (p. 288). Science, in our culture, has

become a marketing strategy (Pitrelli, Manzoli and Montolli, 2006). This purposeful nurturing of confusion requires the audience to have a high degree of science literacy in order to determine science from sham (Haard et al., 2004).

One of the hallmarks of “pseudoscience” is an effort to portray the work as scientific. This is achieved by utilizing image, jargon and procedures of science. It is unclear how influential this characteristic is on the public and their views about the scientific process, though some studies exist regarding its effectiveness in marketing (Haard et al., 2004; Pitrelli et al., 2006). Unorthodox researchers claim to be scientific to underscore their insistence that their subject is valid (Dolby, 1979). We know that the public believes in much that is widely considered pseudoscience, yet there is only speculation that pseudoscience can influence the way the public *perceives* science. Thurs (2007), for example, argues that UFOs were an example of a topic that actually shaped science-related discourse in the public sphere.

The atomic and space ages resulted in science directly associated with impressive and advanced machinery. In the public eye, scientific observation is inseparable from use of technical equipment (Thurs, 2007). Beveridge (1957) and Toumey (1996) comment on the importance of elaborate apparatus in portraying “science.” Kleif & Faulkner (2003) describe how men adopt work-like approaches to technology-based activities outside of their work lives and suggests that their pleasure in these activities is symbolic compensation for a lack of power or mastery in other areas (emotional and social) of their lives.

Outside science

In scientific communities, work in fringe topics is frequently labeled “pseudoscience” (Friedlander, 1995; Hines, 2003). Literally, pseudoscience means “false science” and is clearly

used as a value-laden pejorative to indicate exclusion from the traditional realm of science, and, consequently, from legitimacy (Haack, 2007). Like science, “pseudoscience” is used to describe both a process and as a body of knowledge. Pseudoscience is particularly difficult to define due to its overlap into the process of genuine science. This is known as the demarcation problem. See Gieryn (1983). Bunge (1984) notes that pseudoscience can not be characterized by a single trait. It is perhaps more meaningfully defined as a set of cumulative characteristics (from the scientific point of view) (Bunge, 1984; Derksen, 1993; Dolby, 1979; Hines, 2003; Pigliucci, 2010):

1. Portrayed as being scientific;
2. Supported by belief or by problematic, weak or nonexistent evidence; mainstream science deems claims unwarranted by this evidence;
3. Lack of coherent explanatory theories, a stagnation of theory, or a theory structured to be irrefutable;
4. Lack of skepticism and internal critique; questioning is not welcome;
5. Paranoia of proponents and sense of persecution; self-titled maverick and unorthodox;
6. Lack of interaction or overlap of research with other cognitive fields; no cumulative results or progress made;
7. Proposal of unreal or not certifiably real entities and processes; not logical in explanation;

In terms of methods, characteristics are as follows:

1. Lax rules for data collection and experiments;
2. Lack of adequate environmental or experimental controls;
3. Methods of research or evidence collection are conceptually unsound or flawed; or,

- no research or active inquiry being conducted;
4. Unconventional, defective or baseless procedures including collection of soft data such as anecdotes and subjective feelings;
 5. Use of special pleading to explain validity of results or shifting of the burden of proof.

The more characteristics that can be attributed to a doctrine or activity, the greater the chance it will be labeled pseudoscientific by orthodox scientists. An important qualifier, however, is that breakthroughs in technology or theory, over time, can render a field previously labeled “pseudoscience” legitimate. See example given by Westrum (1978).

“Sham (or fake) inquiry” (also called “pseudo-inquiry”) is discussed by Haack (1997) utilizing C.S. Peirce’s musings on sham reasoning (Peirce, 1931). It is a lesser-used term that speaks more about the method than about the topic under study (Haack, 2007). Instead of the evidence leading one to a conclusion, this backwards form of inquiry is when the assumed conclusion determines what the reasoning shall be. The reasoning becomes solely decorative, the conclusion immune to evidence, and the underlying goal revealed as advocacy, not truth-seeking. Even if not deliberate, it is intellectually dishonest. While Haack advances this discussion based on behaviors of the scientific community, I propose it does not have to be restricted to that community. The term can also apply to a result of failure (deliberate or unintentional) to meet the difficult and complex requirements of scientific inquiry, resulting in a “sham” process instead.

Related ideas about inquiry outside the realm of the orthodox are those of “deviant science” that Dolby (1979) defines as fringe areas, which are rejected by orthodox scientists, and “anomalistics” that Truzzi (1998) describes as an interdisciplinary study of scientific anomalies or extraordinary events that do not fit with current orthodox theory. Practitioners of both “deviant

science” and “anomalistics” are typically those with scientific training who attempt to operate under the institutional rules of science. “Deviant science” and “anomalistics” do not presuppose an inadequacy of method, only that the subject matter is *outside of conventional realms of research*. Dolby (1979), Goode (2000) and Northcote (2007) examine deviant science from a sociological aspect and find complicated political, psychological, and cultural issues at play.

Science rejects the paranormal

Science has considered, but has ultimately rejected, various paranormal phenomena as genuine. Even though the scientific community rejects an area of research as worthless, the public may still be interested. To them, it is still unknown and deserves attention. Alternative ideas about discoveries in the natural world arose in the 1960s. These new fields, as alternatives to orthodox science explanations, were a way to connect to personal values where existing science no longer did (Thurs, 2007). When scientific methods did not provide the answers that were sought, proponents turned to other means and frequently ventured into supernatural explanations. As can be seen with the progression of the UFO community, paranormal topics become a blend of natural laws and spiritual suggestions (Thurs, 2007).

While it is clear that perceived paranormal encounters cause intense fear and anxiety, traditional psychology journals treat parapsychological topics as taboo (Houran & Lange, 2001). The paranormal was the subject of serious academic inquiry in the late 1880s (Stoeber & Meynell, 1996). Psychical research was undertaken for 100 years and still there are no hard facts to support it (Baker & Nickell, 1992; Gibson, Burns & Schrader, 2009) or a consensus reached (Irwin, 1989; Stoeber & Meynell, 1996). Science examined the UFO phenomena in the 1970s (Sagan and Page, 1972). Keel (1975) says that the rational people eventually left this field of

inquiry, leaving it to “cranks, publicity seekers and paranoids”. A few academic scientists take cryptozoology (search for mystery animals) seriously at their professional peril. Because of rejection by the scientific community, fringe topics are left wide open for other self-styled experts to exploit (Marks, 1986).

Through the media, UFOs, hauntings and cryptozoology became social categories of phenomena ubiquitous in pop culture. Because society is aware of these phenomena, there is a psychological effect that leads to contagion of experiences (Westrum, 1977). Reporting of such events is strongly conditioned by social forces (Sagan and Page, 1972). Gibson et al. (2009) calls modern time a “new era of enlightenment” (p. xi) where people want to share their stories and seek out those with similar experiences. Everyday people, not academics, report these events as anomalous. Who can they report them to, if not the scientific authorities? Westrum (1977) says that the amateur research groups provide considerable social function in this regard including support and legitimacy.

The field of Ufology, for example, is the product of social effort, not that of an intellectual elite (Blake, 1979). Since interest began in the mid 1900’s, distinctly credentialed investigators became affiliated with organizations that addressed questions that science discarded. Keel (1975) described the UFO community as consisting of nonprofessional, nonsocial people with identity issues and a lack of higher education where active participation provided an ego trip and an escape from an “undistinguished life”. These UFO groups did not use statistics or similar scientific methodologies to address anomalies and, as such, their work was rejected by scientific journals. Therefore, they paid for publication by starting own journals and outlets, establishing their own criteria for admission that was much lower than that of established journals.

UFO groups eventually became outwardly antagonistic and developed personality cults. This same pattern can now be seen with ghost hunter groups and, to a lesser extent, with cryptozoologists, some of whom receive significant publicity by appearing on TV shows and at events.

Scientists are skeptical of reports from outside their community, in part because of fraud and error, but also from various sociological factors stemming from the acquisition of data from outside the strict procedures of the trained community (Westrum, 1978). If only low quality evidence exists, and until any significant discoveries are made, scientists are justified in ignoring a phenomena (Marks, 1986) since it does not pose any useful research questions or provide any credible data for them to examine.

Paranormal investigation

The public expects those with a scientific mindset to be interested in and investigate reported anomalies (Westrum, 1977). The avocation of ARIGs is “investigation” of these unexplained or paranormal phenomena.

Investigation is a process of purposeful, orderly examination and systematic search to discover facts and evidence that leads to the most reasonable conclusion. The investigator considers the standard what, who, when, where, how and why (Baker & Nickell, 1992). Therefore, the goal of a paranormal investigation is to understand what has happened in a situation where a person or persons perceives to have experienced an event outside of typical or normal human conditions – whether that be a haunting, an observation of an anomalous aerial object or creature or some other seemingly unexplained natural phenomena. A process of careful and sustained investigation on a subject is “research”.

Baker & Nickell (1992), Stoeber and Meynell (1996), and Radford (2010) take a rationalistic approach with respect to investigations of unusual phenomena, paranormal or mysterious activities and make every effort to address two very fundamental questions. First, was there actually a questionable event that occurred? Second, what are the most satisfactory, normal explanations that may account for the events?

Attitudes and practices of the investigator are key to the results. An investigation is “better or worse conducted depending on how scrupulous, how honest, how imaginative, how thorough it is” (Haack, 2007, p. 339). Beveridge (1957), Baker & Nickell, (1992) and Radford (2010), all discuss the trap of failing to consider the many alternate explanatory causes for a phenomenon. They also stress the importance of a critical attitude. Beveridge notes “Nothing could be more damaging to science than the abandonment of the critical attitude and its replacement by too ready acceptance of a hypothesis put forward on slender evidence” (p 110-111). This seems to specifically call into question those that embark on investigations with a preconceived idea of the cause of the mystery. Imagination is a source of inspiration but it must be disciplined (Beveridge, 1957, p. 58).

There exist handbooks on how to do such investigations from those who are avowed paranormalists (Gibson, et al., 2009; Southall, 2008; Warren, 2003) and many of the ARIG websites will provide similar information on how to pursue investigation of the paranormal. The attitude towards investigation in this context is decidedly different from the rationalistic approach. Paranormalist approaches will include characteristics of and presumptuous information about the types of entities (ghosts, aliens, Bigfoot) one may encounter and how you can protect yourself. This propensity to assume such entities are out there to find is a clear bias and results in undertaking an investigation to look for the particular paranormal cause of

mystery, not a mundane one (Pigliucci, 2010).

Their opinions about collecting evidence illustrates the gap between what is acceptable to paranormalists and what would be acceptable to those who do not subscribe to any paranormal explanation. Warren (2003) perplexingly states the following: “Ghostly activity is the most efficient link to scientific study of the concept of an afterlife” (p. 115-6). This statement reveals his motivation as the study of life after death – a concept not accepted by the scientific community. Gibson et al. (2009) includes mention of EVPs (electronic voice phenomena) as the most compelling evidence you can gather on an investigation since it shows “solid concrete interaction” with the paranormal (p. 43). This same source also suggests that psychics deserve notice since they are “right sometimes” (p. 49). These statements are at odds with what science has established about nature.

Those who engage in investigations of this kind will attempt to use equipment to get an objective means of measurement and avoid use of anecdotes alone as evidence. Most paranormalists’ “how to investigate” guides will include mention of instruments to be used. See Warren (2003, pp. 138-182). The instruments are said to record environmental effects of the entities. This also presumes a belief in the entity itself and a determination of its physical effects. Once the investigator or witness has crossed the threshold into belief of a phenomenon, the evidence collected will tend to support that belief. Further data does not need to be evaluated and deemed valid again; it automatically is interpreted the same way and feeds the belief (Hufford, 2001). Therefore, the paranormalist approach does not necessarily begin with the non-paranormalists’ primary questions of “Was there actually a questionable event that occurred?” And, “what are the most satisfactory, normal explanations that may account for the events?” Certain assumptions serve to bypass adequate consideration of these

questions.

Serious leisure

Media coverage and television popularity suggests paranormal investigation is currently trendy. Northcote (2007) notes that to participate in an investigation of this kind is empowering to an individual. There may also be a component of ego boosting involved in the attempt to prove science wrong (Northcote, 2007; Pigliucci, 2010), obtain notoriety or a degree of fame, or even just to satisfy personal curiosity in an unsettling question.

People embrace leisure as an opportunity to expand their self-identity, to provide an outlet for personal expression and to provide fulfillment of their abilities and potential that they may not be achieving with their everyday career. People today view their job as the means to sustain their leisure (interests, activities, hobbies, sports) and may define themselves more so by their leisure activities than their career.

Stebbins (1982) proposed the concept of “serious leisure,” which he defined as “the systematic pursuit of an amateur hobbyist or volunteer activity that people find substantial, interesting and fulfilling”. This “leisure” career allows for them to express special skills, knowledge and experience (Stebbins, 2007) and gives personal and social rewards such as self-identity enhancement and self-fulfillment (Stebbins, 1982).

With increasing skills in an area comes increasing emotional attachment to the activity (Stebbins, 2007). ARIG participation as non-career activity is not just a fun hobby but often taken very seriously by participants. It appears unique, exclusive and sometimes provides an extraordinary experience. The participants can, on their own merits, become self-appointed authorities (Northcote, 2007).

Potts concluded in 2004 that the rage of amateur paranormal research is harmless. Northcote (2007), however, observed cases where paranormal beliefs by those seriously involved in the community have interfered with a normal lifestyle as they have made this activity part of their identity. The ARIG participant may be not only searching for explanations but perhaps something more out of life (Northcote, 2007). Booker (2009) suggests active interest in the paranormal provides an escape from conformity and routine and speculated that society fails to provide for some basic psychological need for a sense of importance and individuality. Dolby (1979) also calls this “seekership,” which is “an ideology of individuals who have some problem with or are unsatisfied with their lives”.

Regardless of its impact, the ARIG activities mostly fall squarely within the description of Stebbins' “serious leisure,” which has the potential to overtake other important activities of life.

Paranormal in culture

As shown by the popularity of works by Irving and Poe, American popular culture has historically embraced supernatural themes (Booker, 2009). The modern spiritualist movement had its origin in the United States in the mid-1800s (Irwin, 1989). A surge in discussion of unorthodox scientific ideas began in the 1950's. By the end of the 1960's, there was an explosion of interest in strange phenomena (Thurs, 2007) that led to paranormal media for mass consumption (Northcote, 2007) in the form of popular books and television programs on unexplained mysteries such as Bigfoot and lake monsters (cryptozoology), lost civilizations, haunted houses and psychic abilities. The rise of interest in flying saucers began in 1947 and continued to evolve in popular culture to give us ufology, belief in extraterrestrial visitation,

suggestions of government conspiracy theories and the alien abduction scenarios of the present day (Blake, 1979; Keel, 1975; Sagan & Page, 1972). Parapsychology established itself as a legitimate, but controversial, scientific field (Allison, 1979; Collins & Pinch, 1982) in the 1970's. Dolby (1979) does find some correspondence between counterculture movements and the popularity of unorthodox ideas during this time as well.

Ghosts and haunted houses have always been present in popular culture but have proliferated in the recent decade via television (Potts, 2004). TV producers discovered that mysteries drew viewers and that positive narratives about the supernatural (as opposed to skeptical ones) were an easier sell to networks (Edwards, 2001). The huge popularity of the fictional show, *The X-Files*, which encouraged viewers to believe in the paranormal, suggested there was a collective desire to believe in something beyond everyday life in America (Booker, 2009). Brown's (2008) interviews with New England ghost hunters, contains references to paranormal-themed television shows such as *Sightings*, *Unsolved Mysteries* and networks such as A&E, Discovery, Travel Channel, History Channel and The Learning Channel, which showed supposedly factual-based programming related to hauntings, UFOs and cryptozoology, as influences for generating interest in paranormal topics. Most often cited, however, is the *Ghost Hunters* show broadcast on the SyFy network and featuring the crew of The Atlantic Paranormal Society (TAPS). ARIG members tell Brown that TAPS opened the field of ghost investigation to the public and they inspired many to form their own groups (pp. 85, 146).

The *Ghost Hunters* TV show received harsh critical review. Maddox (2009) observed that *Ghost Hunters* represents “how easily and thoroughly any humdrum existence can be transformed” by focusing on the mysterious. He also called the show “deeply stupid” with respect to their treatment of science to which they espouse.

Several others TV shows in this genre of “do-it-yourself” mystery investigation have come along and a few have persisted for several television seasons. *Ghost Hunters* remains the most popular and has spawned an “International” series.

Reality TV shows that feature individuals or groups conducting investigations into reported paranormal events are a new way of blending folklore with audience participation (Koven, 2007). Gibson et al. (2009) cautions that, while TV shows demonstrate ways to approach investigations, they are entertainment and should not be used as training guides.

The literature comparing the effects of the paranormal depictions on television with viewers’ beliefs is very limited (Sparks & Miller, 2001) and none have included these reality-based investigation programs. Besides that of Koven (2007), Potts (2004), and Radford (2010), I have not found other scholarly mentions of “reality”-type paranormal investigation television shows.

The increase in public discourse in the paranormal that has occurred in the past 30 years is of intellectually poor quality, which both delegitimizes it but yet publicizes it, making it popular but not highly valued (Hufford, 2001).

Prior to this genre, TV documentaries were popular. Collins, in 1987, analyzed documentaries of unorthodox science topics and found that controversy and mystery is presented ambiguously in terms of current scientific knowledge. In addition, he noted that the processes of science and skills of a scientist were distorted on TV; the inquiry process was condensed and reenacted with the typical messiness excluded. Breakdowns, failures, mistakes and alternatives were missing from the story. Yet, scientific methods were presented as the definitive way of obtaining knowledge. Reality television also promotes the simplified, sanitized view of science on television: everything works fine the first time and we receive certain answers.

Koven (2007), in his analysis of an early U.K. ghost reality-based investigation program that spread the concept to the U.S., suggests the participatory nature of these programs can contribute to paranormal belief, endorsing and promoting the “do-it-yourself” ghost hunting activity (Koven, 2007). Do-it-yourself mystery hunting can transcend the drudgery of everyday life and be viewed as one of those seemingly profound culturally acceptable novelties (Sagan & Page, 1972). Sparks and Miller (2001) propose that the availability heuristic or repetition of these paranormal ideas in pop culture makes the public increasingly accepting of them. However, their study noted that the media is likely not the only influence on belief in paranormal phenomena. Their study took place before this new popular genre of reality-type programming.

Internet as medium

The Internet has been a great equalizer (Mims, 1999) for widely variant points of view. Social media Internet tools have enabled a spread of information unprecedented in human history. The web allowed for the mass amateurization of publishing. The general public, not just professionals, can now have their contributions accessible worldwide. Prior to this, marginal ideas had a difficult time getting exposure (Shirky, 2008).

The openness of the Internet makes it easier than ever to find and associate with those who share interests. Groups self-assemble and organize by electronic means without the support of an institution or funding (Shirky, 2008). Neither the tools nor the social structures to organize in this way were available prior to the late 1990's. Beginning with social networks such as My Space and continuing with sites such as Meetup and Facebook, there are ample free spaces to set up groups from tiny to huge with little effort and essentially no costs. This ease of start up is also associated with volatility as many groups fall out of existence almost as easily.

The ability to communicate to others without leaving home has reconceptualized the idea of community (Haythornthwait & Kendall, 2010). It is doubtful that these communities, which coalesced around rather obscure core interests, opinions and ideas, can exist outside of the web.

In the last years of the 20th century, paranormal culture has expanded on the web (Edwards, 2001). The internet allows a person at home to seek out those interested in discussing paranormal events, find local ARIGs nearby to participate in investigations or to locate a group who will accept a report about a paranormal encounter and investigate. The prevalence of these sites on the web increase the recognition in society adding to their social acceptability and increasing the chances for further reporting of phenomena, perhaps, by contagion of ideas.

METHODOLOGY

Subjects

This is primarily a descriptive study where I used content from the public websites to construct a landscape of these groups. The unit of analysis is the group, not the individual. Individuals have many and various reasons to become involved with ARIG activities and I can not speculate on each person's individual motivation. However, at the group level, it is possible to examine the stated purposes, goals, activities and results as expressed to the public via their website. I assumed that their stated purposes are those they adhere to in relation to their activities and that the content of their website was consistent with their public interactions.

Procedure

Eligible groups were gathered via web searches and indexing sites that contain lists of such groups, typically by state. Only groups based in the U.S. were included. Search terms used

were various combinations of the words “investigation” “research” and “group” paired with a descriptor such as “paranormal,” “anomalies,” “UFO,” “ghost,” “Bigfoot,” “cryptozoology,” “scientific,” and “skeptical”. In addition, throughout the course of the website address collection phase, additional sites were added if encountered in a media report or via a web link. Web links were checked only to see if they were active and accessible.

After general search processes were completed, the list contained over 1600 web addresses. Duplicate sites were eliminated. Then, the entire list was numbered and randomized.

I determined which websites had a status as a “chapter” or as an independent group “affiliated” with an overarching group. If the group was called a “chapter,” operating under established procedures of an overarching group and providing their data to that overarching group, such as MUFON state chapters, they were not counted independently. If the website stated they were affiliated with a larger group, such as TAPS, but still retained individuality and independence in name and activities, they were counted individually.

A standardized method was established to collect data efficiently and consistently from each site. A list (Appendix A) of information to collect was developed. Beginning with the first ID number in the randomized list, each site was examined for the various criteria from the list and the data recorded.

