

# **The Druten Disturbances - Exploratory RSPK Research**

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## **Abstract**

A probable case of RSPK phenomena is reported, that took place in the Dutch village of Druten, in the spring of 1995. Presented is an analysis of reliable testimonies of neighbours, friends and police officers; the latter in particular give relative strong evidence to the reality of these phenomena. Other supporting evidence is provided by the outcome of game-like RNG PK-tests (6 extreme runs in 77,  $p < .03$ ). As an exploratory part of research, a field-RNG was installed, the behavior of which showed a decrease in first order RNG coherence ( $p < .05$ , two tailed) in epochs in which disturbances were reported. The article concludes with an analysis of relevant family dynamics and some further recommendations.

## **1. Introduction**

On Monday the 15th of May 1995, the Parapsychology Institute in Utrecht received a request for help from a Turkish family in Holland, in the village of Druten. The phenomena this family experienced were recognized as classical Poltergeist events: the flying about of stones, clods of earth, sand, and objects, some of them hitting people and smashing windows. Family members were frightened by these events, which seemed to concentrate around Çetin, the 15 year old son. Apart from Çetin, the family consists of his father Rafet (48 yrs), step-mother Saime (55 yrs), and half-sister Aynur (16 yrs). Other main characters in the event were Gülseren, the older half-sister of Çetin (25 yrs) who lives near-by, Dorus, a friend of Rafet, and neighbours Wies and Simon.

In doing our research, we tried to focus on as many aspects as possible. First of all, we gained and checked detailed eye-witness reports of the occurrences. Furthermore, a field RNG was installed, the persons involved did some PK-tests, and we gathered data on the situation of the family and Çetin in particular. The field RNG set up was intended to explore new ways of 'bringing the laboratory into the field' and find a compromise between on the one hand the artificial, frustratingly unreliable modes of psi that are 'constructed' in the laboratory setting, and on the other hand the rich and context-dependent, but uncontrollable psi experiences that are reported in spontaneous cases. The need for such a compromise is formulated in many contemporary discussions on the direction of future parapsychological research (e.g. Braude, 1995; Delanoy et al., 1993).

## **2. Procedures and results**

### **2.1 Eye-witness reports**

The phenomena started on Thursday 11th of May 1995 and ceased on Sunday the 21st. The first weekend saw the flying about of such a multitude of stones, that police assistance was called in. On Monday the 15th two researchers of the Parapsychology Institute were brought in (JG and RW), who arrived late that afternoon. They took some eye-witness reports and installed a videocam, focussing on Çetin and some spots where the phenomena seemed to concentrate. The next day JG was accompanied by DB. They installed a field RNG, explained the logbook system (see 2.3.1), and recorded some testimonies on videotape. During his first visit JG felt his lower leg being touched, with no animals in the house and persons far off. In an effort to become a part of the system, JG spent two nights (the 17th and the 22nd of May) at the house, and was present during daytime hours on the 15th, 18th, 22th and 23th. Despite such efforts no further anomalous phenomena took place in the presence of the researchers, a frustrating finding well known from other RSPK cases (e.g. Rogo, 1974, pp. 441). We contacted the family twice a day by telephone on those days in the first week when none of us was present. On Wednesday the 21st of June, four weeks after the RSPK phenomena stopped, we brought the family in contact with Mete Sabanoglu, a social worker of Turkish origin. This lowered the cultural and language barriers somewhat which allowed us to focus on some details of the testimonies. Also, Mr. Sabanoglu gathered some valuable information on the psychological and cultural background of the case (see 3.3).

Starting on Tuesday the 16th of May, the logbook registers a total of 110 phenomena that were classified as 'anomalous' by those involved. It is not possible to estimate what portion of this total number can be considered as reliable evidence of RSPK phenomena. The credibility of the witness reports is enhanced by two observations. First of all, and apart fr

om the material damage to crockery and windows, being the centre of Poltergeist activity in a quiet rural neighbourhood - with neighbours complaining, press and total strangers crowding in and around the house prowling for psi - evidently brought no real gain to the family. Quite the contrary: family members were frightened by the disturbing events, while the father, Rafet, was convalescent of a heart condition. Secondly, most witnesses (Rafet, Saime, Aynur, Dorus, and Simon) mentioned the fact that Çetin tried to deceive them by imitating the events on some occasions. We will return to the subject of imitative fraud in 3.3, for now let us point out that even with the possibility of fraud on the part of Çetin taken into account, a number of events cannot be easily explained away, although we realize that a high evaluation of witness credibility does not provide a decisive answer to the question of genuine RSPK (as is explained by e.g. Owen, 1964 a, pp. 445 - 449 & 1964 b, pp. 455-472). Following is a presentation illustrating some of the more remarkable and seemingly convincing events.