During evaluation of the websites, many were eliminated for the following reasons: expired, under construction or revision, a potential computer threat (identified as containing “malware”), private, did not meet the stated criteria for an ARIG, not navigable due to site errors or did not contain enough information to perform an evaluation. By these means, 161 sites were excluded. Evaluation continued until N=1000. 307 sites remained in reserve, left unchecked.

In addition to the basic criteria collected, comments, features or quotes from the site were

noted. Sample evidence and reports were preserved for reference and examination.

Thirty (30) groups that were identified as clearly advocating a “scientific” method were contacted directly via email and asked to provide more detailed information. Eight (8) out of 30 replied. The text of the email sent to these groups is provided as Appendix B.

Data analysis

Data collected was placed into a table. Samples of reports, articles and the email correspondence were retained from a subset of the groups.

From this, I analyzed results to determine characteristics of the group sample by location, subject area, and scientificity - use of the word “science”, “scientific” or suggestion of science-related processes.

Qualitative analysis included examining the content from the sites to address the following: use of the term “professional”, use of psychic, occult and religious activities/paraphernalia, type and quality of evidence collected, methodologies and attitudes, and social concepts such as expressed motivation and affiliations that could be gleaned from the content.

Comparison can then be made between the methodologies of ARIGs to norms of science (Merton, 1942; Beveridge, 1957; Ziman, 2000); the characteristics of pseudoscience (Bunge, 1984; Derksen, 1993; Dolby, 1979; Hines, 2003); and, the nonparanormalist investigative strategies of Baker & Nickell (1992) and Radford (2010).

Limitations of the data

This study is limited to those groups that have an Internet presence, are in existence at the

time of this study and are locatable through conventional Internet search methods or via mention on other online sites. As described, not all groups were identified due to time constraints. It is also impossible to capture all groups at any time because they may be temporarily defunct or inactive, reorganizing, merging or changing leadership, purpose or methodology. Therefore, this cross-sectional survey captures a snapshot of an accessible population of groups within a 3-month time span.

Specific characteristics were examined for this study. The large number of these groups prevented me from carefully examining the full extent of information presented on each site, identifying potentially conflicting information that exists on the sites, or confirming the stated information with group members to determine accuracy. However, observations made via the websites are what the public would see if seeking information about the ARIG. Thus, using the data to consider the public influence is justified.

This study focuses on the group and does not provide information on the participants. Individual motivation for participating in these groups would be highly valued to correlate with questions about science literacy and attitudes of the U.S. population, but is outside the scope of this study.

Finally, the validity of the specific data sets and results collected by the ARIGs can not be ascertained as part of this study.

RESULTS

Characteristics of ARIGs

Location, affiliations, chapters and numbers. Results showed ARIGs are active across the entire U.S. At least one ARIG was headquartered in each of 50 states and the District of

Columbia³. Several groups had multiple chapters in different areas of the state or in other states. Many also specified that they had or would travel to neighboring states. Therefore, coverage of these groups is widespread across the nation. In general, the eastern half of the United States had a greater number of groups. Appendix C provides the number of groups located in each state.

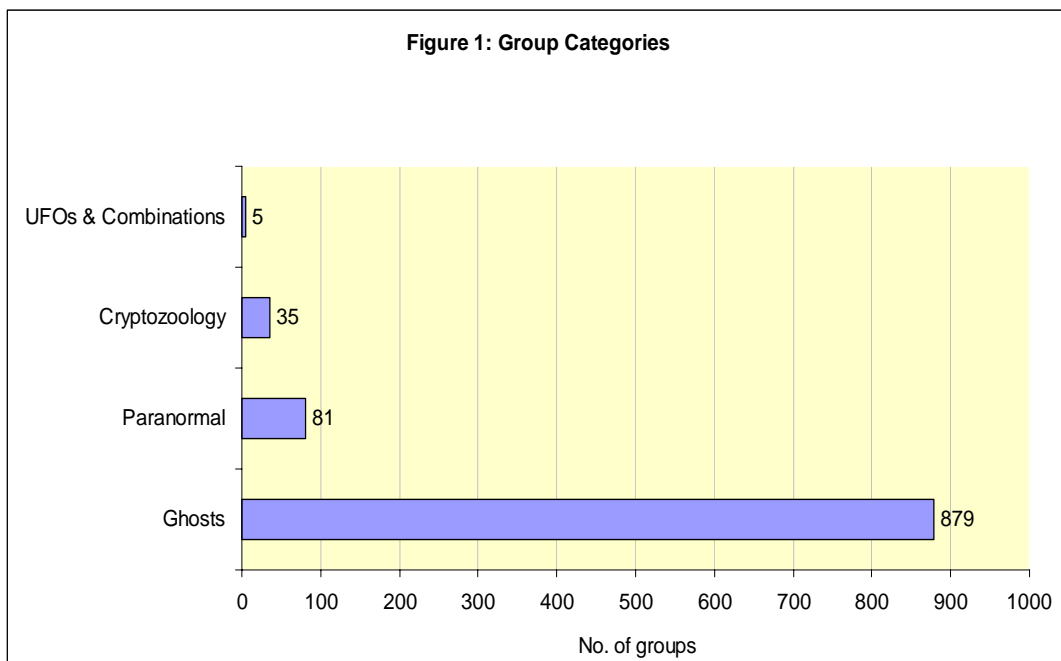
ARIGs may operate as chapters of a core group or identify as affiliated with a large, well-known group or society. Chapters have a direct connection to a headquarters group and operate as an arm of that group. Affiliates are asked to meet certain criteria to maintain affiliation with the overarching group, yet they operate independently. “Badges” (standard graphic files) are displayed on the website to indicate affiliations. The most common affiliation is with The Atlantic Paranormal Society (TAPS), the organization of the *Ghost Hunters* TV show. Groups affiliated with TAPS report more public recognition (Brown, 2008) since affiliating. TAPS currently has 72 affiliate ARIGs in the United States listed on their website (<http://www.the-atlantic-paranormal-society.com/tapsfamily/tflist.html>) and 21 abroad. These groups must maintain certain standards and are expected to adhere to certain rules, protocols and ethics to be accepted and to continue as affiliates in the TAPS family including maintaining an acceptable web presence. Affiliated groups are referred to as “families”. Affiliation creates a common foundation in which to contact other groups in the family to share information and cooperate on investigations.

The state with the greatest number of groups, 81, was Ohio. Next was Pennsylvania at 80. Coverage areas of groups cross state borders. New Mexico had only one recorded group headquartered there but other groups travel there to do investigations. It also must be noted that not all groups in existence were counted. There are more independent ARIGs and chapters operating in each state than the 1000 sample groups in this study. Organizations that were

3 U.S. territories were not included in the locations.

identified as “national,” operating out of multiple states under the same organizational structure, or as chapters of a core group were not counted for each individual state. Therefore, the total number of ARIGs operating in any one state or the District of Columbia is underrepresented.

Categories. The most popular investigation subject category for ARIGs was “ghosts,” comprising 879 groups out of 1000 (87.9%). Three additional groups identified themselves as investigating “ghosts” and either “UFO's” or “cryptozoology.” This category is “UFO & Combinations” which includes the two UFO-only groups. The investigation of “ghosts” is potentially included in the 81 sites that categorized themselves as investigating the “paranormal” – a broad category that includes all mysterious phenomena. 35 ARIGs identified as exclusively focused on “cryptozoology,” the search for mysterious animals, and two were focused solely on UFO phenomena, unidentified flying/aerial objects. The number of ARIGs by category is displayed in Figure 1. For the remainder of the text, these categories will be referred to as “ghost-category”, “paranormal-category”, etc. to designate the particular category of investigation.



Number of individual members participating in each group ranges widely from two to several thousand for a long-established national group with chapters.⁴ Of the two UFO groups counted, one is MUFON, the Mutual UFO Network, which operates nationwide and is the largest UFO organization in the U.S. This group has *at least* a director in every state (except for the 6 New England states that are grouped together) and often an assistant director. Twenty states have their own websites and there is a website for the six states grouped as New England. Two states have multiple websites/chapters for different regions of the state. In total, MUFON has 32 individual chapter websites. This group was counted as one ARIG due to the overarching organization structure, yet it includes hundreds of participants across the country. This group has a centralized means of training its members and collecting eyewitness reports. Eyewitness reports are distributed to the MUFON members nearby for investigation. It is not clear how many investigators are active.

Scientificity. Use of the words “science” and “scientific” were counted in reference to the method, goals, mission, or process of the ARIG. If “science” or “scientific” was mentioned, I evaluated its contextual use. If the context was obviously not positive (anti-science), the site was counted as a “no” for scientificity. If the terms were used to describe a characteristic of the ARIG, scientificity was counted as “yes”. The terms “science” or “scientific” were used to clearly refer to 526 ARIG sites. In an additional two cases, the words “quasi-scientific” or “semi-scientific” were used. Reference solely to “scientific equipment” occurred 27 times. On 18 websites, the site content strongly suggested scientificity through the use of references to scientific works or oblique references to science, such as “this is not an exact science”. A completely non-scientific or psychical only approach was evident on 19 sites. Scientificity was not specified and could not be assumed from 408 of the sites.

4 The International Ghost Hunters Society (<http://www.ghostweb.com/>) claims 11,770 members.

In summary, 57.3% of the ARIGs specifically noted or suggested scientificity on their site. Table 1 displays the results of this evaluation.

Table 1

Scientificity

Scientificity	Number	Percentage
Yes	526	52.6
Equipment	27	2.7
“Quasi-” or “Semi-”	2	0.2
Suggested	18	1.8
Not Specified	408	40.8
No	19	1.9
Total	1000	100

Quality, content components, operational characteristics. The quality of ARIG websites ranged from unreadable on current Internet browsers to professionally designed content. Frequent characteristics displayed by ARIG sites were improper grammar, poor spelling, lack of punctuation and capitalization, heavy use of idioms and slang and generally amateurish presentation of ideas and concepts. Scary imagery or animation was common. Academic references were essentially nonexistent. Several sites contained broken web links or areas that were incomplete. The results sections of the sites frequently contained placeholders for further information that was not yet available.

Most contained standard pages entitled “About,” “Mission,” “Evidence,” “Equipment”

and “Contact Us” and information about procedures and methodology, team members, and general paranormal subject information. Frequent components of websites also included “badges” that indicated affiliated sites or associated groups, advertisements, or positions related to controversies in the paranormal field (“No Orbs” or “No Ouija”). Several groups linked to a data feed that reported moon phase and the state of geomagnetic activity in the atmosphere.

Many ARIGs identify themselves with an acronym derived from their full name, or what often appeared instead to be a name derived from the basis of an interesting acronym.

Of the 1000 ARIGs, 70 identified themselves as “professional” investigators with reference to the group or group members themselves. This reference might presumably be understood by the public to mean a “high standard of experience and/or quality.” Reference to a “professional manner” that was related to conduct was not counted in the total as this was understood as a behavior characteristic, not of experience. Only one group (#799)⁵ explicitly charged for their services. Representatives from other large groups (especially those who appear on television or are authors of popular books) will charge fees for appearances or lectures.

Many “ghost” and “paranormal” sites noted a component of spirituality in their methods or explicitly described faith-based methods they typically used. Some used these methods in conjunction with stated “scientific methods”. Twenty-four (24) groups were explicitly religious; that is, they stated they were affiliated with a religious institution, run by clergy or guided solely by Christian principles.

5 A table of all groups, listed by ID number, comprises Appendix D. In the following sections, specific groups are referenced via their ID number assigned during the study. This ID number is preceded by “#” and in parentheses. The quotations cited or references made represent discrete examples to support the claims made in the results section.

ARIG methodology

Groups often explained their procedures on their website as information for potential clients (those people that contact them for investigations). Their processes consisted of eyewitness interviews, site visit(s) with equipment setup, collection of data in usually one, but possibly multiple, days/nights, analysis of data, presentation of the results to the client and a write-up or record of the investigation. This process varies depending on the data set collected (e.g., in the case of a UFO sighting or no data collected, there will be no presentation of results).

Use of technology. The use of technology plays a strong role in the identifying characteristics of modern ARIGs. The majority of ARIG websites had specific information about and, typically, photographs of, the equipment used in an investigation. Equipment commonly utilized in ghost investigations are cameras (digital, film, video, night-vision, infrared), electromagnetic field meters, Geiger counters, audio recording equipment (magnetic and digital), temperature gauges, laptop computers and associated software. Additionally, some groups use specialized equipment retrofitted or designed for the purpose of attracting or communicating with spirits such as ion generators and white noise devices. Several groups did express the notion that new technology is the key to breakthroughs in paranormal research.

Some sites contain mention, almost apologetically, of the substantial costs associated with purchasing and maintaining equipment. There also exist some businesses that market directly to the ARIG consumers. Web links to these companies are sometimes found on the ARIG web sites.

The prominent display of equipment is related directly to the process of obtaining empirical data. Use of the objective equipment is portrayed as validating the subjective observations of the investigators. For example, a common goal is to “use the most advanced equipment available to scientifically prove the existence of ghosts” (#67).

Stated use of scientific methods

Science jargon. Sites that specifically noted or suggested scientificity did so in a number of ways: by use of “scientific” or science-related jargon, reference to a systematic method, and emphasis on gathering of objective measurements.

Here are examples of ARIGs explicitly stating their methods are scientific:

[We] use hard science to document any paranormal activity scientifically (#258);

[the] scientific solution to your paranormal problem (#10);

[the] only organization offering scientific approach (#504);

Our scientific approach makes us one of the most comprehensive and accurate in the field (#264),

[...] legitimate scientific research (#769);

[We use the] scientific method and equipment to determine the source of energy that is causing the phenomenon (#776).

Others explained which of their methods were scientific:

EVP, photo analysis, temperature differentiation, EMF anomalies are scientific methods (#470);

Our scientific method consists of collecting data, such as temperature and EMF readings with handheld devices, during an investigation (#378).

Here are some of their stated goals:

Our goal is to [...] present a greater understanding into the science known as paranormal phenomena (#428);

Our goal is to provide you with scientific proof your home or business has or does not have paranormal activity (#1179).

Several sites have specific sections pertaining to the “science” of their activities.

Commonly used terms (or variations) used in the text included “frequency,” “resonance,”

“energy,” “quantum,” “magnetic,” “environmental” and “electric”. The work of Einstein and

Edison are explicitly connected to current ideas relating to the paranormal. There were no complete citations or definitions given in support of scientific-sounding concepts. Nearly universally, the language was vague and confusing, such as “It has a lot to do with energy” (#90). One group described their effort as “focus[ing] on understanding the underlying environmental or quantum variables” (#71). Another explained their idea about ghost manifestation by saying, “Ghosts use [...] energy to build up their own [...]. Humans have a natural magnetic field, and ghosts appear to be made up of magnetic fields also” (#253). Another described their method as “a parascientific approach to quantum evolution” (#1144). An article by a member entitled “A Proposed Scientific Framework for Paranormal Activity” included this explanation of a ghost encounter: “[...] the electric field of a living human may resonate with the quantum state of the solispirit, an intelligent interaction could occur” (#394).

It is common to find many suggestions of certainty, such as “prove,” “rule out,” “verify,” “undeniable” or “irrefutable” [evidence]. Rarely citing sources, ARIG writers will generalize about the field: “Today, a majority of paranormal investigators accept the hypothesis that paranormal activity is associated with various forms of environmental energy” (#523).

Scientific method, equipment and subjectivity. Many groups equate “scientific method” with “systematic method”. Therefore, they state that they are using “a proven scientific process” (#788), “quantifiable and qualitative techniques” (#149), and “reliable, scientific protocol” (#7). Groups that reference the scientific method do so in a generic way, for example, describing it as a “procedure for the systematic collection of data through observation and experiment” (#910). There is an emphasis on empirical methods; equipment that measures the environment is seen as scientific, as in the following:

Recording temperature changes is another scientific way of detecting the presence of ghosts (#462);

[We] use equipment that will catch a remarkable display of spiritual evidence (#535);

Empirical evidence strongly suggests something of a paranormal nature exists in our world (#205);

Our goal is to disprove until we find empirical evidence to the contrary (#359);

[Our goal is to] teach young girls how to use all the scientific methods using various electronic devices (#915).

Then, there are those who are critical of the use of equipment:

The use of tools in the field [...] has seemingly clouded the minds of those who are attempting to verify anomalous phenomena through them. Many people think that the mere use of these tools is science and having anomalous readings with them serves as evidence of the paranormal (#345).

Information on websites hint at why these groups may appeal to scientific authority to promote their group:

[...] in order to provide proof of an observation, one must connect it to some 'provable' reality [...] The result of backing up observations with science enforces reduction of heretical activities and engenders trust with a client (#51);

[...] where observations become more powerful than myth (#443);

Our scientific approach makes us one of the most comprehensive and accurate in the field (#264).

Some refrain from using the term "scientific methodology" because they recognize that "the paranormal, by definition, is not explainable by science" (#83) or, they employ spiritual or other methods clearly outside the means of the accepted scientific community, such as psychics.

A mixture of objective and subjective approaches is common, for example,

[Ours] is an organization dedicated to the applied science of ghost investigation and supernatural research using a combination of high-tech, psychosocial and spiritual approaches (#407);

[We] may use "sensitives" [to] assist investigation towards a scientific conclusion (#28, #925);

In conjunction with scientific instruments, investigators also use natural, clairsentient abilities to study the nature of parapsychical reactions humans experience while being exposed to potentially supernatural phenomena (#7);

[Our group] uses a mix of modern equipment, elements of scientific methodology, psychic ability, quantum theory, meta and quantum physics (#403).

[We] use tools of science and well as our feelings (#223).

The group that developed the “Ghost Lab - Data Logging Equipment” has paired its highly touted objective methods with subjective means. Here is how they describe one incident:

[It was] interesting to see how spirits deal with this modern technology. The fact that the entity disliked modern technology during this investigation was confirmed by other psychics on the team (#378).

Groups will state their intent to “prove” the supernatural via objective means: “We will use scientific means to try to prove that there is a world beyond this life” (#903). They aspire to provide “scientific evidence” of life after death (#319).

Misunderstandings and bias. Misunderstanding of objectivity was commonly exhibited:

Everything we do is through a very scientific approach [...] We should be using ourselves as the first tool, then, technology [...] our minds tell us what's real and what isn't (#314);

[We use a] double blind study method [where] only the lead investigator is aware of the activity history to avoid researcher bias (#113).

Groups may claim to be “professional and unbiased,” only to state that they “seek to validate their [ghosts] existence” (#386). Several claim they are unbiased, skeptical, critical, and rule out all natural explanations. Yet, their words suggest otherwise as seen in the following quotes:

A paranormal investigator will rule out any natural causes [...] and then pursues the paranormal side of events. This ensures that the evidence collected can be proven without a shadow of a doubt that the events recorded are in fact paranormal and ghostly in nature (#53);

Team members are only told where to look for activity, not what to look for (#812);

We cannot be so vain as to rule out that which is only scientific in nature (#526).

In the Bylaws for group #101, we find a clear indication of bias after a declaration of being without bias:

The purpose and objective of this organization shall be: A. To scientifically and without bias or prejudice explore the realm of the paranormal. B. To attempt to prove the existence of claimed paranormal activity or beings [...] E. To educate the membership and public on the existence of the paranormal.

There are many examples that reflect a confused view about science in relation to definitions and norms accepted by the modern scientific community. One group states “[their] methods are completely scientific and in keeping with our Christian beliefs” (#425). Another “scientific” group adopts the slogan, “We believe in ghosts so you can believe in us” (#7). Other examples of this confusion include:

There are times when we are left with evidence that proves science has no understanding (#445);

Negative energy is highly insulting to the other side. The place for skepticism is not in the investigation stage (#382);

[We] seek to adapt existing science laws to the reports of the paranormal (#51);

[We] attempt a bridge between science and the paranormal (#1143);

[We make conclusions] by using our own discription [*sic*] of what we think is paranormal [...] which is not anything that is readily explainable by known scientific methods (#994);

Open-minded healthy skeptic considers that the paranormal explanation may be the more plausible answer (#1419).

Investigat[ing] the supernatural with an eye on the scientific (#1063).

Media influence. ARIGs present a view of what it means to do science based on what they have seen in the media. They say they are inspired by TV shows of “people making discoveries about spirits” (#233) and that they “amassed great arsenal of equipment and run our

team like the professionals you can see on the ghost hunter TV shows” (#952). They admit to the practice of taking notes from TV shows (#940) and state they follow TAPS and *Paranormal State* [TV show] in their procedures (#1080). Their idea of an investigation is “where you go to a location that is already haunted and set up equipment to search for results” (#253). Many use the term “reveal” as used on *Ghost Hunters*, to describe the discussion of evidence with the client.

Excluded from the scientific establishment. A common ARIG view is that there is a preponderance of evidence – “too much unexplained phenomena to say that there is not life after death” (#759). In their view, the evidence is highly convincing and they attempt to “present to the world the simple truth regarding facts and evidence of paranormal activity” (#533).

Those who strongly portray scientificity in their presentation consider their subject to be a “vastly uncharted form of science” (#635) and, therefore, unjustly ignored by the scientific community. Ambitious goals of these scientific-minded groups include: “furthering the science” (#676), “bringing science and paranormal together” (#300), “help the scientific community embrace the world of unknown” (#482), and “compel[ing] the scientific world to action” (#631).