We grouped the events that took place before the introduction of the logbook in several clusters. Special mention should be made of those clusters that were reported by police officers, who can be considered as relatively more experienced observers.

#### *Cluster 7, Sunday 14th of May*

Officers Cramer and Van Deursen arrived on Sunday the 14th of May, and naturally, suspected the stone throwing merely to be due to mischief. For one and a half hour Van Deursen made a reconnaissance of the back side of the house, while Cramer checked this same side through a window on the top floor, using binoculars. They reported that in this way they would certainly have detected a perpetrator if there was one - unable to do so, they noticed that stones kept hitting the back of the house, only the house of the Turkish family and not the neighbours houses.

#### *Clusters 9, 10, Sunday 14th of May*

That evening, officer Cramer returned to the house assisted by officer De Haas. One by one both officers accompanied Çetin to his room on the upper floor. No one else was upstairs. At this occasion De Haas had sand thrown in her face while watching Çetin, while Cramer even got sand in his face with Çetin having his hands in his pockets. There-upon, one of the officers left, being too frightened to stay in the house. Later that night Cramer and De Haas drove Çetin to Gülseren's house. Several times during that ride sand falls on De Haas's head; relating to it afterwards she leaves open the possibility that Çetin, sitting in the back seat, might have thrown it. However, this she claims can be no valid explanation for what happened next when she got out of the police car to open the back door (which, for obvious reasons, cannot be opened from the inside) and, standing next to the car with all its doors and windows closed, she again has sand falling forcefully on her head.

*Cluster 14, Tuesday 16th of May.*

Feeling too terrified to spent the night at home, the family stayed at Gülseren's house where on the preceding days some events had taken place. By way of precaution, Rafet placed a beer-jug in the kitchen, remarking that 'otherwise it too might get broken'. Next, a clap was heard from the corridor. At that moment Rafet was back in the living-room with Dorus, while Çetin and Saime were in the garden. The beer-jug was lying in pieces against the front door.

*Cluster 15, Tuesday 16th of May.*

Coming out of the living-room, a stone measuring half the size of an egg flew through the kitchen, smashed into the wall, and fell on the airco. Dorus picked it up, noticing it felt more than hand warm to the touch, which is confirmed by two other witnesses. The stone brushed past the head of Wies who was standing in the doorway; she caimes there was nobody in the room right behind her that could have thrown the stone.

*Event nr. 30, Wednesday, 17th of may.*

A piece of cutlery flew against the lower leg of Saime, who was leaving the room into the corridor where the hoja (an islamic 'priest', who made several visits, see 3.2) was parting. There were several witnesses in the room, but at the moment no one was standing near the table on which the knife was reported to have lain. Sitting on the couch were Dorus and Simon, with Çetin in the middle. The knife was not seen flying towards Saime - all witnesses mention noticing it at the moment it fell on the floor after it hit Saime, who uttered a cry of fright.

*Event nr.37, Wednesday, 17th of may.*

A while after event 30 with Simon, Dorus and Çetin still on the couch, a glass water-bottle smashed forcefully against the lavatory door in the corridor, falling to pieces and striking a hole. Again, nobody was near the table on which the bottle definitely had been standing, as seen by the witnesses. It is highly improbable that Çetin could have thrown the bottle unobserved - Simon reports being very alert at this stage, he had noticed before that events seemed to concentrate just after the departure of the hoja. Also, if Çetin would have thrown the bottle, then, given his position on the couch, the trajectory of the bottle would have to be an impossible curve around the door-post between living-room and corridor.