Some state that the paranormal field is experiencing low quality investigation and they wish to work to raise scientific standards (#970). Or, they hint that they are trailblazers in the field of paranormal research as a science by saying,

Lets [*sic*] think of it as a science just being born. With further work by paranormal investigators our research will be eventually accepted (#903);

Science in general looks at the paranormal field still as a “new” or undiscovered science (#177).

Another expresses a hint of optimism while being realistic by saying, “Until paranormal research is considered a main stream science, funding for research organizations can be limited” (#720). Few claimed affiliation with the scientific community: “[We are] true members of the

scientific community rather than hobbyists” (#881). Others will explicitly state they are not scientists, but most frequently will claim education and training specifically in paranormal investigation. Interest and enthusiasm, technical skills and human relations are the main qualities solicited for new members. No group soliciting new members asked specifically for science qualifications on the websites. Individuals with a scientific title or career were only very rarely explicitly identified as ARIG members.

Some paranormal-focused groups state their connections to unaccredited universities or parapsychological institutes such as the American Institute of Metaphysics (<http://www.instituteofmetaphysics.com/>) (#20), the Rhine Research Center (<http://www.rhine.org/>) (#1477), the Nevada Institute of Paranormal Studies (<http://nevadaiops.com/>) (#548), Flamel College (<http://www.flamelcollege.org/>) (#548) and the International Metaphysical University (<http://www.internationalmetaphysicaluniversity.org/>) (#49).

Contacting scientific-minded groups. In an effort to obtain more specific information about the goals and methods of groups that strongly aligned themselves with a scientific approach, I contacted 30 groups via email or contact forms obtained through their websites. Wording of the request is given in Appendix B. Nine responses were returned (30%). Eight contained replies to the questions and one was a request to contact the ARIG representative by phone, which was not done. It was understood that their answers would remain confidential.

When asked directly about the scientificity of their groups, the representatives included qualifying information or retreated from a strictly scientific methodology: “I wouldn’t say that are [*sic*] methods are necessarily scientific.” A group qualified their data sets by noting they may be unreliable, mistaken and impossible to attribute to spirit activity. Another noted that their data

must largely be accepted on trust - trust that they haven't forged or altered it. They also admit that their methods are experimental, untested and unverified.

One group, who states that they are unbiased but that use a "scientific approach with a religious basis," responded to a question regarding what it is about their methods/procedures that is considered "scientific" by replying,

Some of our scientific methods are trying to find an explanation for what may have occurred by in depth research and investigation to try and explain and/or re-create what may have occurred under controlled conditions.

This shows a general, nebulous idea about scientific methods and is somewhat in line with what Baker & Nickell (1992) suggest. However, it is hard to reconcile the religious basis with their methods.

Some admit that to be strictly "scientific" is difficult and that their results will likely not convince the scientific community. They recognize the following:

Until we can consistently record evidence of spirit activity, I don't think what we do will ever be considered a true science;

No piece of data by itself is good enough to constitute a haunting;

[Paranormal subjects] don't exactly lend themselves to direct testing, nor is our data repeatable in a sterile laboratory.

Another said he did not feel the scientific community would consider any of the evidence and that there can not be scientific proof of the afterlife.

When asked what evidence they could provide to the scientific community, other than those groups who acknowledged shortcomings with evidence, their answers were vague. They have not submitted evidence to the scientific community. While some were not clear in answering whether their members were experienced scientists, none provided any clear credentials. One lead member, however, who is not a scientist, stated that she teaches classes in

using the scientific method for paranormal investigations.

ARPAST (#71) is a well-established group that portrays a high degree of scientificity on their site. They were contacted but did not reply with answers to the survey questions. They were unique in that they state on their site that they are “collaborating with doctors, scientists, universities and other legitimate science-based organizations to build and utilize a research database.” Access to the database is restricted to “legitimate scientific research organizations only.” I requested access to this database under the auspices of this research project by completing the application as required but received no response. No names or credentials regarding the aforementioned professionals noted could be found nor were any citations given to suggest use of the database for research.

Evidence

Not all ARIG websites have evidence from investigations available for public viewing. Several sites state concern for their client's confidentiality and display no results without permission. Most sites do have one or more categories of evidence for public access, typically photographs, audio recording and video clips.

Orbs and visual evidence. Photographs on paranormal- or ghost-category sites were frequently exposed in a darkened setting, illuminated by the camera flash. An anomaly perceived by the analyst may be indicated by a circle or arrow drawn on the original. Many photographs claimed to be spirits are in the form of mists, clouds, orbs, light streaks, blobs, shadows, offset duplicate images or obscuring shapes in the frame. These images are almost never definitive but require an interpretation by the viewer.

Orbs are ball-shaped artifacts that appear in digital photos. They are not seen by the

naked eye at the time of the photo but are revealed by flash photography. Pro-paranormal investigators have claimed that these orbs indicate “spirit energy” present. Yet, many other groups avidly disavow that most or all orbs are spirit phenomena and conclude instead that they are reflections of the flash from dust particles, insects or precipitation. ARIG websites may have orb photographs presented as evidence in some cases but as natural phenomena in others and then explain how you might discern the difference.

Because many ARIGs conduct investigations only at night, video clips are also commonly taken in a darkened area, often with night-vision cameras. Video clips may show traveling orbs or shadows, unusual movement or behavior of equipment or objects, or the group participants active in some portion of the investigation. Video clips of cryptozoological subjects may be taken in daylight and show the environmental conditions experienced by the researcher and occasionally will show some obviously mobile object or animal in the distance, obscured by trees or submerged in water. These groups have also begun to use infrared or night-vision recording devices outdoors and may also utilize remote triggered trail cameras left for stretches of time at a location to be retrieved later.

EVPs and audio evidence. Audio evidence is prevalent on ghost-category sites. EVP (electronic voice phenomena) recordings are considered by these groups to be the most convincing evidence they obtain for paranormal activity and a large effort is made to capture recordings in almost every investigation. EVPs may be recorded via magnetic tape or digital recording devices, computer microphones or on video recordings. The assumption is that an intelligent, disembodied entity has been able to affect the recording device to communicate. Capturing EVP can involve direct questioning of an entity that they presume to be there but has not manifested physically. Group members will ask deliberate questions of an alleged spirit in a

sequence followed by a gap of silence. ARIGs consider EVP collection to be scientific and objective even though it involves extremely subjective manipulation and interpretation of the audio. Some ARIGs will have strict investigation protocols about how to collect EVPs including rules against whispering, rustling clothing and instructions on announcing who is speaking each time in order to clarify what is anomalous versus human-generated noise. The ARIG analysis consists of listening to hours of recording made during an investigation in order to find an anomalous sound. The speed of playback may be changed or the sound enhanced. The audio clips typically require headphones and are distorted, low volume or obscure. In presenting the EVPs on the websites, the interpreted words are often given to the audience prior to listening to the clip. EVPs are considered part of a “scientific” data collection plan (#113 – “IPRG Theories” and #96 – “Scientific Explanation of the Unexplained”).

Cryptozoological websites also provide as evidence audio recordings made by witnesses or investigators. They claim the sounds are not identifiable as any known animal (#971) or as male Sasquatches (Bigfoot) (#211).

Investigation, field reports and records. Many groups include reports of investigations on their websites. Content and quality of these are highly variable. Some are very brief summaries or an overview of the group's opinions about the case. Others are detailed including specific dates, times, eyewitness descriptions, environmental and weather conditions, geomagnetic conditions, moon phase, persons attending, specific sensory observations, comments on instrument behavior and conclusions drawn. However, the majority of the content in these reports, particularly for ghost-category groups, describes the subjective feelings of the investigator during the investigation. The participants will document that they felt a touch, breeze, push or “presence”, their hair stood on end, they became breathless, cold or sad.

Citations to any prior documentation or previous research in reports are extremely rare. They frequently do contain reference to the legends about the site (without citation) and include words such as “[...] is said to be”, “It is believed [...]”, and “Legend claims [...]”.⁶

Field reports for cryptozoological investigations may contain mention of anomalous plant material (broken or manipulated), animal traces or remains, trampled areas, prints, smells, sounds and observations of movement. Cryptozoologists will also collect any physical traces found including hair, scat, and partially eaten food. Casts will be taken of any footprints or body imprints found. Analysis of such data is typically labeled as inconclusive but may be deemed “unknown”.

Because their presumed entities are mobile and experiences short-lived, UFO and cryptozoological groups maintain databases of reported eyewitness sightings. The records in these databases typically include environmental conditions, location information, eyewitness descriptions, and occasional drawings or photographs. The intent of the databases is to use the records to plot perceived movements and trends in sightings. As with the ARPAST database mentioned previously, I did not find it evident if or how these databases were used in any actual research.

Presuming paranormal activity

As described, several ARIG sites clearly state that one of their missions or goals is to “prove” paranormal activity. A few groups will propose to test hypotheses or theories in the context of an existing metaphysical concept such as the energy of a ghost. Overall, the majority of ARIG sites give clear indications that the group assumes that experiences occur that can not

⁶ See #1 group report for “Gilson Road Cemetery Investigation” that states, “What we do know...is that it is haunted”. The investigators relied heavily on testimony from a medium/Shaman/remote viewer and did not confirm any of the claims made about this location.

currently be explained by existing scientific knowledge. Many groups expressed the view that if they could not attribute the cause to a normal event, it, therefore, must be paranormal: “When all avenues of the logical or “normal” have been exhausted then one can conclude that something other than the normal [...] exists” (#642). This is a logical fallacy. A few do not do this. Only two of the groups in the sample explicitly identify themselves as skeptical organizations – those who practice scientific skepticism and do not hold a prior belief in the existence of paranormal activity. Even though there are a significant number of skeptical groups in the U.S. (see http://ohioskeptic.com/grassrootskeptics/?page_id=24), only these two (#456 and #678) in the sample set publicly promote paranormal investigation as one of their services. Their investigation process follows the Radford (2010) and Baker & Nickell (1992) approach where the main question to be asked is “What really occurred here?”, without presuming paranormal activity.

Use of psychics, occult and religious practices

Many ARIGs employ metaphysical and spiritual practices alongside what they consider scientific methods. The groups quite commonly report that some members are “psychic,” “clairvoyant,” “sensitive,” “intuitive” or even serve as “universal catalysts” to “assist investigators towards a scientific conclusion” (#925). Their methods may include a mix of equipment along with dowsing rods, pendulums, Ouija boards, numerology methods and other New Age paraphernalia. Groups that explicitly promote scientificity suggest that there is no harm in utilizing these alternate ways of knowing but will downplay their significance or only use them as guidance to point out locations in which to use scientific equipment.

For example, dowsing rods commonly appear in the equipment list of ARIGs to locate spirit energy or environmental anomalies. ARIG members explain that they do not know exactly

how they work but that they do indeed work or that “dowsing is a fact” (#60).

Even ghost-category ARIGs who state they are scientific will provoke or encourage spirits to appear by talking or calling to the entities to appear or use an Ouija board as a form of spirit communication. Attitudes towards use of Ouija boards or other planchette devices are strongly split among ghost researchers. Some will dismiss attempts at spirit communication as ridiculous parlor games. Others will use it in their investigations. Several vehemently decry their use as “dangerous,” confidently stating that the Ouija invites and/or increases troublesome paranormal activity and opens “the portal to demonic entities” (#40) or “doorways” for spirits to enter (#623).

Several ARIG ghost-category groups are heavily spiritual in their methods. They claim success in “helping spirits ascend to a higher plane” (#960), or in “communicat[ing] with the astral plane” (#1206). Cleansing or ridding the location of bothersome spirits is promoted by some ARIGs or is a specialty service of some groups while others will offer it in an apparent last attempt to make the client feel better. It is not clear if they believe that it really works. The majority of religious-based groups promote a Christian viewpoint but there are those who will respect whatever beliefs the client holds. There are groups that strongly advocate a serious scientific approach, but yet ask for blessings/protection prior to an investigation (#343). Finally, some groups clarify that their methods are investigatory only and they will not perform any rituals to address the problem.

Demonology. Several ghost-category ARIGs include information about demonology on their sites. Multiple sites state that they specialize in malevolent hauntings or demon infestation. These groups are not necessarily those affiliated with religious institutions or clergy and several also state they are scientific-minded (#104, #157, #202, #339, #622, #826). One group has

created a specialty sub-group (#157) to address activity “when scientific methods have been exhausted.” This group also states they have been “trained.” It is not stated how individuals can be trained in demonology. The classification and characteristics of demons is presented as careful, meticulous study (enhanced by the use of the “-ology” suffix) and, in one case, is called an “unconventional science” (#542). In contrast to those that advocate use of demonology, other ARIG sites eschew horror imagery and talk of demons (#797).

Education

Public education. Several websites include attempts to establish definitions of paranormal terms such as “ghost”, “haunting” and “poltergeist” and provide general information on the paranormal subjects. All TAPS affiliated sites (as a requirement for affiliation) will have a section dedicated to these definitions or frequently asked questions (FAQs). No references are given to the origin of the definitions. “Articles” written by group members are also common. The format of these articles rarely follows that of a scientific journal article. References, if any, point to popular publications, books, websites or TV shows. Academic references are rare and frequently cited incompletely. Much of the commentary and information on these websites are poorly written in colloquial language, and contain slang, misspellings, errors and misused terms, and unsupported arguments and opinions.

A group may post results collectively or as individuals in subject-related magazines or online journals such as *TAPS Paramagazine*, *Haunted Times* or *Fate*. ARIG representatives attend and promote conferences on their subject matter attended by other ARIG members and the interested public.

Participant education. Groups often note that members should be trained either directly

by that group (investigator-in-training) or recommend classes that can be taken through other organizations in person, at home, or on-line. Several ARIG representatives offer training classes for “ghost hunting” or paranormal investigation to the local community. The classes range from free introductions to multi-day seminars and hands-on investigations that cost in excess of \$100 per person. One long-established group (#504) awards certifications for completion of their classes. The American Ghost Society, which is a network of individuals and groups, counters this by offering a home study course. Alternately, several groups explicitly state that certifications are worthless since there is no “professional” status in the field. Some will go as far as to label these programs “scams” (#1167). MUFON provides a training manual that can be purchased. To become a MUFON investigator, one must pass an exam based on this manual.

ARIG leaders may partner with local adult training centers and community colleges to offer continuing education classes (without academic credits) in paranormal investigation. These opportunities are advertised on the groups’ websites. When group representatives are affiliated with or appear at a school, college or University as guest lecturers or for a student event, they will prominently promote this (#349, #418, #506, #1039, #1316, #1477).

Member background and motivation

Most ghost- and paranormal-category sites showcase photographs of the group members. Short descriptive bios are often included. These bios almost universally include why each person is interested in the field. Their reasons for participation in the group are commonly given as “curiosity”, most frequently associated with personal experiences they have had that they consider paranormal or mysterious. These bios frequently list the members’ occupation. In this way, it can be ascertained that almost no participants in these groups are scientists by training or

occupation (excluding computer science and engineering) but have typical “blue collar” jobs or no consistent area of employment.

The stated purposes, mission or goals of these groups nearly universally express a commitment to understand the subject, discover important data that leads to better knowledge and help those individuals that request their assistance. While a few groups notably listed a goal “to have fun”, most groups emphasized serious intentions. To this effect, members are portrayed in images as conducting investigations, frequently using equipment. Humorous or comical photographs are rare. Group photographs frequently include members in matching clothing, often with the group logo.

Community service. Several groups highlight their community service – educating the public and raising awareness, fundraising for local cemeteries and historic sites, and advocacy for preservation of historic sites. Many sites state lofty goals for their work – to be recognized by the scientific community, to provide indisputable evidence of the paranormal, to prove life after death, to help lost spirits cross over. A surprising finding was how often the ghost- and paranormal- category groups expressed caring consideration for helping clients who asked for help getting through a difficult and confusing time in their lives. They would frequently state that the client’s best interest was always the priority.

Publicity and outreach. ARIGs across this sample have a bipolar opinion regarding publicity. There are those that actively seek publicity or even promote themselves as potential television subjects. These groups will list the press coverage they have garnered and produce web episodes of investigations as promotional tools. Prominent ARIG representatives will appear on radio shows. With the advent of web streaming and podcasts, more have entered this promotional arena to discuss their chosen subject area. Some ARIGs will also promote their

group for media contacts, seminars and events. Other groups will focus on a less public recognition for their work, in some cases, actively defaming the television appearances of other groups as publicity seekers, “quacks and buffoons” (#760) or a business opportunity (#921) for those who “seek glory” but, ultimately, provide no real answers to questions of the paranormal (#1152).

DISCUSSION

The questions posed for this study included queries about ARIG popularity, purpose and their use of “science” and attempts to be “scientific”.

Popularity

The numbers of ARIGs have expanded in the U.S. over the past few years. A rudimentary estimate from Andrews of 316 ghost investigation groups in 2007 has grown into a conservative count of 879 in 2010; and, Brown’s 27 ghost hunters in 2008 New England now have a comparable count of 70 in the same states. One ARIG site referred to the field of paranormal investigation as “ridiculously overcrowded” and considered the activity a “craze” (#921). The increase in numbers justifies this perception.

The data collected show an emphasis on independent ghost-related investigation groups, a consolidation of efforts to investigate UFOs and a burgeoning effort to examine reports of monsters and demons.

Reality-based paranormal investigation television shows appear to be a significant influence on the popularity and activities of ARIGs, especially as ghost hunters. ARIG participants indicate that those shows are seen as more than entertainment, they are perceived as

having a basis in reality and many do model their efforts from what they see on TV.

The data also show that the Internet is a vibrant and efficient forum for recruiting new members, exchanging information, competition and public awareness. The use of the Internet is clearly the vehicle for ARIGs to generate and sustain themselves.

Purpose

ARIGs across the sample stated purposes that were admirable but often confused and inconsistent. Their missions and goals were extremely ambitious especially when faced with a dearth of funding, limited access to information and lack of experience. In addition, there is no established relationship with the scientific community – the gatekeeper for legitimacy in research.

Mysteries and paranormal topics are subjects with strong social and emotional value in our society. The public is interested in these questions and is willing to seek a substitute authority to answer them if the traditional scientific community refuses. ARIGs have found a public who accepts them for this purpose even though orthodox science rejects it. Many ARIGs see themselves as pioneers or adventurers facing the unknown and express a wish to be acknowledged by the local and scientific communities for their hard work, just as all amateur contributors do. They feel this is “their job.” Participation promotes a sense of self-importance both as a cohesive group and for the individual members. Attention by the media and invitations to speak or teach enhance their image as self-made experts. Participation in ARIGs can be considered “serious leisure” (Stebbins, 2007) and certainly contributes to an individual’s sense of self and personal worldview.

Their mission includes a strong component of service to the public. Their fulfilled

purpose does seem to be to provide a sympathetic ear to those who wish to engage with others about a confusing and scary experience. There is an unacknowledged concern that they are unprepared to deal with clients or individuals who have serious social problems or mental illness. They also serve to promote a paranormal viewpoint in society making it more socially acceptable. This viewpoint has the potential to affect decision-making and also encourage paranormal-themed tourism and business.

The purpose of any *investigation* should be to establish what happened and why. A scientific investigation, in particular, requires careful formation of questions and collection of data that serve to answer those questions. This carefulness is exhibited by essentially no ARIG. By examining their publicly available presentation, reports and results, I found confusion, errors, haphazard and subjective data collection, shoddy reporting, lack of critical analysis and unsubstantiated conclusions. Perhaps the most egregious behavior is the advocacy and promotion of a pro-paranormal (and often supernatural) answer to an investigation and their willingness to accept ideas that have no plausible basis or have been long discredited by the scientific community.

Stated or unstated goals of the majority of these groups are biased toward pro-paranormal results and for the groups' self-promotion interests. We must recognize that cognitive objectivity becomes suspect when dealing with bias and this casts aspersions on the validity of their data.

Use of science

The results of this study shows that the ARIG methodology lacks approaches that use critical thinking and is not steeped in the scientific ethos, but, instead, embraces emotional aspects not typical of (and not acceptable in) the scientific community. ARIGs exhibit popular,

generalized notions about a “scientific method” that they attempt to follow. If ARIGs promote scientificity, they do so shallowly, without rigor, showing no qualifications or adherence to the foundational scientific norms of universalism, communalism, skepticism and disinterestedness.

The most common connection they make to being scientific is the use of equipment. Equipment is perceived as objective tools that collect empirical data and, subsequently, reliance on electronic gadgets is ubiquitous. However, ARIG members typically do not express understanding of exactly what is being recorded. Their display of equipment can be highly theatrical and is dissimilar to procedures for scientific lab or field uses where calibration, collection of background data and verification is a necessary requirement.

ARIG data collection, while often methodical, and sometimes rigorous, is flawed. What the data actually represents is not established. Data sets are scoured for anomalies, which are extracted and categorized as paranormal, instead of analyzed statistically as a body.

From their reported methods and available reports, we see that pro-paranormal ARIGs do not follow the recommendations of Baker & Nickell (1992) or Radford (2010) to achieve a scientific method of investigation. The claim is not established with any specificity and details are left unchecked. Corroboration and fact checking appear to be rare. ARIG members fail regarding good scholarship by not diligently seeking out and reviewing multiple and primary sources or published literature on which to base their work. Most are not academics and have no access to professional journals or archives. If they do have access to science journals, they lack the specialization needed to comprehend and apply professional scientific research findings. Investigations do not include identification of a problem, references to existing knowledge, or careful design of procedures to answer specific questions. Some ARIGs do attempt to recreate the event or test hypothesis about potential cause but, because the investigation period is short (a

one-time event), this is not a typical activity. During the investigation, emotion and suggestion remains high, and all reported claims are lumped together instead of evaluated individually. Finally, they typically do not carefully write up and share their work (except as reports on their web site), preferring to go on to the next location instead of focusing in depth on any investigation resulting in an emphasis on quantity over quality.