## **2.2 Filming and fixating**

We used a videocam with the intention to record any genuine RSPK phenomena as well as control for possible instances of fraud. The camera was focussed on Çetin and on certain places where the phenomena seemed to concentrate. The camera filmed Çetin and a researcher (J.G.) sleeping during the night. A neighbour (Simon) installed the camera, pointed on focus places on several occasions after the phenomena stopped. Several times the interior of the house has been filmed, with this method we intended to 'fix' objects in order to be able to locate the place where moving objects originated from.

No evidence of RSPK was recorded. Also the fixation process yielded no results. A closer analysis of the material did reveal a case of fraud in which a hand movement of Çetin, pretending to look at his wristwatch, is followed by the observation of a small stone falling against the wall at the right side of Çetin, noticed by his father.

### 2.3 Field-RNG measurements

Trying to obtain more objective data (as recommended by e.g. Roll 1977, Radin&Roll 1994), on May 17th a Random Number Generator connected to a computer was installed on the premises. As measures for the non-randomness of the RNG, two coherence variables, one representing first order non randomness and one representing 8-bit patterned forms of non randomness, were continuously monitored (for a rationale of the use of so-called Field-RNG's see Bierman, 1996; Nelson et al, 1996; and Radin & Rebman, 1996). Whenever a disturbance occurred, one of the family members could press a key on the computer causing the exact time and an event-number of this event to be stored. The event-number was displayed and was used in the paper diary.

Comparison of epochs during which disturbances occurred and control epochs showed a decrease in first order RNG coherence (sum of  $z^2$  scores = 78.4 with  $df=107$ ,  $p < 0.05$  two tailed, while in the control periods sum of  $z^2 = 4724$  with  $df= 4771$ , n.s.). First order RNG coherence occurs when either an excess number of '1' or an excess number of '0' bits are produced (Bierman 1996). The more general RNG coherence measure did not show an effect. General RNG coherence occurs when specific patterns in the bit stream are produced more often than can be expected according to chance (Bierman 1996).

A reduction in first order coherence is technically difficult to interpret because it means that the RNG became "more random than random", producing nearly exactly the expected frequencies of '1' and '0' without the normal expected deviations there of. Given the exploratory character of these Field-RNG-monitored RSPK-outbursts and our inability to predict Field-RNG behaviour in these moments, for the time being all we can do is to predict a reduction of first order RNG coherence in similar cases in the future.

It should be remarked that the choice of the experimental epochs in this work is crucial and relatively arbitrary. Of course it should be related to the disturbance but one could choos

e one minute before or one minute around, a larger or a smaller period. We choose for the smallest unit of analysis possible between 18 and 36 seconds preceding the button press, because from oral reports we learned that generally the time it took to indicate on the computer that something happened was in the order of less than 30 seconds.

## 2.4 RNG PK-tests

The RNG in Druten could also be used to run direct experimental PK tests. This would mean that the continuous (field) monitoring was temporarily switched off and the behaviour of the RNG was displayed on the screen as a circle which would randomly grow and shrink. These tests were organised in runs. A run started (see fig.1) with a random selection of the target direction and consisted out of 128 random binary events.

The sampling rate was about 5 samples per second and a run took 19 seconds. A total of 130 runs were done under rather informal conditions. Although generally one family member was designated to be the participant sometimes others were also watching the display. Since the fieldRNG was the focus of our research, timing, nor the number of runs, nor the targetdirections were pre-set since these tests were considered as a sort of entertainment other than serious experiment.

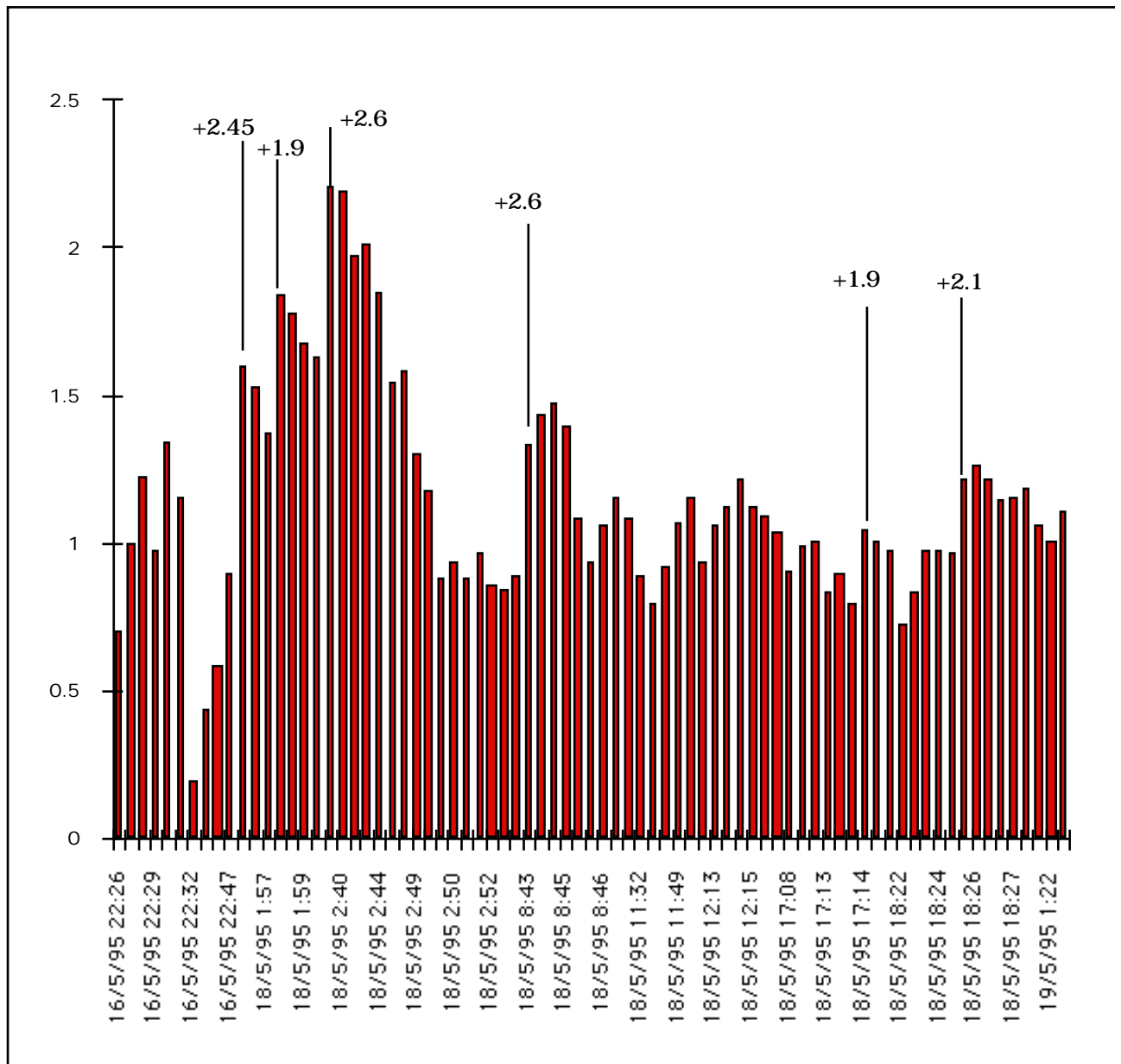
The results split for Cetin, Aynur and others are presented in Table 1. The results of Aynur reach a statistical significance, however in a direction opposite to the target direction.

**Table 1**

<b>Subject</b>	<b>N Runs</b>	<b>N Binary events</b>	<b>Deviation</b>	<b>%</b>	<b>z-score</b>
Cetin	77	9856	+55	50.6%	+1.1
Aynur	6	768	-34	45.6%	-2.4**
Others	47	6016	+12	50.2%	
<b>Total</b>	130	16640	+33	50.2%	

In figure 1 the cumulative z-score of Cetin's runs are given. It can be seen that within 18 runs the cumulative deviation deviates significantly from mean chance expectation but subsequently drops to an average that hovers around  $z=1.0$

**Figure 1**



### *Extreme runs*

From figure 1 it can be seen that there are a few sudden jumps in the cumulative z-score. Six of the 77 runs were independently positive significant at the  $p=0.03$  level where about 2 of such runs were to be expected. These extreme runs are indicated in the figure with their respective z-scores. The binomial probability for 6 extreme runs in 77 is 0.028. This suggests that if Cetin is producing some psi, this occurs in rather erratic bursts. Of course the significance is marginal and should be considered with care.

Given these extreme runs, one would expect an increased variance over all runs. However this is not the case the variance in z-scores being very close to the expected value of 1. This implies that the non extreme runs did have some decreased variance as if to compensate for the extreme runs.