Innovation and creativity is missing as many ARIGs appear content to just follow what they see others doing. Experiments are rarely conducted to test hypotheses. Groups fail to contribute to and build a cohesive existing knowledge base. Niche magazines, web-based journals or web sites publish speculation and case studies but these source are circulated among members of this small interest group, closed to outside critique, or are presented to the public as credible research without an established quality control system in place.

Science requires eliminating obvious subjective observations to the greatest extent possible. The use of blatantly non-scientific, divination and occult methods not only suggests a deep misunderstanding of data validity but also indicates that the ARIGs are willing to forego science if another method appears to give more interesting results to them and their “clients.” The infusion of spiritual and occult practices and supernatural explanations can be described as “supernatural creep” – when events can not be explained entirely or satisfactorily by scientific processes and natural causes, proponents move on to non-natural explanations that seem satisfying but are unsupported by existing knowledge, logic and laws. They no longer subscribe to a basic tenet of science, methodological naturalism. ARIGs and, by extension, the public, may be disenchanted by science to provide them with spiritually meaningful answers. This tendency is supported by cultural explanations for paranormal beliefs, to fulfill a need for deeper meaning that is not found in everyday life.

Portrayal of science to the public.

Results showed that there is a gap of understanding between what amateur groups think it means to do science and the standards and goals that exist in the professional scientific community.

Because the ARIG members are, by and large, not practicing members of the scientific community, we may consider them representatives of the non-science public. Their efforts to do research and investigation in a manner they consider to be scientific can be deemed reflective of how the public thinks science works. Confusion regarding what science is and what it means to do science are ubiquitous in the ARIGs and appears to reconcile with the low rates of science literacy in the U.S. ARIGs do not exhibit widespread or deep understanding of the concepts of validity, controls, objectivity, bias, interference, statistical analysis, skepticism and peer review. The non-science community does not understand the norms of practice that are required to make science a privileged way of learning about the world. In collecting data, the ARIGs confuse empirical with objective, equipment with scientific tools, gadgets with precise instruments.

As anticipated, a large number of these groups use the culturally established authority of “science” as a stamp of legitimacy. They see science as a means to exhibit their seriousness and commitment to truth; it is used to project competence, qualifications, professionalism, accuracy and honesty. Further attempts at establishing legitimacy can be seen by their emphasis on systematic methods of investigation, use of highly technical and superficially impressive equipment, training processes for members, certification, affiliations and connections to schools and institutions. Yet, they have only borrowed the authority of science – conjured it (Toumey, 1996) – instead of undertaking a rigorous process that would be much more difficult and perhaps

a lot less fun. When called to explain what exactly is scientific in their methods, they retreat from their strong scientific stance and qualify their processes. It appears that they are comfortable appealing to the public's sense of what is scientific but equivocate when confronted by a knowledgeable inquirer.

The most disturbing finding is the emphasis by ARIGs to educate the public. In the process of communicating their work to the public, they most often promote a matter-of-fact paranormal viewpoint and present their methods and conclusions as sound. The public is delivered inaccurate information and a distorted view of science.

CONCLUSIONS

Participation in ARIGs promises a unique and grand adventure to be undertaken, an escape from the everyday routine and a chance to gain attention for special knowledge others find mysterious and intriguing. American television and film media encourage the mythical vision that anyone can gather up their courage and venture into the unknown to find answers to life's great questions.

I undertook this study out of an interest in the popularity of these groups and their use of science to promote their methods to the public. As detailed in the literature review, factors that influence the formation, mission, goals, methods, results and fostering of these groups are complex. These groups are surprisingly heterogeneous in their details. Yet, many follow the general template influenced by what they see in popular culture. Descriptions and interpretations of ghosts, UFOs and monsters have changed throughout human existence and so do our means of attempting to understand them. In our electronic age, interested inquirers have chosen to utilize technology. We can still find some that rely on a spiritualistic approach to understanding the

world. The latter are invested in the idea that there is more to life than our current senses and knowledge readily reveal; and, that there is something beyond death, beyond our understanding or beyond the natural world. Then, we have those that choose to embrace all ideas and methods uncritically – from the rational to the bizarre, modern to ancient.

The results partially confirm my original hypotheses. The evidence and documentation produced by ARIGs are not of high quality and would not be persuasive to the scientific community. Many make sweeping claims and assumptions that reach far beyond what the data suggests and venture outside the realm of scientific inquiry into supernatural causes.

There were widespread examples of mimicked science talk (“scientese”) and attempts to appear scientific. Examples of scientific misunderstandings abounded. These examples prompted the use of the word “scientific” in the title of this paper. This is not a dictionary word but a slang term used to describe when a person is attempting to sound sophisticated and complex by speaking in sciencey-sounding jargon. Being “scientific” may fool the public into thinking one is “scientific”. Contrarily, the two terms have very different meanings.

ARIG activities exhibit many qualities of “pseudoscience.” Processes can frequently be characterized as “sham inquiry” instead of scientific inquiry. I chose to refer to pseudoscientific methodology as “sham inquiry” (see Haack, 1997 and Peirce, 1931) to reflect the attempt at questioning that falls short of legitimacy. There are a few ARIGs that make realistic, honest attempts at inquiry. They admit to recognizing that a truly scientific process is difficult, that their questions about phenomena may be impossible to answer or that the real answer is mundane. Those groups seek the best answers instead of verification of a preexisting belief in the supernatural.

Nearly half of ARIGs did not use “science” or “scientific” explicitly to promote

themselves. This suggests that they do not feel qualified to use these descriptors or that they do not find it necessary. In some cases, when specifically confronted about their scientificity, they recognize that the scientific method is a rigorous one that requires experience and qualifications that participants do not have. In contrast to this possible display of humility, there was a fair degree of paranoia, hubris and drama on display from many groups. Yet, in others, I observed an unanticipated concern for helping those who were troubled by a disturbing situation and support for valued community causes.

Those who are anxious about the current state of science education, especially informal science education, in the U.S., may have a legitimate concern about “reality” popular entertainment that portrays the scientific endeavor as something less than careful, thoughtful and thorough, mixing it with non-science and occult practices. A conclusion from this study is that there is a definite lack of critical thinking apparent in the activities of most ARIGs. Emphasis is placed on the drama and perceived meaning of the activities. Though most groups are very clear about the degree of effort and hard work needed, there is no insistence on legitimate qualifications for individuals, logical thought, and critical questioning. Many groups follow a common template for how to do investigations ultimately based on what they see in popular television and publications. This version does not accurately depict a credible scientific investigation.

The public is presented with a sense of scientificity by ARIGs whose self-styled processes, in general, are an anemic comparison to more robust and meticulous efforts of those within the scientific orthodoxy. However, the public is likely confused by this. Most of the American public is lacking in science literacy regarding what it means to produce valid knowledge. The public sees more fake science portrayals than real in everyday life. The media

creates our image, however distorted, about how science works. This study does not directly address public impact of the selective and distorted view of science portrayed by ARIGs, but the quotes in Brown (2008) and from the sample websites in this study support the idea of Sparks & Miller (2001) that the public is increasingly accepting of the validity of paranormal beliefs and do-it-yourself mystery investigation. Efforts to explicitly address paranormal beliefs and improper scientific methods are missing from our education system. Therefore, the public must determine the credibility of these ARIGs (and other potential pseudoscientific activities) without possessing appropriate background information or understanding the proper context. Since the American public still values the cultural authority of science, and views scientific *jargon* and *images* as credible, it is easy to see how misunderstandings occur.

Based on my results, I would recommend that educators or public commentators on science actively address the scientific shortcomings and sham inquiry exhibited by these ARIGs. Otherwise, we allow for more people to misperceive the scientific endeavor. Without providing reasoned critique and the tools to think critically about such topics, educators tacitly endorse nonsense or potentially harmful practices. The popularity of the paranormal suggests that educators can effectively use television programs and typical ARIG methods as examples of what NOT to do and how science does NOT work. One can find examples of egregious mistakes and potential harm caused by the activities of such groups. To examine these in a public setting or in the classroom would undoubtedly spark an engaging discussion about science- and evidence-based inquiry and the influence of popular cultural memes in our society.

In addition to the powerful cultural influence from the media, social acceptability is enhanced when ARIGs are visible in one's own neighborhood, have members that may be friends or family, and are accepted by local businesses and educational institutions as legitimate. ARIG

members admit the public sees them not as “crazy” but as *serious, credible researchers* investigating legitimate phenomena, perhaps even as legitimate “scientists”.

The popularity of ARIGs and their attempts at using science-like methods suggests that science as a way of knowing still holds cultural influence. It also suggests that a significant percentage of Americans are curious and willing to make an effort to inquire and investigate. This is a positive quality upon which to build. But, in the 21st century, mysteries of nature can not be solved by a maverick individual or small group effort. Long-standing questions need multi-disciplinary, coordinated efforts. Research needs to be well-planned and derived within the scientific norms to be of any worth (Ziman, 2000). As long as ARIGs continue to tread the same ground by using dubious methods, making broad, unsupported claims, and remaining a community closed to critique, their results are incomplete and no lasting progress can be achieved.

ARIG members, like the growing number of amateurs participating in citizen science efforts, can make contributions. But, to do so would involve substantial changes to their procedures: working under the authority of credentialed scientists, raising the standards and quality of investigations, being open to criticism, and discarding cherished ideas as required. These improvements may encourage qualified scientific investigators to participate. Perhaps new and interesting findings would result. However, the current behavior of many ARIGs suggests that they enjoy the thrill, publicity and personal satisfaction they receive from the existing arrangement and are not willing to institute tight experimental protocol that may improve the quality of their work. Rigorous testing procedures are difficult. Stringent methods would certainly change the public interaction, increase the time, effort and costs associated with investigations and eliminate many current ARIG members from participation.

Another option to consider is active collaboration between paranormalist and non-paranormalist (“skeptical”) groups; that is, if they can get past the stereotypes and hostility that is evident in their public exchanges. This type of exchange can be a learning experience for groups of differing worldviews.

Non-paranormalist groups may find success in presenting their own version of these investigations to the public. The public appears eager to consume tales about solving mysteries and busting hoaxes as long as they accept the authority of the source and it is presented in an engaging manner. In consideration of the public response to (and encouragement of) these groups, scientific-based, non-paranormalist groups may obtain public attention by actively promoting their research, investigations and findings. It is worth noting, however, that ARIGs get attention through effective imagery and marketing to the public. Non-paranormalist groups must also be as effective.

This study suggests many avenues of further research that can be pursued on the topic of these amateur investigation groups. First, a comprehensive database could be compiled to more effectively count and categorize these groups by location and interest. Comparisons can be made between group methods. For example, what results do non-paranormalist groups obtain compared to those with a presumption of paranormal activities? A more in-depth survey into which methods these groups consider scientific would reveal more about what the public perceives as “scientific”. This type of information would be enlightening for educators about where the science education process might be failing students.

More importantly, individual participation in these groups is worthy of investigation. Participation can be compared to religiosity, influence from the media, psychological conditions, and various population demographics. There remain questions about why individuals participate

in these activities and what affect it has on their personal lives, belief systems and views about science. Do these activities increase or decrease science literacy? Does participation increase or decrease an individual's belief in other unorthodox scientific ideas or leave them prone to pseudoscientific presentations? Do they tend towards dissatisfaction with mainstream science in general? Do they grow more cognizant of hoaxes and fakery?

Finally, more information is needed on how the public perceives the activities of such groups. How many people have accessed their services? What were the results of these interactions? Have these groups succeeded in helping their clients understand and come to terms with unsettling situations? Or, have they caused further disruption and potential harm? How often does the public accept what these groups do as "science"? If the public takes ARIG activities seriously as an example of doing science, what implications does that have for our progress as a society to use science as a means for innovation and to advance knowledge?

APPENDICES

Appendix A: Website checklist

1. Group Name and Acronym, if used
2. Website address
3. Subject
 - a. G – ghosts
 - b. C – cryptids
 - c. U – UFOs
 - d. P – general paranormal (inclusive of above groupings or additional phenomena)
4. State
5. Stated “scientific” or “science” on website (yes/no /qualified use/not stated)
6. Type of results or evidence available (audio/visual/environmental data)
7. Comments on unique or unusual qualities of site such as occult themes or use of occult methods, requests for payment, sale of merchandise, commercialization or promotion of business activity, access or readability issues with the site, notations about scientificity.

Appendix B: Email Request

Dear Paranormal Investigation Team:

I am a student examining the use of scientific methods and principles within paranormal research and investigation. As part of my research project, I have identified your organization as one that advocates use of scientific methods and/or wishes to contribute to a scientific body of knowledge. It would be extremely helpful to my understanding if you could compose a reply back to me regarding the following specific questions:

1. What is it about your methods/procedures do you consider "scientific" in nature?
2. Do you utilize methods that are non-scientific? Please describe what these methods are.
3. Are any of your members trained in scientific methodology? That is, do they have experience in conducting scientific research outside of paranormal investigation?
4. What forms of data could you supply to the scientific community to consider?

Please note that all responses will be kept confidential. I will ask your permission to attribute any responses to your particular group prior to any publication. Or, should you choose, you can tell me if you wish to remain anonymous. I request that the responses be sent back to me at _____ by September 1, 2010.

Thank you for your time and consideration,
Sharon Hill

Appendix C: State by State Count of ARIGs

<u>Headquarters location</u>	<u>No. of groups</u>
AK	3
AL	20
AR	13
AZ	19
CA	36
CO	12
CT	22
DC	2
DE	4
FL	41
GA	24
HI	3
IA	14
ID	5
IL	43
IN	26
KS	7
KY	35
LA	5
MA	18
MD	12
ME	10
MI	35
MN	10
MO	22
MS	7

<u>Headquarters location</u>	<u>No. of groups</u>
MT	3
NC	35
ND	4
NE	4
NH	9
NJ	24
NM	1
NV	12
NY	46
OH	81
OK	20
OR	17
PA	80
RI	6
SC	14
SD	3
TN	28
TX	49
Unknown	11
US	4
UT	15
VA	26
VT	5
WA	13
WI	33
WV	7
WY	2

Appendix D: Group Identification (IDs)

NS = not stated
 equip = scientific equipment
 sugg = suggested scientific

ID#	Group Name	Group website	Scientificity
1	Souhegan Paranormal Investigators (SPI)	http://souheganparanormalinvestigators.com/	yes
4	Ghost Hunters of Scientific Theory (GHOST)	http://justghost.com/	yes
5	South Eastern Paranormal Investigations (SEPI)	http://sepitn.com/	equip
6	Kansas City Paranormal Investigations "Supernatural Solutions"	http://www.supernaturalsolutions.org/	yes
7	Echo Paranormal (East Coast Haunting Org)	http://www.ghostecho.com/	yes
8	Paranormal Sciences	http://www.paranormalsciences.com/	yes
9	Cenla Paranormal Research	http://www.cenlaparanormalresearch.com/	NS
10	Connecticut Paranormal and Supernatural Tracking Society (CT PASTS)	http://ctpasts.co.nr/	yes
11	Hawk Paranormal	http://www.hawkparanormal.com/	yes
12	G & K Paranormal Investigations	http://www.gkparanormalinvestigation.com/	yes
13	Paranormal and Occult Research Team (PORT)	http://www.paranormaloccultresearch.com/	yes
14	Northwest Paranormal Research	http://nwparanormalresearch.com/	NS
15	The Arizona Skeleton Krew (TASK)	http://www.taskparanormal.com/	yes
16	Southeastern Paranormal Investigation and Research (SEPIA Research)	http://sepiaresearch.tripod.com/	NS
18	Utah and Idaho Paranormal	http://www.utahandidahoparanormal.com/	NS
19	PineTree Paranormal	http://www.pinetreeparanormal.com/	yes
20	Paranormal Clergy	http://paranormalclergy.com/	no
21	Northern NY Paranormal Group 1	http://nnypg1.weebly.com/	NS
22	Wichita Paranormal Research Society	http://www.wichitaparanormal.com/	yes
23	The Ghost and Paranormal Society (GAPS)	http://www.theghostandparanormalsociety.org/	NS
24	River Cities Paranormal Society (RCPS) - Kansas City	http://www.rcpskc.com/	yes
25	Spirit Rescue	http://www.spiritrescueonline.com/	no
26	After Sundown Paranormal	http://aftersundownparanormal.com/	yes
27	Arkansas Paranormal Research Association (APRA)	http://www.arkansasparanormal.net/	yes
28	Druid City Paranormal	http://druidcityparanormal.net/	yes
30	The Ghosts of Ohio	http://www.ghostsofohio.org/	yes
31	Paranormal Activity Surveillance Team (PAST)	http://www.pastparanormalteam.com/	no
32	Spirit Hunt Investigations	http://www.spirithunt.com/	NS
33	South Jersey Shore Paranormal Research & Investigations (SJS)	http://www.southernjerseyshore-paranormal.com/	no
34	Berkshire Paranormal	http://www.berkshireparanormal.com/	NS
36	Great Lakes Hauntings	http://www.greatlakeshauntings.com/	NS
38	Volunteer Paranormal Research Society (VPRS)	http://volunteerparanormal.com/	yes
39	Georgia Afterlife Paranormal	http://georgiaafterlifeparanormal.org/	NS
40	Reading Paranormal Society	http://readingparanormalsociety.com/	NS
41	Paulding Paranormal Society	http://www.pauldingparanormal.com/	NS

ID#	Group Name	Group website	Scientificity
42	Paranormal Investigation Team - Wyoming	http://wyomingghosthunters.com/default.aspx	yes
43	Ohio Paranormal Investigators (OPI)	http://www.maxpages.com/opi	yes
44	Iris Paranormal	http://www.irisparanormal.com/	equip
46	Boo Bitch Paranormal Society of Texas	http://www.boobitch.com/	NS
47	Mountain Peak Paranormal Investigations	http://www.mountainpeakparanormal.com/	yes
49	Ghost Research Society	http://www.ghostresearch.org/	equip
50	Ghost Image Paranormal Investigator of Connecticut GIPICT	http://gipict.tripod.com/	NS
51	The Prodigy Paranormal Group	http://www.theprodigygroup.org/	yes
52	The Society of Paranormal Research and Investigations TSPRI	http://tspri.webs.com/	yes
53	Triangle Paranormal Investigations (TPI)	http://www.triangleparanormal.com/home.html	yes
54	Bangor Ghost Hunters	http://www.bangorghosthunters.com/	NS
55	Upstate Paranormal Investigation Society UPI	http://www.upstateparanormalsc.com/	yes
56	Afterdark Paranormal Investigations	http://www.afterdarkparanormalinvestigations.50megs.com/	NS
57	International Parapsychology Research Foundation	http://www.iprfinc.com/	yes
60	Paranormal Research of Organized Studies PROS	http://www.prosinvestigations.com/	yes
61	The Bigfoot Investigation Group	http://thetbig.com/	NS
62	Final Hour Paranormal	http://www.finalhourparanormal.net/	NS
63	Occult and Paranormal Investigation Team (OPIT)	http://opit.synthasite.com/	yes
64	Pennsylvania Bigfoot Society	http://pabigfootsociety.com/	yes
65	Paranormal Research Center of Middle Georgia	http://www.ghostcenter.org/	equip
66	Paranormal Research of Ohio Foundation PROOF	http://www.freewebs.com/paranormalohio/	NS
67	Cecil & Beyond Paranormal	http://www.cecilandbeyondparanormal.com/	yes
68	Indiana Paranormal Society	http://www.indianaparanormal.us/	yes
69	Central Ohio Paranormal Society	http://www.centralohioparanormal.net/	sugg
70	Shadow Stalkers Investigators, Inc.	http://www.scaryscreaming.com/	NS
71	Arkansas Paranormal Anomalous Studies Team ARPAST	http://www.arpast.org/	yes
72	Metroplex Paranormal Investigation	http://www.metroplexparanormalinvestigations.com	yes
73	Southern Michigan Paranormal Investigations	http://www.smparanormals.com/	yes
74	Peninsula Ghost Hunters Society (PGHS)	http://www.peninsulaghosthunters.com/	yes
75	Raven Paranormal Research and Investigation	http://ravenpr.weebly.com/	yes
76	North Georgia Paranormal Society	http://www.ngaparanormal.com/	yes
77	Lincoln County Paranormal	http://lincolncounty-kyparanormal.com/	NS
78	Ghosts of Arizona	http://www.ghostsofarizona.com/	yes
79	Lake City Paranormal Society	http://mysite.verizon.net/lake_city_paranormal_society/	NS
80	Elite Paranormal of Kansas City	http://www.eliteparanormalkc.com/news.php	yes
81	South Georgia Paranormal Investigations	http://www.georgiaspirits.com/	yes
82	Hiddenite Paranormal Investigations	http://hiddeniteparanormal.webs.com/	yes
83	Shadows Paranormal Research Society	http://www.freewebs.com/shadow51/	no
84	Atlantic Coast Paranormal	http://atlanticcoastparanormal.webs.com/	NS

ID#	Group Name	Group website	Scientificity
85	Cumberland Perry Paranormal	http://www.cumberlandperryparanormal.com/news.php	yes
86	Fairless Hills Paranormal Group	http://www.fhparanormal.com/	NS
88	Tuscaloosa Paranormal Research Group (TPRG)	http://tuscaloosaparanormal.com/	yes
89	Gallatin Paranormal Research	http://www.gallatinparanormalresearch.com/	yes
90	Wisconsin Paranormal Investigation Team (WIX)	http://www.hauntedwi.com/	NS
91	World Paranormal Investigation (WPI)	http://www.wpiusauk.com/	NS
92	Spooky Kine Investigations	http://www.spookykine.com/	NS
93	Allied Paranormal Investigation Society	http://www.alliedparanormalinvestigations.com/	NS
94	Paradimension Society (PDS)	http://www.paradimensionssociety.com/	NS
95	Crowley's Ridge Paranormal Team	http://www.crowleysridgeparanormal.com/	yes
96	Southeastern Institute of Paranormal Research	http://siprinvestigations.com/	yes
98	Southern Paranormal & Anomaly Research Society (SPARS)	http://www.spars-paranormal.com/	yes
101	Milwaukee Area Paranormal (MAPI)	http://www.milwaukeeparanormal.com/	yes
104	Preternatural Research Society	http://www.preternatural.org/	yes
105	Central Jersey Paranormal Research Assoc.	http://www.cjpra.tk/	NS
106	Paravizionz	http://www.paravizionz.com/	yes
107	Western Association Research for Paranormal Encounters	http://warpe.org/	yes
108	Incognito Imago	http://www.myspace.com/incognitusimagio	yes
109	Toledo Haunted Occurrences Research (THOR)	http://www.toledohauntedoccurrencesresearch.com	sugg
110	Louisville Paranormal Investigations (LPI)	http://www.louisvilleparanormalinvestigations.com/	yes
111	Ghost Hunters of the Northern South (GHNS)	http://www.ghosthuntersofthenorthersouth.net/	yes
112	First Response Paranormal Investigations	http://frpionline.com/	yes
113	International Paranormal Reporting Group	http://www.iprgc.com/	yes
114	The Massachusetts Paranormal Research Group (MRPG)	http://www.tmprg.com/	NS
115	Nebraska Paranormal Society	http://www.nebraskaghosts.org/	yes
116	Lake Shore Paranormal	http://lakeshoreparanormal.tk/	NS
117	Heartland Paranormal Group	http://www.freewebs.com/heartlandparanormal/	yes
118	SPIRITswp	http://www.spiritswp.org/	yes
119	Friends of Sasquatch	http://friendsofsasquatch.com/	no
120	Kansas Atlantic Paranormal Society	http://kansasatlanticparanormal.weebly.com/	no
121	California Paranormal Investigators	http://california-paranormal-investigators.com/	NS
123	Florida Ghost Team	http://floridaghostteam.com/	NS
124	Spirit Hunters of Central Kentucky SHOCK	http://www.spirithunters-ky.com/	NS
125	Paranormal Research Investigations	http://www.paranormalresearchinvestigations.com	NS
126	Northern Lights Paranormal	http://www.akparanormal.org/	NS
127	Maryland Paranormal Research Team (MPRT)	http://www.mprrt.net/	yes
128	New Jersey Paranormal Research	http://www.njpresearch.com/	yes
129	Western Paranormal Society	http://westernparanormalsociety.com/	NS
130	Midnight Watchmen	http://www.midnightwatchmen.com/	sugg
131	Central Ohio Paranormal Agency COPA	http://copa.vpweb.com/	NS
133	Finger Lakes Paranormal Group	http://www.flpg.webs.com/	yes

ID#	Group Name	Group website	Scientificity
134	Paranormal Activity Science Team (PAST)	http://pastofohio.com/	yes
135	Tri-state Paranormal Research	http://www.tsprghosts.com/	yes
136	Palo Duro Area Paranormal Society	http://www.pdaps.com/	NS
137	Paranormal Investigators of Chambersburg	http://www.pitchparanormal.com/	NS
138	Central Illinois Paranormal Investigators	http://www.cipi.us.com/	yes
139	Vermont Abnormal Metaphysical and Paranormal Research (VAMP)	http://www.vampresearch.com/	NS
140	Spiral Paranormal	http://spiralparanormal.weebly.com/	yes
141	Paranormal Activity Research Team of New Hampshire (PART-NH)	http://www.partnh.com/	yes
142	Mid-Missouri Paranormal Society (MMPS)	http://www.mmeps.bravehost.com/	NS
143	Dead Reckoning	http://www.myspace.com/deadreckoningparanorml	No
144	Georgia Paranormal Research Investigative Society	http://www.myspace.com/gpris	NS
145	Washington State Paranormal Investigation and Research (WSPiR)	http://www.wspir.com/	yes
147	East Valley Paranormal Society Inc.	http://www.eastvalleyparanormalsociety.com/	yes
148	Tri-state Ghost Hunters Society	http://www.tristateghosthunters.com/	NS
149	Pinellas Paranormal Investigations and Research	http://www.pinellasparanormal.com/	yes
150	Darkness Falls Paranormal Society	http://darknessfallsparanormalsociety.com/	NS
151	Ohio Center for Paranormal Research	http://ocfpr.org/	NS
152	American Society of Paranormal Education Training and Research	http://www.americanspectre.com/	yes
153	Earthbound Paranormal of Iowa	http://earthboundparanormal.fatcow.com/	NS
154	Mud Creek Spiritual Task Force	http://www.mudcreekspiritualtaskforce.webs.com/	yes
155	Cleveland Paranormal Research Society CPRS	http://www.myspace.com/cprs07	yes
156	Georgetown Paranormal Society (GPS)	http://www.astralstar.org/affiliates/gps/	yes
157	Searching Out and Uncovering Lost Spirits (SOULS)	http://www.soulsparanormal.com/	yes
158	Quantum Paranormal	http://quantumparanormal.net/	yes
159	Waynesboro Paranormal Research Group	http://www.waynesboroghosts.com/	NS
161	Nightdwellers Paranormal Research Society	http://www.nightdwellers.org/	yes
162	Confidential Paranormal Investigators CPI	http://www.cpiteam.net/	NS
163	Florida Ghost Chasers	http://floridaghostchasers.0catch.com/index.html	sugg
164	Hill Country Paranormal	http://www.hillcountryparanormal.com/	NS
165	Michigan Bay Paranormal Team	http://www.mbpt.webs.com/	NS
166	Sierra Tahoe Bigfoot Research	http://sierratahoebigfoot.blogspot.com/	NS
167	Paranormal Research Alliance	http://ghosthauntings.org/default.aspx	yes
168	Voyage Into Paranormal Society VIPS	http://voyageintoparanormalsociety.webs.com/	NS
169	Rutgers Rarities	http://www.rutgersrarities.com/	NS
170	South Indiana Paranormal Society	http://www.thesips.com/	NS
171	North Sound Paranormal Research (NSPR)	http://northsoundparanormal.com/	yes
172	Dayton Investigators of Paranormal Activity (DIPA)	http://diofpa.weebly.com/	NS
173	North California Unit of Paranormal Investigators	http://sites.google.com/site/ap7zone/home	NS
174	South Ohio Apparition Research (SOAR)	http://www.soarparanormal.com/	yes
175	Investigators of Paranormal In Alaska (IOPIA)	http://www.freewebs.com/iopialaska/	NS

ID#	Group Name	Group website	Scientificity
176	The Ghostly Portal	http://www.ghostlyportal.com/	yes
177	Florida Paranormal Investigations	http://www.flpinv.com/	yes
178	Parallel Truth Paranormal Investigators (PTPI)	http://paralleltruth.com/	yes
181	Crossroads Paranormal	http://www.crossroadsparanormal.com/	yes
183	Ghost Hunters Offering Supernatural Tactics (GHOST)	http://www.voicesfrombeyond7.com/GHOSTIntro.html	sugg
184	Ghost Hunters Realm Paranormal Investigations GHRPI	http://ghosthuntersrealm.com/	yes
185	Highland Ghost Hunters	http://highlands-ghost-hunters.embarqspace.com/	NS
186	Maine's Investigators of the Unknown	http://www.angelfire.com/me4/miu/	yes
187	Paranormal Investigators Northeast (PINE)	http://paranormalnh.vpweb.com/	NS
188	Denver Paranormal Research Society	http://www.denverparanormal.com/	yes
189	Iowa Paranormal Advanced Research Team	http://www.diepart.com/	yes
190	Paranormal Research Society of N. Am. (PRSNA)	http://www.paranormalinvestigators.com/	yes
191	Houston Ghost Town	http://www.houstonghosttown.com/	yes
192	Paranormal Inc.	http://www.paranormalincorporated.com/	NS
194	Kanawha Valley Paranormal Research	http://www.kanawhavalleypararesearch.com/	yes
195	Worcester Paranormal	http://worcesterparanormal.com/	NS
196	Tri-county Paranormal	http://www.delcoghosts.com/	yes
197	Delta Ghost Hunters	http://site.deltaghosthunters.org/	NS
198	Researchers Into the Paranormal (RIP)	http://www.rip-cfl.com/	yes
199	Eternal Twilight Paranormal	http://www.eternaltwilightparanormal.com/	no
200	Haunted Chicago	http://www.hauntedchicago.com/	sugg
201	Midstate Paranormal Investigators MPI	http://www.midstateparanormal.embarqspace.com/	yes
202	Normal Paranormal Maine	http://www.normalparanormalmaine.com/	yes
203	Ghost Hunt Indy	http://www.ghosthuntindy.com/	yes
204	Spectral Intelligence Solutions	http://www.spectralintelligencesolutions.com/	no
205	Oregon's Unknown Creepy Haunting and Paranormal Investigations (OUCHPI)	http://ouchpi.com/forum/	yes
206	Greater Milwaukee Paranormal Research Group GMPRG	http://www.gmprg-wi.com/	yes
207	ABE Paranormal	http://www.abeparanormal.com/	yes
209	First Coast Paranormal	http://www.firstcoastparanormal.com/	NS
210	Paraex Research Foundation	http://www.paraex.org/	NS
211	Bigfoot Field Researchers Organization	http://www.bfro.net/	yes
212	Southeastern Bigfoot Research Organization	http://www.fortunecity.com/roswell/poe/351/main2.html	NS
213	Gwinnett Paranormal Society	http://www.gwinnettparanormal.org/	NS
215	Napierville Paranormal Society	http://napervilleparanormalsociety.com/Home_Page.php	NS
217	Plateau Paranormal Research and Investigation	http://ppri.webs.com/	NS
218	Mid Iowa Paranormal	http://www.geined.com/midiowa/	yes
219	MVD Ghost Chasers	http://www.mvdghostchasers.com/	sugg
220	Investigators of Spiritual Connections	http://www.iscutah.info/	NS
221	The Connecticut Ghost Hunters	http://theconnecticutghosthunters.bravehost.com/	NS
222	Beaver County Ghost Hunters/Paranormal Society	http://www.beavercountyghosthunters.com/	yes

ID#	Group Name	Group website	Scientificity
223	Calhoun County Paranormal Investigators	http://www.calhouncountypi.com/	yes
225	Paranormal Assoc of San Tan (PAST)	http://parasantan.org/	sugg
227	Phenomenon Investigators	http://phenomenon.ning.com/	yes
228	Illinois Paranormal Research Assoc.	http://www.ipra-team.us/main.php	yes
230	Montana Assoc of Supernatural Studies MAPS	http://www.montanaparanormal.com/	yes
231	Center for Paranormal Investigation Association	http://www.centerforparanormal.org/	yes
232	Draven Star Paranormal Research Team	http://dravenstarprt.com/	NS
233	Ghost Hunters Guild	http://www.ghosthuntersguild.com/	yes
234	Fly by Night Paranormal Investigations	http://www.fbnparanormal.com/	NS
235	Louisville Ghost Hunters Society	http://www.louisvilleghs.com/	yes
236	Paranormal Task Force	http://www.paranormaltaskforce.com/	yes
237	Virginia Scientific Research Association	http://www.vusra.net/	yes
238	Northfield Paranormal Society	http://northfieldparanormalsociety.com/1.html	NS
240	Florida Paranormal Research Foundation	http://www.floridaparanormal.com/	yes
241	MAJDA Paranormal Research Society	http://www.majda.net/index2.html	yes
242	Southern Paranormal Observation and Research (SPAR)	http://www.spor-tx.com/index2.php	yes
243	Philadelphia Area Paranormal Society	http://www.ghostinspector.com/	yes
244	Nevada Ghost Society	http://nevadaghostociety.org/	yes
245	Ghost Hunters of Charleston	http://ghosthuntersofcharleston.com/	sugg
246	SOS Paranormal Investigation	http://www.lafayetteparanormal.com/	yes
247	Missouri Paranormal & Crypto Society	http://www.missouriparanormalandcryptosociety.com	NS
248	Steinhatchee Paranormal Society SPS	http://www.myspace.com/pirategary	yes
249	Pennsylvania Paranormal Research and Investigations	http://www.pprinvestigations.com/	NS
251	Bon Secour Paranormal Investigations	http://www.bonsecourparanormalinvestigations.com	NS
252	Regional Investigators of the Paranormal (RIP)	http://www.ripgroup.com/	yes
253	Mohawk Valley Ghost Hunters	http://members.tripod.com/~timelesstunes/public_html/index_MVGH.html	yes
254	St. Louis Ghost Hunters	http://www.stlouisghosthunters.com/	yes
256	Central Georgia Paranormal Society	http://www.cgparanormal.com/	yes
257	Ghost Unit Analysis Research & Detection GUARD	http://www.freewebs.com/ghost_unit_analysis_research_detection/	NS
258	Ghost Hunters of Uncommon Leagues GHOUL	http://www.ghoulparanormal.com/	yes
259	Eastern Kentucky Paranormal Investigations EKPI	http://www.easternkentuckyparanormal.com/	yes
260	Memphis Paranormal Investigations	http://www.memphisghost.com/	NS
261	Southwest Ohio Paranormal Society SWOPS	http://www.swohioparanormalsociety.com/	NS
262	Western New York Paranormal Investigators	http://wnypi.com/	yes
263	Greeneville Paranormal	http://www.greenevilleparanormal.com/	yes
264	West Coast Paranormal	http://www.wcprs.org/	yes
265	Delaware Ghost Hunters	http://delawareghosthunters.com/	yes
266	New England Anomalies Research NEAR	http://www.nearparanormal.com/	NS
267	Quabbin Valley Paranormal	http://www.quabbinvalleyparanormal.com/	NS
268	Mountainwest Assoc for Paranormal Studies	http://www.wix.com/MAPSparanormal/MAPS	NS

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269	Southern Ohio Paranormal Research	http://www.southernohioparanormal.org/	NS
271	Ghost Hunters Investigation Group GHIG	http://www.ghigonline.com/	yes
272	Huntington Paranormal Investigators of SE Kansas	http://www.huntingtonparanormal.com/	NS
273	Paranormal Investigators of SE Kansas PISEK	http://www.pi-sek.com/	NS
274	Wisconsin Bigfoot (Squatch, Inc.)	http://www.wisconsinbigfoot.com/	NS
275	The Robbs' Investigations of the Paranormal	http://tripgh.yolasite.com/	NS
276	Above the Realm	http://www.abovetherealm.co.cc/	NS
277	Lumia Paranormal Research Services	http://www.lumiaprs.org/	yes
278	Kentucky Ghost Hunters 2000	http://www.kygh2000.com/	NS
279	FPI	http://fpi.cjb.net/	sugg
281	Downriver Paranormal Investigators (DPI)	http://downriverparanormal.com/	yes
282	Engaging Spirits Arkansas Paranormal Investigation	http://www.esapi.net/news.php	NS
283	Sonoma Paranormal Independent Research Investigative Team SPIRIT	http://www.sonomaspirit.com/	yes
284	Champaign County Paranormal	http://www.ccparanormal.com/	NS
286	Fantom Finders Paranormal Investigators	http://www.freewebs.com/fantomfinderslv/	yes
287	Valley Paranormal Research	http://www.valleyparanorm.com/	equip
288	Dirty Stock Ghost Hunter Paranormal Investigations	http://www.dirtysouthghosthunters.com/	NS
289	ESP of Michigan	http://espopofmichigan.com/	NS
291	Outcast Paranormal Society	http://www.ops-fl.com/	NS
292	Paranormal Research Investigation Team	http://www.paranormalresearch-invesetigationteam.com/index2.html	yes
293	Fringe Paranormal	http://www.fringeparanormal.com/Home.aspx	yes
294	Foundation for the Study of Paranormal Phenomena	http://fspp.net/	NS
295	Alabama Paranormal Society	http://www.alabama-paranormal-society.com/	NS
296	Michigan Paranormal Society	http://www.michiganparanormalsociety.com/	NS
298	Spirit Lake Paranormal Group	http://web.mac.com/athenamarkley/SLPG/Welcome.html	NS
299	Border Paranormal Society of Nogales	http://www.borderparanormal.7p.com/	no
300	Peace of Mind Paranormal Society	http://www.peaceofmindparanormalsociety.com/	yes
301	Ghost Hunters, Inc.	http://www.ghosthuntersinc.net/	yes
302	Bigfoot Research Project	http://bigfootresearchproject.com/index.html	NS
303	HUNTAS Hawaii Paranormal Group	http://www.huntasonline.com/1.html	yes
304	Fulton County Paranormal Society	http://www.freewebs.com/fultoncountyparanormalsociety/	yes
305	Sparks Spirit Hunters Paranormal Documentation Team	http://sparksspirithunters.com/	"semi"
306	Oquirrh Mountain Paranormal Investigation	http://www.oquirrhmountainpi.com/	yes
307	West Virginia Paranormal Society	http://www.wvparanormalsociety.com/	NS
308	Inspired Ghost Tracking	http://www.meetup.com/inspiredghosttracking/	NS
309	Regional Investigators of the Paranormal (RIP)	http://riparanormal.blogspot.com/	NS
310	Ghost Hunters of the South	http://ghots.net/	yes
311	Ghost Posse	http://www.ghostposse.com/	yes
312	Three Rivers Paranormal Research LLC	http://www.threeriversparanormalresearch.com/	yes
313	Sasquatchwatch of Virginia	http://sasquatchwatch.weebly.com/	yes

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314	Paranormal Investigators of Central Arizona (PICA)	http://picaparanormal.com/	yes
315	Bridge to the Paranormal	http://www.bridgetotheparanormal.freesevers.com/	NS
316	Haunt Masters Club	http://www.hauntmastersclub.com/	yes
317	Phoenix AZ Paranormal Society	http://www.phoenix-arizona-paranormal-society.com/	NS
318	The Paranormal Hour	http://www.theparanormalhour.com/	NS
319	Miller's Paranormal Research	http://www.millersparanormalresearch.com/	yes
320	Paranormal Research of Illinois	http://www.paranormal-research-of-illinois.com/	yes
321	Restless Souls Research Society	http://www.rsrs.us/	yes
322	PPI Ladies Paranormal Investigation	http://www.freewebs.com/ghosts4/	NS
323	Lawrence County Paranormal Society	http://www.lawrencecountyparanormalsociety.com/	yes
324	New Jersey Ghost Hunters Society	http://www.njghs.net/http://www.njghs.net/	yes
325	Oklahoma Paranormal Research Society	http://www.okprs.webs.com/	NS
326	Baltimore Society for Paranormal Research	http://bsprnet.com/	yes
327	North State Paranormal Investigations	http://northstateparanormal.com/	NS
328	Pennsylvania Paranormal Hunters	http://www.pph.4mg.com/	yes
329	Peace River Ghost Tracker	http://www.peacriverghosttracker.com/	NS
330	Long Island Paranormal Detectives (LIPD)	http://www.longislandparanormaldetectives.net/	yes
332	Southern Tier NY Paranormal Society	http://www.stnyparanormal.com/	yes
333	Fort Atkinson Wisconsin Paranormal Society (FAWPS)	http://fawps.org/	yes
334	Paranormal Investigations of North Texas	http://www.pintexas.com/	equip
335	Chattanooga Paranormal	http://www.myspace.com/sdpia	yes
336	Undeniable Proof Paranormal Investigations	http://www.undeniableproof.co.nr/	NS
337	Ohio Researchers of Banded Spirits (ORBS)	http://www.bandedspirits.com/	yes
338	Mutual UFO Network (MUFON)	http://www.mufon.com/index.htm	yes
339	Greater Alabama Paranormal Society (GAPS)	http://gaps.yolasite.com/	yes
340	Charlotte Ghost Hunting Paranorms	http://www.charlottghosthuntingparanorms.com/	NS
341	Ohio Paranormal Research and Investigation	http://www.paranormalskeptics.com/homepage/	yes
342	South Jersey Ghost Research	http://www.sjgr.org/	yes
343	Toledo Ohio Ghost Hunters Society (TOGHS)	http://toghs.org/	yes
344	Kentucky Paranormal Detectives	http://kentuckyparanormaldetectives.yolasite.com/	NS
345	Ohio Paranormal Investigation Network (OPIN)	http://ghosthelp.net/	yes
346	The Paranormal Way	http://www.theparanormalway.com/	NS
347	Alabama-Georgia Bigfoot Research Group	http://ag-bigfoot-research.tripod.com/	NS
349	NY-PA Paranormal Society	http://www.freewebs.com/xxghostsandspiritsxx/	yes
350	Lights Out Paranormal Research Team	http://lightsoutparanormal.webs.com/	yes
351	Indianapolis Paranormal Society	http://www.myspace.com/indyghosts	NS
352	Eastern Cedar Paranormal	http://ecparanormalgroup.yolasite.com/	NS
353	Plant City Paranormal	http://www.plantcityparanormal.com/	yes
354	The Other Side of Life Paranormal Investigation Group	http://www.theothersideoflife.net/	NS
355	South Wisconsin Paranormal Meetup Group	http://www.meetup.com/The-South-Wisconsin-Paranormal-Meetup-Group/	yes
356	West Metro Paranormal Studies	http://wimpsparanormal.com/	yes