### 3. Discussion

#### 3.1. Physical aspects

As Roll (Roll, 1977) states, the term focussing refers to repeated incidents with the same or similar object and/or taking place in the same area. In the first place, the Druten phenomena were not house-centered: RSPK events were observed at the house of Çetin's step-sister Gülseren, in the house and the area surrounding the house of the family, at Çetin's classroom at school, and near the police station. There was some so-called area focussing (concentration of incidents in specific locations): often moving objects originated from the audio-rack, the dining-table in the living-room, while many of the stones and clods of earth seemed to originate from the garden at the back of the house. Three windows at this backside were smashed, while those at the front remained intact.

Independent of each other, all witnesses reported not seeing the trajectory of missiles such as stones until they struck, which is remarkable especially for those missiles that hit the wall behind one. Some mention of this non observation is made in the literature (e.g. Amorim 1990, p.197; Owen 1964 pp.269-275); in trying to find an explanation we should weigh a perceptual psychological explanation, in which small, fast missiles are usually not easily observed anyway, against more intriguing speculation in terms of 'teleportation', non local psi, in which anomalous missiles are not restricted to known ballistic laws (e.g. Roll in 1977, p.53; Owen 1964 p.271,418-421). Such a non local quality is partly supported by RNG data; it is contradicted however by the observation made by Wies in cluster 15, in which a large stone brushed past her head and 'flew' into the kitchen. Perhaps the use of optical detection devices in future research can shed some light on this question.

As far as objects are concerned, there seemed to be a preference for stones, clods of earth, sand, and relatively small objects, the largest object transported being the water bottle in event nr.7. The composition of the clods of earth was identical to the clods lying around in the garden (such similarities are noticed by e.g. Owen, 1964, p.269). In agreement with McCully's notion that paranormal phenomena correspond to, or have some relation with, laws associated with symbolic language, Amorim (Amorim 1990, p.202) states that throughout human history, and particularly in the monotheistic religion which the Islam is, stoning has been related to punishment. Combined with the family dynamics in the Druten case these notions would be in line with the person-focussing that evidently took place (see 3.2).

The large stone in cluster 15 was judged by witnesses to be more than hand warm. Concerning this aspect, Roll (Roll 1977, p.57) mentions that in only 6% of the Poltergeist cases missiles are warm to the touch. Again, speculating on this warmth effect in terms of 'teleportation' should be weighed against a more profane explanation in terms of Çetin havin



g kept the stone in his hand for some time, thereby heating it up (contradicting this explanation is Wies's statement that no one in the room behind her, including Çetin, was in a position to throw the stone).

Concerning time focussing, possible RSPK events seemed to concentrate at times of departure of 'official' persons that were involved in the case: events were reported directly after the departure of the researchers or the hoja, who paid a daily visit to the family (see events 30, 37, see also Amorim 1990, p.197; Rogo, 1974, p.442).

### **3.2 Psychological, social, and cultural aspects**

Poltergeists are a parapsychological manifestation most properly understood within the context of psychopathology and more specifically within the context of interpersonal relationships (e.g. Burger 1973, p.229; Roll, 1978; Rogo, 1974, p.434; Rogo, 1982, pp.235-237). When RW and JG arrived at the house, Çetin was pointed out as the person around whose presence 'the ghosts manifested themselves' (a phrase used by the family that seemed to have no further consequences for the way the family handled and understood the events). It soon became clear that step-mother Saime and step-sister Gülseren were more often a target for flying stones and objects than either Çetin himself, his father Rafet, or step-sister Aynur.

Rafet came to Holland in the early seventies. After his first job, he went to work in a pork-butcher's shop - a change that is not easily reconcilable with his religious beliefs (pigs being thought of as 'unclean' in Islam). He met a woman of Turkish origin, F., with whom he lived together, again a problematic situation conflicting with his marriage (his wife, Saime, still living in Turkey). Çetin was born out of this relation; at the age of one he was taken to Turkey by F., who remigrated.

Çetin had a problematic youth. He was not allowed to play outdoors, his mere presence poses a problem for his unmarried mother. His final year in Turkey was spent in a boarding school based on strict Islamic rules. It seems that Çetin had known little freedom before he went to Holland. About two weeks after his arrival in Holland, Rafet developed a heart condition. This might be related to his contradictory feelings: a father wishing his son to be part of his family, traditionally an important asset in an Islamic community, a reunion that, on the other hand, may give rise to much gossip within that community.