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357	Paranormal Source	http://www.paranormalsource.com/	yes
358	Souled Out Christian Paranormal Group	http://www.souledoutparanormal.webs.com/	yes
359	East Coast Research and Investigation of the Paranormal	http://www.eastcoastrip.org/	yes
360	Albany Paranormal Research Society	http://www.paranormalalbany.com/	NS
361	Paranormal SWAT Investigators	http://www.paranormalswat.com/Paranormal_Swat/Welcome.html	yes
362	West Florida Ghost Researchers WFGR	http://www.westfloridaghostresearchers.com/	yes
364	Shorline Paranormal Investigation	http://www.freewebs.com/shorelineparanormalinvestigation/	NS
366	Foundation for Paranormal Research	http://www.paranormalresearchonline.com/fpr_what.html	yes
367	The Fellowcraft Paranormal Society	http://www.thefellowcraftparanormalsociety.com/	yes
368	American Bigfoot Society	http://americanbigfootsociety.com/	yes
369	Everything Paranormal of New England	http://www.everythingparanormalnewengland.com/	yes
371	Eastern North Carolina Paranormal	http://www.enccparanormal.com/mambo/	yes
372	Walking With Spirits Paranormal Studies WWSPS	http://wwsps.yolasite.com/	NS
373	Womens Investigative Paranormal Society	http://wipsparanormalsociety.weebly.com/	yes
377	Blandford Paranormal Society BPS	http://www.blandfordparanormal.com/	yes
378	League of Paranormal Investigators	http://www.parahelp.com/	yes
380	Spirit Finders Paranormal Investigators	http://spirit-finders.com/	yes
382	Claremont Paranormal	http://www.clarainormal.com/	NS
384	Kentucky Ghost Chasers	http://kentuckyghostchasers.spruz.com/	NS
385	Delaware Ghost Hunters Out Seeking Truth GHOST	http://sites.google.com/site/delawareghost/	NS
386	River Valley Paranormal Research and Investigation RVPRI	http://www.rvpri.com/	NS
387	League of Energy Materialization and Unexplained Phenomena Research (LEMUR)	http://shadowboxent.brinkster.net/lemurhome.html	yes
388	OKPRI	http://www.okpri.com/index2.html	NS
389	Tulare County Paranormal	http://www.tularecountyparanormal.com/	NS
391	Office of Paranormal Studies OPS	http://www.officeofparanormalstudies.com/	yes
392	Michigan Paranormal Seekers	http://www.michseek.com/	yes
393	Mosinee Paranormal Society	http://www.mosineeparanormal.com/	yes
394	Central Oklahoma Paranormal Studies	http://www.centraloklahomaparanormalstudies.com	yes
395	Seekers of Unexplained Louisiana SOUL	http://soul-online.org/	NS
396	Paranormal Investigators of Kenosha	http://www.kenoshaparanormal.com/	NS
397	Bigfoot Research Network	http://bigfootnetwork.tripod.com/	yes
399	Antelope Valley Ghost Hunters	http://www.avghosthunters.com/Home_Page.php	yes
400	Central Berkshire Ghost Hunters	http://www.cbghosthunters.com/	NS
401	Paranormal Investigators of Southern Arizona PISA	http://www.pisaparanormal.com/	NS
402	Southeastern Ghost Research Association SEGRA	http://www.southeasternghostresearchassociation.webs.com/	yes
403	National Ghost Hunters Society	http://www.nationalghosthunters.com/	yes
404	PB&J Paranormal Investigations	http://www.pbjpi.com/home.html	NS
405	Wausau Paranormal Research Society WPRS	http://www.pat-wausau.org/	yes
406	Kennebec County Paranormal Society	http://www.kennebecparanormal.org/	yes

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407	Northeast Arkansas Paranormal Society	http://www.nearps.com/	yes
408	Spirit Society of Pennsylvania	http://www.spiritsocietyofpa.com/	NS
409	Paranormal Scientific Investigators	http://www.paranormalscientificinvestigators.com/	yes
410	Cape and Island Paranormal Research Society CAIPRS	http://www.caiprs.com/CAIPRS.htm	yes
412	Harvest Moon Paranormal Investigations Inc.	http://harvestmoonparanormal.com/	yes
413	Litchfield Illinois Ghost Trackers Group	http://www.ligtg.com/	yes
414	Tooele County Paranormal Investigations	http://www.tooelecountyparanormal.com/	NS
415	Auburn Paranormal Activities Research Team APART	http://www.apartofwa.com/	yes
417	North Gwinnett Paranormal Investigations	http://www.ngparanormal.com/	yes
418	The Atlantic Paranormal Society (TAPS)	http://www.the-atlantic-paranormal-society.com/	NS
419	Lufkin Paranormal Investigations	http://www.wix.com/cherise4now/Lufkin-Paranormal	NS
421	Paranormal Anomaly Search Team	http://www.pastinvestigators.com/	yes
422	Paranormal Observation Society of Tehachapi	http://www.postparanormal.com/Home_Page.php	NS
424	West Texas Bigfoot Research	http://westtexasbigfootresearch.freesevers.com/	NS
425	Circleville Ghost Hunters	http://www.circlevilleghosthunters.com/	yes
426	Monday Night Paranormal Research	http://mnparanormalresearch.weebly.com/	NS
427	Ghost Hunters of Southside Tidewater	http://www.freewebs.com/findghost/	NS
428	Paranormal Investigators of Southern California	http://www.paranormalinvestigatorsofsocal.org/	yes
429	Bay Area Paranormal Investigations BAPI	http://www.bayareaparanormal.com/	NS
431	Center for Paranormal Research & Investigation	http://virginiaghosts.com/	yes
432	Southeast Michigan Paranormal Society	http://www.semichiganparanormalsociety.com/	NS
433	Supernatural and Paranormal Investigations Team SNAPIT	http://www.snapit-ghost.com/	yes
434	Project Bigfoot	http://projectbigfoot.brinkster.net/LearnAbout.aspx	yes
435	Lone Star State Paranormal Society	http://www.lssps.webs.com/	yes
437	Brunswick Scientific Investigations	http://brunswickhauntingservices.com/default.aspx	yes
438	Trans-pecos Paranormal Investigators	http://www.trans-pecosparanormalinvestigators.9f.com/	NS
439	Carolinas Association for Paranormal Research	http://www.paranormalcarolinas.com/	yes
441	Corpus Christi Spook Central	http://www.ccspspookcentral.com/	NS
442	Iowa Paranormal Activity Study Team IPAST	http://www.ipastgroup.com/	NS
443	Port City Paranormal	http://www.portcityparanormal.com/	yes
445	City Lights Paranormal Society	http://clps.weebly.com/	NS
446	Lifeline Paranormal Investigations	http://lpinvestigations.net/	NS
447	Virginia Paranormal	http://www.virginiaparanormal.net/	NS
449	Southern Ghost Hunters	http://www.southernghosthunters.com/	yes
450	Rock Island Paranormal RIP	http://www.rockislandparanormal.net/	yes
451	Paranormal Research - Ohio Valley Endeavor PROVE	http://www.2prove.org/	NS
452	Central Jersey Paranormal Research Group	http://www.cjprgroup.com/	yes
454	Mid-America Bigfoot Research Center	http://www.mid-america-bigfoot.com/joomla/index.php	NS
455	North Country Paranormal Group	http://northcountryparanormalgroup.weebly.com/	NS
456	Independent Investigations Group	http://www.iigwest.com/	yes

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458	Paranormal Research and Investigation Society of Martin PRISM	http://www.utmps.vze.com/	yes
459	Booth Investigators of the Paranormal	http://www.myspace.com/bip2916	NS
460	Sights Unseen Paranormal	http://www.nhghosts.com/	NS
461	Ohio Michigan Paranormal	http://www.freewebs.com/teamhuntingevidenceofparanormal/	yes
462	Greater Maryland Paranormal Society	http://www.greater-maryland-paranormal-society.com/	yes
463	Strange Happenings Ghosts and Hauntings Research Society	http://www.strangehappenings.org/	yes
464	Ghost Hunters of Southern Tennessee	http://www.ghosthuntersofsoutherntennessee.com/	yes
465	Evergreen Paranormal Group	http://www.evergreenparanormal.com/	NS
467	Three Rivers Amateur Paranormal Society TRAPS	http://www.freewebs.com/trapsparanormal/	NS
469	Grave Concerns Paranormal	http://www.gcparanormal.com/	NS
470	Long Island Society for Paranormal Research	http://www.lispr.com/	yes
472	Paranormal Research & Investigative Studies Midwest (P.R.I.S.M.)	http://www.doyouseeadpeople.org/	NS
475	West Chicago Paranormal	http://www.wegoparanormal.com/	yes
476	Northwest Connecticut Paranormal Society NWPCS	http://northwestconnecticutparanormal.com/	NS
477	Windy City Paranormal	http://www.windycityparanormal.com/	yes
479	Dallas Area Paranormal Society	http://dallasghost.org/	NS
482	Eastern Kentucky Ghost Hunters EKG Investigators	http://www.myspace.com/ekginvestigators	NS
483	Consultants of Paranormal Research Organization	http://www.copro.us/	yes
484	Connecticut Paranormal Encounters and Research (CPEAR)	http://www.cpeargroup.com/	yes
485	Colorado Ghost Hunters	http://www.coloradoghosthunters.org/	yes
486	Central Arkansas Society for Paranormal Research CASPR	http://casprquest.com/	yes
487	Phenomenon and Paranormal Investigations	http://ppiinvestigations.com/default.aspx	NS
489	Paranormal / Unexplained Researched Events Team (PURE)	http://www.paranormaleventteam.com/	NS
490	Tucson Paranormal Research	http://www.tucsonparanormal.com/index.htm	NS
491	Paranormal and Supernatural Seekers	http://www.paranormalandsupernaturalseekers.com/	NS
492	Great Lakes Area Spirit Society	http://www.great-lakes-area-spirit-society.com/cgi-bin/index.pl?location=Home	NS
493	Southwest Washington Paranormal Research	http://www.swpr.org/	NS
494	Augusta Paranormal Investigation and Research	http://www.augustaparanormal.com/	NS
495	Central Arizona Specialists in Paranormal Event Research CASPER	http://www.myspace.com/casperinvestigations	NS
496	Crypto Paranormal Investigations	http://web.mac.com/cryptodirector/iWeb/Cryptoparanormal.com/Home.html	yes
497	Southwestern PA League of Apparition Technologists (SPLAT)	http://www.splatinvestigations.com/	yes
498	Paranormal Awareness Society, Corp.	http://www.freewebs.com/paranormalawarenesssociety/	yes
499	Miami Ghost Chronicles	http://www.miamighostchronicles.com/	yes
501	Spirit Seekers Research	http://spiritseekersresearch.i8.com/	yes
502	Maine Ghost Hunters	http://www.maineghosthunters.org/	yes
503	Southern Paranormal Identification, Research & Investigation Team (SPIRIT)	http://www.southernparanormalteam.com/	equip
504	International Ghost Hunters Society	http://www.ghostweb.com/	yes

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505	The Arizona Paranormal Research Society TAZPRS	http://thearizonaparanormalsociety.com/	yes
506	Old Dominion Ghost Hunters	http://olddominionghosthunters.tripod.com/	NS
507	Western Reserve Paranormal	http://westernreserveparanormal.com/	NS
508	Boo Busting Babes	http://www.boobustingbabes.com/	yes
509	Memphis -Mid South Ghost Hunters	http://www.memphisghosthunters.com/	yes
510	PAST is Present Paranormal Investigation Team	http://www.pastispresent.net/	yes
512	Indiana Paranormal	http://www.indianaparanormal.com/	sugg
513	Bridges and Beyond	http://www.bridges2beyond.com/	NS
514	Siouxland Paranormal Research Society SPRS	http://www.slandprs.com/	NS
515	Michigan Bigfoot Information Center	http://www.michiganbigfoot.org/	yes
516	Zanesville Paranormal Society	http://zanesville-paranormal-society.webs.com/	NS
517	The Ghost Breakers	http://www.ghostbreakers.com/	sugg
518	Central Ohio Ghost Squad COGS	http://www.centralohioghastsquad.com/	yes
519	Canadohta Lake Ghost Hunter Society	http://www.canadohtalakeghosthuntersociety.webs.com/	NS
521	Parachasters I.N.C.	http://www.parachasers.com/	NS
522	Spring Hill Paranormal Society	http://hstrial-kringelman.homestead.com/SHPS.html	yes
523	Pacific Paranormal Investigations PPI	http://www.pacificparanormal.com/joomla/	yes
524	The Firefly Investigators	http://www.thefireflyinvestigators.webs.com/	NS
526	REAL Paranormal Investigators	http://www.realparanormal.org/	yes
528	Montgomery County Paranormal Society	http://www.mcpsonline.com/	yes
530	The Force	http://www.angelfire.com/theforce/haunted/home.htm	NS
531	Capital District Paranormal	http://www.capitaldistrictparanormal.com/	NS
532	Colorado Coalition of Paranormal Investigators	http://www.coloparanormal.com/	yes
533	Connecticut Paranormal Research Society (CPRS)	http://www.cprs.info/	yes
534	Minnesota Paranormal Study Group	http://www.minnesotaghosts.com/	equip
535	Researchers of Paranormal Experiences ROPE	http://www.researchersofparanormalexperiences.net/	yes
537	Illinois Ghost Hunters	http://illinoisghosthunters.com/	yes
538	South Carolina Paranormal Research and Investigation	http://www.scprai.org/	yes
540	Searching for Bigfoot, Inc.	http://www.searchingforbigfoot.com/HomePage	NS
541	South Dakota Paranormal Club & Tactical Researchers SPCTR	http://www.spctr.net/	NS
542	6 Cents Investigations	http://www.6-cents-investigations.blogspot.com/	sugg
543	Ghost Haunts of Oklahoma & Urban Legend Investigation	http://www.ghouli.org/	NS
544	South Central Indiana Paranormal Research Org SCI-PRO	http://www.sci-pro.net/	yes
545	East Coast Paranormal Investigation Team	http://www.ecpitghosthunters.com/	NS
546	Paranormal United Research Society PURS	http://www.nepurs.info/	NS
547	The Ellisville Mississippi Paranormal Society	http://www.theellisvillemississippiparanormalsociety.com/	NS
548	The Paranormal Transmission EVP Research Group	http://www.tptevprg.webs.com/	NS
549	Paranormal Research Investigators	http://www.paranormalresearchinvestigators.com/	yes
551	Carlisle Paranormal Research CPR	http://www.carlisleparanormal.com/	yes

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552	Everyday Paranormal	http://www.everydayparanormal.com/	NS
553	Tri State Bigfoot	http://www.tristatebigfoot.com/	yes
555	Nevada Student Paranormal Investigation	http://www.nspisite.webs.com/	NS
556	All Night Paranormal	http://www.allnightparanormal.com/	NS
558	Cherokee Ridge Paranormal Society	http://www.cherokeeridgeparanormalsociety.com/	NS
560	The Demon Doctors	http://helpwithunwantedspiritsanddemons.com/	no
561	Middle Tennessee Ghost Chasers	http://www.middletennesseeghostchasers.com/	yes
562	Ohio Bigfoot Search Group Club	http://www.angelfire.com/co4/OBSC/page1.html	no
564	Long Island Paranormal Spirit Investigators Team	http://www.lisit.webs.com/	sugg
565	Puget Sound Ghost Hunters	http://www.psgghosthunters.com/	sugg
566	Research Indy's Paranormal	http://www.ripindy.com/Researching_Indys_Paranormal/Researching_Indys_Paranormal.html	yes
567	Eastern States Paranormal Society	http://www.easternstatesparanormalsociety.com/	NS
568	Salt Lake Independent Ghost Hunting Team SLIGHT	http://www.slcghost.com/	yes
569	Greater Indianapolis Paranormal Society GIPS	http://www.greaterindianapolisparanormalsociety.com	yes
570	Salisbury Paranormal Research	http://www.salisburyparanormal.com/	yes
571	Luzerne County Paranormal Investigators	http://www.luzernecountyparanormalinvestigators.com/	equip
573	Jefferson City Paranormal	http://www.jeffcitypara.com/	yes
574	The Friendly Ghost Hunters	http://thefriendlyghosthunters.webs.com/	yes
577	Nodak Paranormal	http://www.myspace.com/nodakparanormal	NS
578	Appleton Paranormal	http://www.appletonparanormal.com/	NS
579	Heart of PA Paranormal Society	http://www.hoppsgghosthunters.com/	yes
580	Para-Tex Paranormal Society	http://paratek.webs.com/	yes
581	G.H.O.S.T.S. of Raleigh (Ghosts Hauntings Orbs Spirits Tracking Society)	http://www.ghostsofraleigh.com/	NS
582	South Coast Paranormal Society	http://www.southcoastparanormalsociety.com/SCPS/Home.html	yes
583	West Kentucky Investigators of Spirit Phenomena WISP	http://www.wisp-investigators.com/	NS
584	Ohio State Paranormal	http://www.ohiostateparanormal.com/	yes
585	South Florida Paranormal Society	http://s2.webstarts.com/sfparanormal/	NS
586	Dark Alley Paranormal Investigators	http://www.darkalleyparanormal.com/	NS
587	Maryland Association of the Paranormal (MAP)	http://www.mdparanormal.org/	NS
588	Paranormal Investigation Team of Tulsa (PITT)	http://www.pittok.com/home.html	yes
590	Tennessee Research and Investigation of Paranormal Phenomena (TRIPP)	http://trippghosthunters.webs.com/	NS
591	Midnite Walkers Paranormal Research Society	http://www.midnite-walkers.com/	NS
592	South Eastern Paranormal Society SEPS	http://www.sepsparanormal.org/	yes
593	Asheville Paranormal Society (APS)	http://ashevilleparanormalsociety.com	yes
594	Parks Paranormal Research and Investigation	http://www.parks-paranormal.8m.com/	NS
595	New England Society of Paranormal Investigators NESPI	http://www.nespi.net/	yes
596	Central Alabama Paranormal Society	http://www.centralalabamaparanormalsociety.com/	yes
597	Ghosts of Galesburg Paranormal Society	http://www.freewebs.com/westernillinoisghosthuntingringsociety/	NS
598	Paranormal Investigators of Northern Kentucky PINK	http://www.paranormalinvestigatorsofnky.com/	sugg

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599	Ghosts & History of Southeastern Tennessee, Inc.	http://www.ghosttn.com/	NS
600	Haunt Analyst Georgia Ghost Hunters	http://www.hauntanalyst.com/	yes
602	Esoterikos Paranormal Research Team EPRT	http://www.esoterikosparanormal.com/	yes
603	Western Illinois Paranormal Society	http://www.freewebs.com/westernillinoisparanormal/society/	yes
604	Tri-OPS Paranormal	http://www.triopsparanormal.com/	NS
605	Northern Kentucky Paranormal Research Society	http://www.nnyprs.com/	NS
606	CAPE Paranormal Investigations	http://www.weseeghosts.com/	yes
607	Midnight Candle Paranormal	http://www.meetup.com/Midnight-Candle-Paranormal/	NS
608	Mid Atlantic Paranormal Research	http://www.midatlanticparanormalresearch.com/	yes
609	Ghost Hunters of the Two VA's	http://www.myspace.com/gh2va	NS
611	Central Ohio Paranormal Research Group	http://www.centralohioparanormalresearchgroup.com/	yes
612	American Association of Paranormal Investigators	http://www.ghostpi.com/	yes
614	The New England Spectral Science Society NESSS	http://nespectralscience.com/	yes
615	Double A Paranormal Investigation DAPI	http://paragirl77.tripod.com/doubleaparanormal/	NS
616	Cook County Paranormal Research Team	http://www.ccpri.com/	yes
617	Para FPI (Front Range Paranormal Investigations)	http://www.parafpi.com/	yes
618	Journey Paranormal Society	http://www.journeyparanormalsociety.com/default.html	yes
619	Les Chasseurs' de Fantome' (The Phantom Chasers)	http://www.leschasseursdefantome.webs.com/	NS
620	Beyond Life Paranormal Urban Explorers	http://beyondlife-paranormal-urbanexplorers.webs.com/	NS
621	Ghost Hunters of Southern Tioga GHOST	http://www.ghostpa.com/	yes
622	Long Island Paranormal LIPRI	http://www.lipri.org/	yes
623	Southeastern Paranormal Investigation SEPI	http://www.sepitn.com/	equip
625	Carpe Nocturne Paranormal Society	http://carpe-nocturne-paranormal-society.weebly.com	NS
626	Flying Monkey Paranormal Investigation	http://www.flyingmonkeypi.com/	yes
627	Midnight Paranormal of North Carolina	http://midnightparanormalofnc.com/	NS
629	Motor City Ghost Hunters	http://www.motorcityghosthunters.com/	yes
630	Proof Paranormal (Paranormal Research of odd findings)	http://www.teamproof.com/	NS
631	Texla Cryptozoological Research Group	http://www.texlaresearch.com/	NS
632	United Society of Paranormal Investigation	http://sites.google.com/site/uspiparanormal/	NS
633	Paranormal Anomaly Science Team	http://www.meetup.com/P-A-S-T/	yes
634	Georgia Bigfoot Society	http://georgiabigfootsociety.webs.com/index.html	NS
635	Southeast Paranormal Investigators Assoc. SEPIA	http://www.sepianc.com/	yes
636	Lancaster Paranormal Research Team	http://lancasterparanormal.webs.com/	yes
637	Martinsburg Paranormal Research Team	http://www.mprteam.com/	NS
639	Rogue Paranormal	http://www.rogueparanormal.com/	NS
640	Los Angeles Paranormal Association	http://losangelesparanormalassociation.wordpress.com/	NS
641	Special Paranormal Action Team	http://www.spatghosthunters.webs.com/	NS
642	Carolina Paranormal Investigations	http://www.carolina-paranormal-investigations.net/index.html	yes

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643	Ghosts of Today Paranormal Society	http://www.paranormalweather.com/ghostsoftoday-home.html	yes
644	Penn Ohio Paranormal POP	http://pennohioparanormal.com/	NS
645	Twisted Tree Paranormal	http://www.twistedtreeparanormal.com/	yes
647	Mission City Paranormal	http://www.missioncityparanormal.com/	equip
648	Will County Ghost Hunters Society	http://www.aghostpage.com/	NS
649	Boise City Ghost Hunters	http://www.boiseghost.org/	yes
650	Erie Shores Paranormal	http://ereshoresparanormal.net/default.aspx	NS
651	ParaNexus	http://www.paranexus.org/	yes
652	Paranormal Research Society of New England	http://www.prne.com/	NS
653	Northern Illinois Paranormal Research Team	http://sites.google.com/site/niprtparanormal/home	yes
654	North American Paranormal Society	http://www.north-american-paranormal-society.com/	NS
655	Investigative Science of the Paranormal	http://insearchofparanormal.com/	yes
656	Oracle Paranormal Research Society	http://www.oracleparanormal.com/	NS
657	Para Patrol	http://www.prapatrol.org/	yes
658	Unexplained Apparitions Research Society UARS	http://www.unexplainedapparitionsresearchsociety.com/	NS
659	Pasco Ghost Hunters	http://pascoghosthunters.com/	NS
660	Illiana Paranormal Society	http://www.illianaparanormalsociety.com/	yes
661	Full Moon Paranormal Society	http://www.jwbserv.com/ghost/	yes
662	Southeast Wisconsin Paranormal Investigation Team SEWPIT	http://www.sewpit.com/	NS
663	Midwest Paranormal Society	http://www.hauntedmidwest.org/	yes
664	Ghost Chasers of Michigan GCOM	http://www.ghostchasersofmichigan.net/	yes
665	Mid Atlantic Paranormal Investigation	http://www.mid-atlantic-paranormal-investigations.org/	no
666	New Age Paranormal Research	http://www.newageparanormal.com/	NS
668	Western New York Paranormal Research Group	http://wnyprg.wordpress.com/	yes
669	Paranormal Activity Surveillance Team of Southern Illinois	http://www.past-paranormal.net/	yes
670	Missouri Paranormal	http://www.missouriparanormal.net/	NS
671	Florida Paranormal Research Group Inc.	http://www.floridaparanormalresearch.com/	yes
672	Hill Paranormal Investigations	http://www.hillparanormalinvestigations.webs.com/	NS
673	Capital City Paranormal Society	http://capitalcityparanormalsociety.net/default.aspx	NS
674	Occurrences Paranormal Society	http://occurrencesonline.com/	yes
675	DC Metro Area Ghost Watchers DCMAG	http://www.dchauntings.com/	yes
676	In the Shadows Paranormal Project	http://www.itspp.com/	yes
678	The New England Skeptical Society NESS	http://www.theness.com/	yes
679	Blazin Metal	http://blazinmetal.com/	yes
680	Orion Research and Investigations	http://orioninvestigations.webs.com/	NS
681	Clark Paranormal Investigations	http://www.clarkparanormalinvestigations.com/	NS
682	Nocturnal Sciences and Paranormal Investigations	http://www.freewebs.com/nocturnalsciencesandparanormalinvestigations/	yes
683	Down East Paranormal Society	http://skyreadings.tripod.com/	NS
684	Southeast Paranormal Investigation and Research Team of PA SPIRIT	http://www.spiritofpa.com/	yes
685	Houston Ghost Hunters	http://www.houstonghosthunters.com/	yes

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686	Parahaunt Paranormal Investigations	http://www.miparahaunt.com/	NS
688	North Michigan Paranormal Research Society	http://www.northmichprs.com/	NS
689	Southeastern Paranormal Informative Research and Investigation Team	http://www.southeasternhauntings.com/	yes
690	Minnesota's Beyond the Veil	http://www.freewebs.com/oldsoul/index.htm	NS
692	San Antonio Ghost Hunters SAPN	http://www.ghost411.com/	yes
694	North American Demonic Paranormal	http://www.nademonicparanormal.com/	no
696	NEPA Paranormal Society	http://www.freewebs.com/nepaparanormalsociety/	NS
697	Chicagoland Paranormal Research	http://cprghosts.com/	NS
698	Paranormal Research and Investigation Society of Maryland PRISMd	http://www.freewebs.com/prismd/	yes
699	California Paranormal Private Investigations	http://www.calparainvestigations.org/	yes
700	Sooner Paranormal of Oklahoma SPOOK	http://soonerparanormalofok.com/	yes
701	Lake Erie Paranormal	http://www.lakeerieparanormal.net/	NS
702	Southwest Ghost Finders SWGF	http://southwestghostfinders.webs.com/	NS
703	Utah Researchers of Paranormal Activity	http://www.uropa.org/	yes
704	United Bigfoot Research Group	http://www.ubrg.org/	NS
705	Utah Squatching Group	http://utahsquatchinggroup.com/	NS
706	Southern Ghosts	http://www.southernghosts.com/	equip
707	Red Moon Group	http://www.redmoongroup.cjb.net/	NS
708	Sasquatch Bigfoot Research Unit	http://www.freewebs.com/sasquatchbigfootresearchunit/	NS
709	The Paranormal Experience	http://www.theparanormalexperience.org/	yes
710	Supernatural Research Society of Iowa	http://www.supernaturalresearchsocietyofiowa.com/main/	yes
712	Antelope Valley Haunts Paranormal Research	http://www.antelopevalleyhaunts.com/	NS
714	Native American Paranormal Society	http://www.myspace.com/shewarrior	NS
716	New Jersey Paranormal Society	http://www.thenjparanormalsociety.org/	NS
718	Houston Paranormal Research Team HPRT	http://www.hprrt.org/	NS
719	Omni Paranormal Society	http://www.omniparanormal.com/	NS
720	Grimstone, Inc.	http://www.grimstone-inc.com/main.html	yes
722	South Carolina Paranormal Group	http://www.sc-paranormal.org/	yes
724	Paranormal Researchers of the South East PROSE	http://www.teamprose.com/	yes
725	Eastern Suffolk Paranormal	http://easternsuffolkparanormal.com/eastern_suffolk_paranormal.html	yes
726	Gifted Paranormal Society	http://www.giftedparanormalsociety.com/	yes
727	Swanton Paranormal Investigative Research Association SPIRA	http://s1.webstarts.com/SPIRA/index.html	yes
728	Central Texas Paranormal Society	http://www.ctghost.org/	yes
729	Complete Paranormal Services CPS	http://www.cpsparanormal.com/ http://www.angelfire.com/mt/morpheus13/index.html	yes
730	Umbria Paranormal Research Team	http://www.umbriaparanormal.com/	NS
731	CHIPS Paranormal Research	http://www.chipsparanormal.com/	yes
732	Southern West Virginia Paranormal Research / Deskin Investigations	http://ghosthunt.atSPACE.com/	NS
733	Spirit Encounters	http://sertma.tripod.com/	NS
734	IMOVES Investigate Manifestations Orbs Vortexes Ecto Spirits	http://www.imoves.net/	NS

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735	Purple Sage Paranormal Society	http://www.purplesageparanormal.com/	NS
736	California Haunted Investigations Paranormal Society CHIPS	http://www.chips.us.com/	yes
737	East Coast Ghost Hunters Association ECGHA	http://ecgha.dontexist.com/	NS
738	Rockford Interdisciplinary Para Investigations	http://www.myspace.com/RockfordRIP	yes
739	The Ghost Society LLC	http://www.thegsny.com/	yes
740	East Central Wisconsin Paranormal Investigations	http://ecwpi.r8.org/	yes
741	Cape Atlantic Paranormal Research Society Inc.	http://www.capeatlanticparanormalresearchsociety.com/	sugg
742	Michigan Paranormal Investigative Team	http://www.paranormaldownriver.com/	NS
743	Center for the Anthropological Studies of the Paranormal for the Eastern Region CASPER	http://mysite.verizon.net/vzeoqapc/ghostexcavator/	yes
744	Paranormal Visions	http://www.paranormalvisions.com/	yes
746	Paranormal Services of Virginia	http://www.psov.org/	NS
747	Tennessee Paranormal Investigations, Consultation and Resources TNPI	http://tnparanormal.com/	NS
748	Eastern Paranormal Investigation Center (EPIC) Paranormal	http://www.epicparanormal.com/	yes
749	Desert Paranormal	http://www.meetup.com/desert-paranormal-society/	NS
750	Insight Paranormal Agency	http://www.necromare.net/insight2.html	NS
751	Georgia Bigfoot Research and Investigation	http://www.wix.com/JCAllen/Sasquatch	NS
753	Ohio Paranormal Posse	http://www.ohioparanormalposse.com/	Yes
755	Small Town Ghosts	http://www.smalltownghosts.com/	yes
756	New Jersey Researchers of Paranormal Evidence (ROPE)	http://www.njrope.com/	yes
757	Pennsylvania Ghost and Paranormal Research Team	http://www.paghosthunters.org/	NS
758	Orange County Paranormal Society Inc.	http://www.ocparanormalsociety.com/	yes
759	North Carolina Paranormal Society	http://ncparanormalsociety.com/	NS
760	Missouri Extreme Paranormal Research Team	http://www.meprt.webs.com/	yes
762	The Paranormal Investigator Society	http://paranormalinvestigatorsociety.4t.com/	yes
763	Hoosier Ghost Investigators	http://www.hoosierghostinvestigators.com/home.html	yes
764	Lake Erie Paranormal Society	http://www.leapsny.com/	NS
766	Mississippi Area Paranormal Society MAPS	http://www.freewebs.com/msareaparanormalsociety/	yes
768	Mountain Paranormal Investigations	http://www.mtnparanormal.com/	NS
769	Cheektowaga Research and Paranormal Society CRAPS	http://crapsfounder.webs.com/	yes
770	Midwest Paranormal Society MPSIG	http://www.mpsig.com/	yes
771	Utah Ghost Organization	http://www.utahghost.org/	yes
772	Dakota County Paranormal Society	http://www.dakotacountyparanormalsociety.com/	yes
773	Washington State Paranormal Society WAPS	http://www.w-a-p-s.com/Home	NS
774	Aware Foundation Paranormal Research	http://www.angelfire.com/scifi/deliverances/	no
775	North Orange County Paranormal Society	http://www.nops.us/	yes
776	Dark Side of Louisville Paranormal Society	http://thedarksideoflouisvilleparanormalsociety.com	yes
777	BNB Ghost Hunting Organization	http://www.bnbghosts.com/	NS
778	Bridgeton Ghost Hunters	http://www.bridgetownghosthunters.com/	NS
780	Paranormal Moms Society (PMS)	http://www.paranormalmomssociety.com/	NS

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781	Scientific Paranormal Investigative Research Information and Technology SPIRIT	http://www.spinvestigations.org/	yes
782	Helping Escape Lingering Phantoms HELP	http://wearehelp.weebly.com/index.html	no
785	Eastern Pennsylvania Paranormal Investigators Association TEPPIA	http://members.tripod.com/~blackdragon_1998/index.html	yes
786	Ramsey Paranormal Research	http://www.ramseyparanormalresearch.com/	NS
787	North Texas Paranormal Investigations	http://www.northtexasparanormal.com/	equip
788	Clay County Paranormal Research Society	http://www.claycountypara.org/	yes
789	Virginia Paranormal Society	http://www.virginiaparnormalsociety.com/	equip
790	Gateway Paranormal Society	http://www.gatewayghosts.com/	NS
791	Long Island Paranormal Investigators	http://www.liparanormalinvestigators.com/	yes
792	Dougherty County Paranormal Investigators	http://www.thedcpi.com/	yes
793	Ken-Tenn Paranormal	http://www.kentennparanormal.com/	yes
795	Southern Wisconsin Paranormal Research Group	http://www.paranormalresearchgroup.com/	yes
796	Paranormal Research of Poltergeists, Hauntings, Entities, Tragedies PROPHET	http://www.mnprophet.com/	NS
797	Midwest Paranormal Research	http://www.midwestpreternaturalresearch.com/	yes
798	South Eastern Idaho Paranormal Society	http://www.s-e-i-p-s.com/	yes
799	Society for Paranormal Investigation	http://www.paranormalghost.com/	Yes
800	Columbus Ghost Trackers	http://columbusghosttrackers.com/	NS
801	Stocking Hominid Research Inc.	http://www.stockinghominidr.com/	Yes
802	WASPS Paranormal Investigation	http://www.waspsparanormal.com/	NS
805	Great Lakes Paranormal Investigators GLPI	http://glpi.jimdo.com/	yes
807	Awaken New Hampshire Spirits	http://www.awakennhsprits.com/	NS
808	Las Vegas Paranormal Investigations	http://www.freewebs.com/lasvegasghosts/	yes
809	My Cincy Ghost	http://www.mycincyghost.com/	NS
810	Death Toll	http://www.deathtoll.iwarp.com/	NS
812	Idaho Paranormal Society	http://www.idahoparanormal.com/pages/1/index.htm	yes
813	Mercer County Paranormal Investigators	http://www.mcpionline.com/	NS
816	Black Hills Paranormal Investigations	http://www.bhparanormal.com/	yes
817	East Coast Paranormal	http://www.ekiparanormal.com/	yes
819	RIP Studies	http://www.ripstudies.com/	yes
820	Dark Angel Paranormal Investigators of Connecticut	http://darkangel-inv.com/	NS
821	Gulf Coast Bigfoot Research Organization	http://gcbro.com/	yes
822	Mid Ohio Paranormal Society	http://www.mopsociety.com/ohio_ghost_tours_002.htm	NS
823	Ghost Quest	http://www.ghostquest.org/	yes
824	Somerville Paranormal Apparition Team SPAT	http://www.somervilleparanormal.com/	yes
825	Binghamton Area Paranormal Society	http://www.binghamtonparanormal.com/	NS
826	Seven Hills Paranormal Society	http://www.sevenhillsparanormal.com/	yes
827	Michigan Paranormal Alliance	http://www.m-p-a.org/	NS
828	Central Illinois Paranormal Investigative Team	http://www.myspace.com/cipiteam	yes
829	Central Pennsylvania Paranormal CPAPS	http://www.centralpennparanormal.com	yes
830	TriCounty Paranormal TCP	http://www.tricountyparanormal.net/	yes

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833	MiddConn Paranormal Research Society	http://middconn-paranormal-research-society.com/	yes
834	Chippewa Valley Paranormal Investigations	http://www.chippewavpi.com/	equip
835	Full Moon Paranormal Investigations	http://www.fullmoonpi.org/	yes
836	Buckeye State Paranormal and Haunting Investigators LLC	http://www.bsphi.com/default.html	yes
837	Michigan Nightstalkers Paranormal Investigations MINSPI	http://www.minspi.org/	equip
840	South Atlantic Paranormal Investigations	http://www.myspace.com/southatlanticpi	NS
841	Paranormal Investigators and Researchers PARA	http://www.para-help.com/	yes
842	Emerald Valley Paranormal EVP	http://emeraldvalleyparanormal.org/	NS
844	Spirit Quest Paranormal	http://www.spiritquestparanormal.com/home.htm	yes
845	The Paranormal Investigations Team	http://www.piteamofutah.com/	yes
847	St Lawrence Association of Paranormal Science SLAPS	http://www.slapsweb.com/	yes
848	New Jersey Ghost Investigations	http://njghostinvestigations.com/	yes
849	Dayton Ohio Ghost Seekers	http://daytonohioghghostseekers.com/	NS
850	Farrington Paranormal Investigations	http://www.fpighosts.com/	yes
851	Ghost to Ghost AZ	http://www.ghosttoghostaz.org/Welcome.html	NS
852	Kiamachi Bigfoot Research	http://www.angelfire.com/ok5/kiamichibigfoot/	NS
853	Ohio Valley Paranormal Research Investigators	http://www.ohiovalleypri.com/	NS
854	Cedar Creek Paranormal Research Society	http://cclps.wordpress.com/	NS
856	Southeastern Crypto Society	http://www.secryptosociety.com/Home.html	yes
857	Paranormal Explanation and Research League PEARL	http://www.paranormalexploration.org/	yes
858	Ghost Hunters Incorporated of Missouri	http://tewi.webs.com/	yes
860	South Central Iowa Paranormal Investigative Team SCIPIT	http://www.scipit.com/	yes
861	Paranormal Investigation of NYC	http://www.paranormal-nyc.com/	yes
862	Maryland Tri-State Paranormal	http://marylandtristateparanormal.net/	yes
863	767 Paranormal Investigators	http://www.767pi.com/	NS
864	California Ghost Hunters	http://www.californiaghghosthunters.net/	yes
865	Finders Creepers	http://www.finderscreepers.org/	yes
866	BPI Paranormal Investigation	http://www.bpiparanormalinvestigators.org/	yes
867	Oregon Paranormal Investigation Society OPIS	http://www.opisonline.net/	yes
868	Sasquatch Research	http://sasquatchresearch.net/	NS
869	In Sight Paranormal Investigation	http://www.insightparanormal.org/	yes
870	Sierra Sasquatch Research Group	http://sierrasquatch.net/default.aspx	yes
872	Ohio Organization of Paranormal Studies OOPS	http://www.ohorgparanormalstudies.com/	NS
874	Mason Dixon Paranormal Society	http://www.masondixonghosthunters.com/	NS
875	In.spectors	http://www.myspace.com/inspecters	equip
876	WPARanormal	http://www.wparanormal.com/	equip
877	Northeast Oklahoma Research Society	http://www.norsonline.com/	yes
878	Searchlight Paranormal Investigations	http://www.searchlightparanormal.org/	yes
879	Para-Boston Investigators	http://www.para-boston.org/	yes
880	Pure Paranormal	http://www.pureparanormal.com/	equip

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881	Sonoran Paranormal Investigation Inc. SPI	http://www.sonoranparanormalinvestigations.org/	yes
882	Great Lakes Paranormal and Research Society	http://www.greatlakespars.com/	yes
883	Hope Paranormal	http://www.hopeparanormal.org/1.html	NS
884	Paranormal Investigative Research and Analysis Team of the East Coast PIRATE	http://www.pirateparanormal.com/	NS
887	Sharp County Arkansas Researchers of Entities and Demons SCARED	http://www.scaredteam.com/	NS
888	Paranormal and Supernatural Investigations PSI13	http://www.psi13.com/	NS
889	Michigan Paranormal Research Association	http://www.freewebs.com/mpra/	yes
892	RC Paranormal Research Society	http://www.rcparanormalresearchsociety.webs.com	NS
893	Ghost Hunters of Ohio State Team GHOST	http://www.ghosthuntersofohiostateteam.com/	NS
894	The Illinois Ghost Society TIGS	http://www.illinoisghostsociety.com/	equip
895	Boulder County Paranormal Research Society	http://www.bouldercountyparanormal.com/	yes
896	Ghost Hunters of Southern Michigan GHOSM	http://www.ghosm.com/	NS
897	VRS Paranormal	http://www.vrsparanormal.webs.com/	yes
898	Moonlight Investigations	http://moonlightinvestigations.webs.com/	yes
899	Darkness Paranormal	http://www.darknessparanormal.com/	NS
900	River Town Paranormal Society	http://rivertownparanormalsociety.net/	yes
901	Egypt Valley Paranormal	http://www.egyptvalleyparanormalinvestigations.com/	yes
903	Blue Ridge Paranormal Investigations	http://www.brpi.info/	yes
904	Eastern Paranormal	http://www.easternparanormal.com/	yes
905	Ghost Chasers Inc.	http://www.ghostchasersinc.com/	yes
906	DMAPS	http://www.dmaps.net/	NS
910	Region Seven Paranormal Research	http://www.r7paranormal.com/	yes
911	Carolina Paranormal Unit CPU	http://www.carolinaparanormalunit.com/	NS
912	Nem-Pit Northeast Massachusetts Paranormal Investigation Team	http://www.myspace.com/nemteam http://home.comcast.net/~noticky/wsb/html/view.cgi-home.html-.html	yes
913	Salem Spirit Trackers	http://www.freewebs.com/foxvalleyparanormalsociety/	NS
914	Fox Valley Paranormal Society	http://www.freewebs.com/foxvalleyparanormalsociety/	NS
915	The Ghost Chicks	http://www.ghostchicks.com/	NS
917	Circulo Lumen Universal Espirita CLUE	http://www.circulolumen.com/CLUEhomepage.html	NS
918	Butler Paranormal Research Society BPRS	http://butlerparanormalsociety.ning.com/	yes
919	Middle Tennessee Paranormal Society	http://www.middletennesseeparanormalsociety.com	yes
921	Pinellas Pasco Paranormal PPP	http://www.pinellaspascopeparanormal.com/	yes
922	St. Louis Paranormal Investigation & Research Interest Team SPIRIT	http://www.spirit-stl.com/	yes
923	Tri State Area Paranormal Research and Investigation TAPRI	http://www.tapri.org/	yes
924	Confirm Heuristic Paranormal Society CHPS	http://www.confirmheuristicparanormalsociety.net/	NS
925	Wiregrass Ghost Hunters	http://www.wiregrassghosthunters.webs.com/	yes
926	Paranormal Researchers of Northern Kentucky PRONK	http://pronk.yolasite.com/	NS
927	Green Mountain Paranormal Society GMPS	http://www.greenmountainparanormal.org/	yes
928	Paranormal Investigators and Research Association PIRA	http://home.comcast.net/~parainvestigator/Index/Main.html	yes
930	West Coast Paranormal Squad	http://westcoastparanormalsquad.t35.com/	yes