Three weeks before the start of the events reported here, Saime and Gülseren had departed for Turkey to arrange for the matter of Gülseren's marriage. During that period Çetin, in Holland for eleven months by this time, received more attention and affection from Rafet. Also during this period Rafet was admitted to a hospital for a two day treatment of his condition. The first occurrence of the strange phenomena happened three days after the return of Saime and Gülseren.

By this time Çetin was probably engrossed in mixed emotions. His step-mother and step-sister had just returned from Turkey, the land he considered with nostalgic feelings. Also, their return brought to an end his relatively privileged situation, having again to share Rafet's attention. And then again the nature of Çetin's feelings towards his father may be ambivalent in the sense that, during the absence of Saime and Gülseren, his father, the single most important person in his life (who nevertheless in the past has abandoned him and his biological mother), is taken into a hospital with a condition that, from Çetin's perspective, might be related to his presence.

Complicating the matter even further, is Çetin's confusion in his relation towards his half-sister Aynur almost of the same age. From an outside point of view, Aynur is the strongest person in the family; she is attractive, she is 'westernized' and fulfills the role of contact between the family and the Dutch community. This contrasts with Çetin's position as a man, which is important in itself within Turkish tradition. Apart from that there is the fact that Çetin lived his childhood in Turkey for the greater part isolated of women. All in all, Çetin's feelings towards Aynur may have been coloured by contrasts like attraction versus rivalry. This would be consistent with the observation that during the events Aynur was scarcely hit by stones or objects, while perhaps a more speculative reflection of this strained relation lies in the data of the PK tests, which indicate that Çetin's irregular extreme runs show a significant positive deviation, while Aynur, sitting near Çetin most of the time during the runs, scores significantly below change.

A year after his arrival, Çetin finds himself in the middle of a complex family situation in a society that is permissive to an extent he hasn't experienced before, having left behind a trusted and yet unpermissive world. Such a description of his psychological context fits with Roll's observation that in 62 % of the reported RSPK cases in which the 'medium' is aged younger than 18 s/he is away from home (Sargent 1982).

Independent of the Parapsychological Institute, an Islamic priest, a hoja, was called in by the family for assistance. The hoja organised a prayer ritual with exorcistic connotations which involved all members of the family - praying took place at the house during seven consecutive days, a period at the end of which, so it was claimed, the phenomena would cease to occur. In fact it took three days longer, which makes it unclear whether the ritual was successful and, if it was, whether this was due to a certain 'exorcistic' effect or should be attributed to mere psychological 'expectancy effects'. We can be certain however, that the regular visits of an Islamic dignitary will have boosted Çetin's status as well as satisfying his need for attention (e.g. Hess, 1988b). Also, the presence of the venerable hoja may have inhibited any RSPK effects, an inhibition that is cancelled the moment that the hoja leaves the house at which moment, according to some witnesses, some of the strongest events took place.

Two interpretational models suggest themselves: individual-centered RSPK in terms of parapsychological 'mechanics', and the 'activity' of entities, ghosts or demons, within a tra

ditional religious perspective. Considering the last model, the fact that Çetin has attended an orthodox Islamic school would certainly add up with the ritual value of stoning as punishment in Islamic tradition. Given however the fact that no other phenomena confirming the ghost hypotheses were registered (e.g. voices and appearances), it would seem that the specific form of RSPK is not totally determined by a religious framework of interpretation. To generalize these notions, we would like to speculate that -given that the nature of psi is in principle anomalous- modelling, experimentation, and categorisation of psi can take on any of an infinite number of metaphorically based forms. Therefore we would like to question the value of any model set up to answer the question for 'the' cause of RSPK (see also Hess, 1988a), since any answers that come up will have the status of abstractions with only a temporary, paradigm-bound value. Concerning the two models suggested above, we doubt the value of a reductionist, competitive stance and propose an alternative approach in which such models have to complete each other to reach an integrated understanding (see e.g. Feyerabend 1975).

Due to the conspicuous presence of the police, the neighbourhood got wind of the curious phenomena that were taking place, and a crowd (often more than 100 people) was gathered in front of the house for most days during the relevant period. Whenever the family members were frightened by an anomalous phenomenon, they ran out of the house and were able to mingle and feel safe in the crowd. They also allowed the (inquisitive) public to enter their house, a decision that may have stemmed possible social unrest that could have grown in this situation, given the sometimes difficult position of immigrants combined with rumours of 'creepy ghosts'.

Journalists of radio, tv, and newspapers tried to force their way into the house. Instructed by the researchers, the family kept them and the crowd at bay, as well as the many self-proclaimed psychics who offered their services and some of whom, their services being declined, expressed in the media their sometimes ridiculous and irresponsible opinions on the case. The presence and demystifying work of the researchers may have had a therapeutic effect on the psychosocial system in which the phenomena occurred (Bayless, 1967; Eisenbud, 1972, pp. 27-41; Gerding e.a., 1989, p.25; Hashizume & Marinho, 1977; Rogo, 1974, pp. 422; Thurstone, 1954); it also released the tension of the crowd somewhat (Burger 1973, pp.228,229) and facilitated Çetin's return to school.

### **3.3. Mischief and fraud**

The case of external, hidden fraud would implicate vandalism specifically directed against the family. An argument against such an explanation is that it leaves several phenomena unexplained, especially those that took place indoors. But also, for example, a hypothetical outside perpetrator in a 'normal' explanation of clusters 9, 10 would have to follow a poli

cecar, park and hide in time and nearby enough to throw the sand falling exactly on police officer De Haas's head, thereby repeating the phenomena that took place during the ride (which would suggest a conspiracy of at least two persons including Çetin).

Instances of internal fraud on the other hand are frequently observed in RSPK cases. Gauld (Gauld, 1979) proposes the differentiation of total and imitative fraud, the latter of which can either be open (with the RSPK person openly and playfully imitating the phenomena) or hidden. A number of the events in this case can be accounted for by hidden imitative fraud. One researcher saw Çetin throwing the lid of a teapot standing in the kitchen, five other witnesses independently declared to have seen Çetin throwing stones and pretending this to be RSPK - we even discovered one such case afterwards while checking the video tapes. Still, Çetin has repeatedly been frisked: twice by a teacher, once by the police, at least four times by his father, and once by a researcher, none of these times was he caught carrying stones or sand.

Imitative fraud is consistent with the psychological situation of Çetin within the family (sketched in 3.2), which to our thinking contains sufficient motivation for Çetin to upset and do damage to the household. Apart from the relevant family dynamics, a further unconscious motive might be found in the attention-seeking nature of some of the outbreaks, which like neurosis, thereby yield 'secondary game' (Owen 1964 p.387) for Çetin, being the centre of interest with even the hoja, the press and researchers attending. In line with that, the video-tapes show Çetin to be specially 'camera-conscious' and relaxed, given the irregular situation. Of course being camera-consciousness is necessary for Çetin to check his environment and prevent exposure.

In short, it remains unclear as to what extent the total of the reported phenomena must be accounted for by imitative fraud. From a psychodynamical point of view such a question does not arise, since imitative fraud and genuine RSPK would both function as symbolic acts having the same effects of gaining attention and releasing hostility towards the other family members (e.g. Hess, 1988; Rogo, 1974). The question of genuine RSPK seems to be relevant for a parapsychological verificationist, but then again that stance is not without alternatives: from a more 'magical', Batcheldorian point of view and questioning the philosophical assumption of an objective reality, we may not altogether be able to differentiate a genuine RSPK component and determine a percentage of fraud (e.g. Batcheldor, 1984). We were reminded of the words of Gauger (Gauger, 1979): "...again one wonders at the intelligence and elegance, with which these phenomena withdraw themselves from verification and falsification. The 'inter-existence' ('Zwischenexistenz') of many paranormal phenomena does not only consist in their observational indeterminance, but also in their indeterminability within a system of yes-no-logic..."

Assuming that we did not deal with a conspiracy encompassing the family, friends, neighbours, and the police (including even us?), to us the most plausible conclusion is that some of the events that took place are indications of real RSPK. This conclusion is partly 'sup

ported' by the results of the field RNG, the results of PK tests, well keeping in mind that these results must be taken with care and are exploratory.

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