ID#	Group Name	Group website	Scientificity
931	Mid America Ghost Hunters	http://www.magh.biz/	NS
932	Southern Tier Apparition Research Society STARS	http://southern-tier-apparition-research-society.webs.com/	NS
934	Cumberland Paranormal Society CPU	http://www.cumberlandparanormalsociety.com/HomePage.html	yes
935	Ghost Paranormal Research Organization GhostPRO	http://www.ghostpro.org/	yes
936	Central New York Ghost Hunters	http://www.gotghosts.org/	"quasi"
937	United Paranormal Investigators UPI	http://www.upighosthunters.com/	NS
938	Campbell Paranormal Investigations	http://www.campbellpi.org/	yes
939	New Jersey Society of the Paranormal	https://newjerseyparanormal.com/Home_Page.php	yes
940	Southern Spooks	http://southernspooks.com/	NS
941	Manchester Paranormal	http://www.manchesterparanormalgroup.org/	yes
942	West Texas Paranormal Society WTXPS	http://www.wtxps.com/	yes
943	Catawba County Paranormal Investigators CCPI	http://ccpigroup.ning.com/	NS
944	InSight	http://insightofswpa.com/	NS
946	The El Paso Alternate Reality Project EARP	http://www.alternaterealityproject.com/	NS
948	Haunted Virginia Paranormal Investigators	http://www.freewebs.com/viriniaghosthunters/	NS
949	Silver Point Indiana Paranormal Investigators	http://parausa.webs.com/	NS
950	Southern Tier Paranormal Research Team	http://southern-tier-paranormal-research.tripod.com/index.html	yes
951	Paranormal Assistance and Research	http://www.paraassist.com/	yes
952	Wisconsin Area Ghost Investigation Society	http://wagis.net/index.html	NS
953	Capital Area Paranormal	http://www.capitalareaparanormal.com/	NS
954	Great Lakes Ghost Society GLGS	http://weirdlectures.com/?page_id=140	yes
956	Research Advantage Paranormal Team	http://raptgh.com/	NS
957	Trails End Paranormal Society TEPS	http://www.trailsendparanormalsociety.com/	NS
958	Sussex County Paranormal Investigators SCPI	http://www.sussexcpi.webs.com/	NS
959	Ghost Land Society	http://www.ghostlandsociety.com/	NS
960	Spirit Light Network	http://www.spiritlightnetwork.net/	yes
961	Scientific Paradigm	http://www.scientificparadigm.org/	yes
962	Florida Paranormal Association	http://www.floridaparanormalassociation.com/	yes
963	New World Ghost Hunters	http://nwgh45133.9f.com/index.html	NS
964	Spokane Ghost Trackers	http://ectoplasm.8m.com/	NS
965	Ohio Valley Paranormal Researchers OVPR	http://www.ohiovalleyparanormalresearchers.com/	yes
966	Paranormal Study and Investigative Research Organization PSIRO	http://www.psiro.com/	yes
968	Northern Lights Paranormal Society NLPS	http://www.northernlightspanormalsociety.com/	NS
969	Wisconsin Paranormal Investigators	http://www.wpihuntstheruth.com/home.html	yes
970	Spiritual HOPE Society (Historians of Paranormal Evidence)	http://www.spiritualhopesociety.com/	yes
971	Texas Bigfoot Research Conservancy	http://www.texasbigfoot.org/	yes
973	Mad City Paranormal Investigations	http://madcityparanormal.com/	NS
974	Tennessee Spirits Paranormal Investigations	http://www.tnspirits.com/	yes
975	Pittsburgh Paranormal Research Team	http://pittsburghparanormalresearchteam.yolasite.com/	NS
976	Partnerships for the Exploration of Paranormal Phenomena and Research PEPPR	http://www.peppr.org/	yes

ID#	Group Name	Group website	Scientificity
977	Southeastern Michigan Paranormal Support and Investigation	http://www.sempsi.com/sempsi.html	NS
978	Texas Paranormal Advanced Research Team TEXPART	http://www.texpartparanormal.com/	yes
979	Virginia Independent Paranormal Society VIPS	http://www.vipsinvestigates.com/	yes
980	Dixieland Paranormal	http://www.dixiesdeath.webs.com/	NS
981	Island Ghost Investigation	http://www.islandghost.com/	yes
982	Southern Vermont Paranormal Society	http://www.svpsinvestigates.com/	NS
984	Central Texas Paranormal Investigators CTPI	http://www.centraltexasparanormal.net/	NS
985	Jersey Shore Paranormal Society	http://www.jerseyshoreparanormal.com/	NS
986	The Phantom Tribe	http://www.thephantomtribe.com/	yes
987	California Ghost Chasers	http://www.californiaghostchasers.com/	NS
988	Paranormal Activity Research Association of America PARAA	http://www.paraa.net/	NS
989	Missouri Investigators Group	http://ufomig.bravehost.com/	NS
990	Cincinnati Research and Paranormal Studies	http://www.cincyghosthunters.com/	NS
991	Ghost Movers of the Pacific NW	http://www.ghostmovers.com/	yes
992	Kentucky Area Paranormal Society KAPS	http://www.kentuckyareapar normalsociety.info/	yes
993	Southern Oklahoma Paranormal Society	http://www.southokparasoc.com/	NS
994	Ohio Paranormal Researchers	http://www.freewebs.com/theohioparanormalresearchers/	yes
995	Riverbend Paranormal	http://www.myspace.com/rpis	yes
996	Supernatural Research Society	http://www.srsocietync.webs.com/	NS
997	Western Nebraska Paranormal	http://westernnebraskapar anormal.webs.com/	yes
998	The Spirit Chasin Ladies	http://www.spiritchasinladies.com/	NS
1000	The Paranormal Investigators of Texas	http://theparanormalinvestigatorsoftexas.yolasite.com/	equip
1001	Greenville Paranormal Research	http://www.greenvilleparanormal.com/	NS
1002	Shadow Chasers of Southwest Ohio	http://www.meetup.com/Miami-Valley-Paranormal-and-Psychics-Society-Meetup-Group/	NS
1003	Gulf Paranormal Society of Mobile	http://gulparanormalsocietyofmobile.web.officelive.com/default.aspx	NS
1004	The Upper Peninsula Paranormal Research Society	http://www.upprs.org/	NS
1013	Fact Paranormal Studies of Utah	http://factparanormalstudies.com/	yes
1014	Pennsylvania Area Paranormal Association PAPA	http://www.papaghosthunting.com/	equip
1016	Louisiana Spirits	http://www.laspirits.com/	yes
1018	Northern Kentucky Paranormal Society	http://www.nkyps.com/	equip
1021	Lansing Paranormal	http://lansingparanormal.org/	NS
1022	Eastern Pennsylvania Paranormal Society EPPS	http://www.eppsinvestigations.com/	equip
1023	Oregon State Paranormal	http://www.osparanormal.com/	yes
1028	Synthetik Paranormal Organization of Kentucky	http://www.synthetikparanormal.com/	yes
1029	Night Light Paranormal Investigations	http://nlpiofgrandforks.com/out%20of%20town.php	yes
1032	NEPA Paranormal	http://www.nepaparanormal.com/	yes
1034	Miami Paranormal Research Society	http://miamiparanormalresearchsociety.webs.com/	NS
1035	North Shore Paranormal Investigations	http://northshoreparanormal.net/	yes
1036	Paranormal Seekers	http://www.paranormalseekersllc.com/	NS
1039	Kentucky Paranormal Research KPR	http://www.kyghosts.com/	yes

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1040	The Haunted Uwharrie Mountain Paranormal Society THUMPS	http://www.thumps-paranormal.com/	yes
1042	East Coast Paranormal Investigation Company	http://www.eastcoastparanormal.org/	NS
1044	Harrisburg Area Paranormal Society HAPS	http://www.harrisburgareaparanormalsociety.com/	equip
1048	Howling Wind Paranormal Society	http://www.howlingwindparanormalsociety.com/	NS
1050	Ghost Hunters Ohio Research Team	http://www.ohioghosthunter.com/	NS
1051	Mystic Pennsylvania Ghost Hunters	http://mpgh.info/	NS
1052	Shadows of Spirits	http://sosinvestigated.weebly.com/	NS
1056	Georgia Ghost Society GGS	http://www.georgiaghstsociety.com/	yes
1058	Letcher Paranormal Investigations	http://www.myspace.com/letcher_paranormal	NS
1060	Great Lakes Paranormal	http://www.sspiritgreatlakes.com/	NS
1061	Paranormal Resource Alliance	http://www.hauntednc.com/	yes
1062	Mon Valley Paranormal Inquiry MVPI	http://monvalleyparanormal.com/	NS
1063	Supernatural Investigators of Virginia	http://sites.google.com/site/siofva/	yes
1066	Paranormal Research Organization of Fayetteville NC	http://sites.google.com/site/proofnc/	yes
1067	Ghost Explorers	http://www.ghostexplorers.org/	NS
1068	Lake County Ghost Hunters	http://www.lcghresearchgroup.org/	sugg
1072	Central Michigan Paranormal Investigations	http://www.centralmichiganpara.com/	yes
1073	Northern Utah Paranormal Organization	http://www.freewebs.com/nupo/	NS
1080	Virginia Paranormal Organization of Research VAPOR	http://virginiaparanormalorganizationofresearch.webs.com/	NS
1083	Tennessee Society of Paranormal Research	http://www.myspace.com/tsprparanormal	yes
1087	Ethereal Perceptions Research Group	http://etherealperceptions.com/	NS
1088	Oregon Ghost Hunters	http://oregonghosthunters.com/	equip
1096	MS Delta Paranormal Research Group	http://haunthunters.co.nr/	yes
1098	Indiana Paranormal Soul Researchers	http://www.indianaparanormalsoulsearchers.com/	NS
1102	Central Pennsylvania Paranormal Research Association	http://www.thecppra.com/	NS
1104	Martinsville Volunteer Paranormal Society	http://www.martinsville-paranormal-society.webs.com/	NS
1106	Dayton Ohio Ghost Hunters Society	http://www.daytonghs.org/	NS
1108	Wyoming Area Paranormal Society WAPS	http://web.me.com/wyomingparanormal/WAPS/Home.html	NS
1110	Blackwolf Paranormal	http://www.blackwolf-paranormal.com/	NS
1111	The Otherside Paranormal Society	http://www.myspace.com/othersidesociety	NS
1114	Southern New York Paranormal Society	http://paranormal.businessnotion.com/	yes
1117	Ghost Rider Investigations GRI	http://paranormal.ghost-rider-investigations.com/	yes
1119	The Cincinnati Regional Association for Paranormal Studies CRAPS	http://www.oh-craps.com/	NS
1120	Paranormal Research & Investigative Studies Midwest (P.R.I.S.M.)	http://www.prism-paranormal.com/	NS
1122	St. Louis Area Association for Paranormal Investigations SLAAPI	http://www.freewebs.com/slaapi/	yes
1128	Southern Paranormal Investigations SPI	http://www.spi-texas.org/	yes
1131	Paranormal Study and Investigation	http://www.psi-nc.org/	yes
1133	Hillsboro Ohio Ghost Seekers	http://www.myspace.com/hillsboroohioghostseekers	NS
1136	Central Minnesota Ghosthunters	http://www.centralmngghosthunters.com/	yes

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1137	Scientific Paranormal Interactive Researching Investigative Team	http://www.spiritinvestigators.net/	yes
1138	Monroe Paranormal Research	http://monroeparanormalresearch.com/	NS
1140	C&S Paranormal Investigations	http://www.csparanormal.com/	equip
1143	Southeast Idaho Paranormal Organization	http://www.seipo.org/	yes
1144	The Pennsylvania Paranormal Association PPA	http://www.theppa.net/	yes
1145	Fox Cities Paranormal Team	http://www.wi-fcpt.com/	NS
1146	Haunted Mississippi Paranormal Research	http://www.hauntedmississippi.com/	yes
1150	Paranormal Investigators of Central New York PICNY	http://www.picny.net/	yes
1151	Ghost Hunters of Statesville	http://ghosthuntersofstatesville.bravehost.com/	NS
1152	Empirical Validation Paranormal Surveyors	http://ohioevps2010.weebly.com/	yes
1153	Southern Connecticut Paranormal Society	http://southernctparanormalsociety.blogspot.com/	NS
1160	The Occult and Paranormal House of Investigational Research (OPHIR)	http://www.Team-OPHIR.com	NS
1161	Tri State Paranormal	http://www.tri-stateparanormal.com/	NS
1162	Clearfield County Paranormal Investigations CCPI	http://www.clearfieldparanormal.com/	NS
1166	Tallahassee Ghost Hunters	http://www.tallahasseeghosthunters.com/	NS
1167	River Cities Paranormal Society	http://www.rcpswi.com/	yes
1169	South Philadelphia Paranormal Investigation	http://www.southphillyparanormal.org/	yes
1176	York County Paranormal Society	http://www.ycprt.com/	yes
1178	Oregon Paranormal	http://www.oregonparanormal.com/	yes
1179	Pennsylvania/New Jersey Paranormal Services	http://pa-njparanormal.com/	yes
1180	Anomaly Response Network	http://www.anomalyresponse.org/	yes
1181	Sandhill Paranormal Investigations of North Carolina SPIN	http://www.hauntedsandhills.com/	yes
1186	Three Rivers Paranormal	http://www.trps-us.biz/	yes
1190	Bi-City Paranormal BCPR	http://www.bicityparanormal.com/	yes
1191	Riseup Paranormal	http://www.riseupparanormal.com/	yes
1195	The Research of Paranormal Experiences Society ROPES	http://www.theropesinvestigations.com/	NS
1203	Treasure Coast Paranormal	http://treasurecoastparanormal.webs.com/	NS
1204	New Jersey Ghost Organization	http://www.freewebs.com/thecrow1/	yes
1206	After Midnight Paranormal Investigation Team	http://www.aftermidnightparanormalinvestigationteam.com/	yes
1213	The Unknown Truth Paranormal Investigations	http://www.the-unknown-truth.com/	NS
1214	Free Spirit Investigations	http://freespiritinvestigations.web.officelive.com/default.aspx	NS
1217	New Journey Ghost Research	http://www.njghostresearch.org/	yes
1219	Sykesville Paranormal Society SPS	http://www.sykesvilleparanormalsociety.com/	NS
1223	Wasatch Paranormal Investigations	http://www.wasatchparanormal.com/	no
1229	International Community for Paranormal Investigation and Research ICPIR	http://www.icpir.org/	yes
1231	Minooka Paranormal Society MPS	http://minookaparanormalsociety.web.officelive.com/default.aspx	NS
1232	Paranormal Investigators of Milwaukee	http://www.paranormalmilwaukee.com/	yes
1247	Albemarle Paranormal Society	http://www.albemarleparanormalsociety.com/	NS
1248	Gulf Coast Ghost Hunters	http://www.gulfcoastghosthunters.com/	NS

ID#	Group Name	Group website	Scientificity
1250	Paranormal Research Organization of Florida PROOF	http://www.flghost.com/	yes
1251	DeKalb County Paranormal Society	http://dekalbcountyparanormal.com/	yes
1253	Colorado Springs Paranormal Association	http://www.paranormalcoloradosprings.org/	yes
1255	Researchers Investigating the Paranormal RIP	http://www.jprs-rip.com/	yes
1261	Lafayette Paranormal Investigations	http://lafayetteparanormal.org/content/	yes
1264	Elgin Paranormal Investigators	http://www.elginparanormalinvestigators.com/	yes
1274	New Jersey Paranormal Research	http://www.nnjpr.org/	yes
1275	Core Paranormal Investigations	http://www.coreparanormal.com/	yes
1278	Indiana Kentucky Ohio Paranormal Society IKOPS	http://www.ikops.com/	NS
1281	Austen Paranormal Group	http://www.austinparanormal.com/	yes
1283	Atlantic Coast Paranormal Research Society	http://www.atlanticcoastprs.com/	yes
1289	Planet Paranormal Investigations PLPI	http://www.parainvestigations.com/	yes
1291	Midstate Paranormal Research Society	http://www.midstateparanormal.webs.com/	yes
1295	Hawaiian Island Paranormal Research Society HIPRS	https://www.hawaiianislandghosthunters.com/	yes
1313	Hazleton Paranormal Society	http://www.hazletonparanormal.com/	yes
1316	MoSo Ghost Hunters	http://www.mosoghost.net/	yes
1317	Paranormal Investigation Team of Nevada	http://www.pitonlv.com/	NS
1318	Tipa Research	http://www.tiparesearch.com/	NS
1325	315 Paranormal Investigation and Research Society	http://www.315paranormal.webs.com/	NS
1328	Georgia Ghost Hunters	http://www.georgia-ghost-hunters.com/	NS
1336	Southern Historical and Paranormal Society	http://www.e-southerndata.com/	NS
1338	North Florida Mystery Trackers	http://www.nfmysterytrackers.com/	NS
1339	Supernatural Paranormal and Technical Services SPATS	http://spatsinfo.com/	yes
1341	Colorado Researchers of Paranormal Science CORPS	http://www.paranormalcolorado.com/	yes
1360	Lost Spirits Paranormal Society	http://lostspiritsparanormalsociety.webs.com/	NS
1361	Spirit Watch Paranormal	http://www.spiritwatch.net/	yes
1364	Truth Paranormal	http://www.truthparanormal.org/	yes
1371	Mississippi Society of Paranormal Investigators	http://www.mississippi-spi.com/	yes
1374	Southeast Florida Paranormal	http://www.southeastfloridaparanormal.com/	yes
1381	Lone Star Paranormal Society	http://www.lonestarparanormalsociety.com/	yes
1384	The Supernatural Research Group TSRG	http://www.tsrg.org/	yes
1385	Pennsylvania Paranormal Bureau of Investigation PAPBI	http://www.pbi1.webs.com/	NS
1389	Fox Valley Spirit Hunters	http://foxvalleyspirithunters.2fear.com/	NS
1394	Munroe Falls Paranormal Society MFPS	http://www.munroe-falls-paranormal-society.com/	yes
1398	Northwest Paranormal Investigations	http://www.northwestparanormal.com/	NS
1401	Paranormal Research Investigations of Mississippi and Education PRIME	http://prime-paranormal.com/	yes
1402	Specter Quest Paranormal Investigations	http://www.specterquest.com/	yes
1403	South Jersey Paranormal Research	http://www.sjpr.org/	yes
1406	West Virginia - Eastern Panhandle Paranormal Society	http://www.eastern-panhandle-paranormal-society.webs.com/	NS
1408	Another Dimension Paranormal Team	http://anotherdimensionparanormalteam.webs.com	NS

<u>ID#</u>	<u>Group Name</u>	<u>Group website</u>	<u>Scientificity</u>
1410	The Northern Paranormal Society TNPS	http://www.thenorthernparanormalsociety.com/	yes
1413	Boo Crew Paranormal Investigations	http://www.boocrewpi.com/	NS
1419	Paranormal Analysis and Research Association PARA	http://www.parasc.info/	yes
1436	Eighteen Angels Paranormal Investigations EAPI	http://www.myspace.com/eighteenangels	NS
1442	EVPRS	http://www.evprs.com/	yes
1443	The Kentucky Shadow Chasers	http://www.kentuckyshadowchasers.com/	yes
1446	Center for Paranormal Study and Investigation	http://www.cpsi-paranormal.org/	yes
1459	Southeastern Paranormal Research Group	http://www.southeasternparanormal.org/	yes
1466	GIG Paranormal	http://www.gigparanormal.com/	yes
1468	Crypto Squad	http://squadcrypto.blogspot.com/	NS
1477	Paranormal Research Society (PRS)	http://www.paranormalresearchsociety.org	yes
1479	East Coast Angels	http://www.ecangels.com/Home.htm	NS
1501	Pee Dee Paranormal	http://www.peedeeparanormal.org/main.html	yes
1510	New England Society for Psychic Research NESPR	http://www.warrens.net	no
1511	Skeleton Crew Paranormal Research Society	http://www.mrhaunted.com/	NS
1512	Cosmic Society of Paranormal Investigation	http://www.cosmicsociety.com/	NS
1514	Maine Paranormal Society	http://maineparanormal.org/home/	yes

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