




# The American Periphenomenal Survey:

## Mission Statement



**Division:** Directorate | **Region:**  Cascadia (Reg10)  
**Status:** ACTIVE MANDATE | **Version:** 2.0 (Precedent Build)  
**Classification:** DIRECTORATE OVERVIEW

## 1.0 STATEMENT OF INTENT

This Division operates under the methodological framework of the **American Periphenomenal Survey (APS)**.

### 1.1 THE OBJECTIVE

This research aims to systematically document and categorize memorates (first-person narratives of supernatural or extraordinary encounters) and vernacular beliefs within the Pacific Northwest.

By employing an **Experience-Centered Approach**, this study seeks to distinguish between the primary physiological or sensory event (the "core experience") and the secondary cultural scripts used to describe it.

### 1.2 THE DIFFERENCE

Unlike traditional parapsychology, which seeks to prove the objective reality of these events, the APS focuses on the phenomenology of the experience and the mechanisms of narrative transmission.

- **We do not ask:** "Is the ghost real?"
- **We ask:** "Why did the witness use the word 'ghost' instead of 'hologram'?"

The ultimate objective is to map how modern digital culture, traditional folklore, and individual perception intersect to create new categories of belief (e.g., "Glitches," "Simulation Theory") alongside traditional forms.

### 1.3 HISTORICAL PRECEDENT & FOUNDATION

The APS views itself as the modern inheritor of two distinct historical lineages of inquiry. We apply these 19th-century methodologies to 21st-century data.

- **The Grimm Protocol (Linguistic Fidelity):**  
Following the precedent set by Jacob and Wilhelm Grimm in their collection of *Kinder- und Hausmärchen* (1812), we prioritize the exact preservation of the vernacular. The Brothers Grimm did not seek to "write stories"; they sought to capture the dying oral traditions of the German woodlands before industrialization erased them. Similarly, the APS seeks to capture the high-strangeness accounts of Cascadia before they are sanitized by algorithmic culture. We document the story exactly as spoken—stammering, confusion, and all.

*"Our first aim in collecting these reports has been exactness and truth. We have added nothing of our own... but have given its content just as we received it." — Jacob Grimm*

- The S.P.R. Census (Statistical Aggregation):  
We adopt the analytical rigor of the Society for Psychical Research's Census of Hallucinations (1889). Unlike "ghost hunters" who focus on singular locations, the SPR utilized mass surveys (17,000+ respondents) to find statistical patterns in hallucination. The APS replicates this macro-scale approach, using digital tools to crowd-source data across the entire Bioregion to identify clusters, cycles, and recurring archetypes.

## 1.4 MODERN ACADEMIC CONTEXT

While rooted in historical methodology, the APS aligns its inquiry with contemporary folklore scholarship. We reject the "cultural vacuum" model; instead, we recognize that modern anomalies are co-created by physiology, tradition, and digital networks.

- **The Experience-Centered Approach (David Hufford):**  
We adopt the framework established by Dr. David Hufford in *The Terror That Comes in the Night*. Hufford demonstrated that "Old Hag" attacks (Sleep Paralysis) are consistent, physiological events that occur independently of culture. The APS applies this logic to all categories: we assume the core experience is biological or environmental, while the interpretation (Alien vs. Demon) is cultural.
- **Ostension & Legend Tripping (Bill Ellis):**  
Following Bill Ellis (*Aliens, Ghosts, and Cults*), we document instances of "Ostension"—the process by which real people act out a legend, thereby making it real. When Cascadia residents visit a "haunted" bridge or use Randonautica apps, they are not just observing folklore; they are performing it. The APS views these interactions as critical data points, not "contamination."
- **Digital Folklore & The Networked Folk (Trevor J. Blank):**  
As identified by Trevor J. Blank (*Slender Man is Coming*), the Internet functions as a high-speed "Folk Group." The APS recognizes that digital transmission (e.g., a Reddit thread about "Glitches") creates belief systems as potent as oral tradition. We treat digital narratives not as fiction, but as the primary vehicle for modern myth-making.

## 2.0 METHODOLOGICAL OUTLINE

*The Standard Interview & Analysis Framework.*

### SECTION 1: DEMOGRAPHICS & "FOLK GROUP" IDENTIFICATION

- **Purpose:** To establish the respondent's cultural baseline. This determines if their narrative is influenced by specific online subcultures or traditional heritage (Testing the *Cultural Source Hypothesis*).
- **Data Points:**
  - **Occupational Context:** Does a pilot see "UAPs" while a park ranger sees "Cryptids"?
  - **Digital Consumption:** Frequency of engagement with "high strangeness" media (e.g., r/HighStrangeness, TikTok trends, Podcasts). Did the media "train" them to have this experience?

### SECTION 2: THE MEMORATE (The Narrative)

- **Purpose:** To capture the vernacular narrative exactly as the respondent tells it.
- **Free Narrative:** An unguided description of the event.
- **Linguistic Markers:** Analysis of specific terms used. Does the subject use technological metaphors ("It buffered," "It glitched") or spiritual metaphors ("It felt demonic," "It was a spirit")?
- **Reality Testing:** Did the respondent perform checks during the event? (e.g., "I washed my face," "I checked the time").

### SECTION 3: PHENOMENOLOGY (The Somatics)

- **Purpose:** To isolate physiological facts from cultural stories. This aligns with **David Hufford's** methodology (*The Terror That Comes in the Night*) to identify cross-cultural patterns that exist *before* language is applied.
- **Sensory Inventory:**
  - **Visual:** Peripheral vs. Central? Color? Luminosity?
  - **Auditory:** Mechanical (Hum) vs. Organic (Voice)? Directionality?
  - **Somatic:** Paralysis, temperature drop, pressure on chest, "electric" skin sensations (ASMR-like).
  - **State of Consciousness:** Hypnagogic (falling asleep), Hypnopompic (waking), or Highway Hypnosis.

## SECTION 4: TRANSMISSION & OSTENSION

- **Purpose:** To track the life cycle of the story. "*Ostension*" is the concept of real life imitating folklore.
- **Prior Knowledge:** "Had you heard of this phenomenon *before* it happened to you?" (Testing for Priming).
- **Narrative Negotiation:** "Who was the first person you told? How did they react?" (Did the listener force the story into a specific box?).
- **Digital Loop:** "Did you post this online? Did the comments change how you view the event?"

## 3.0 CLASSIFICATION OF PERIPHENOMENA

*The Official Taxonomy (Aligned with Master Protocol v3.0).*

The APS groups anomalies not by "cause," but by their functional narrative tradition.

### TYPE I: LIMINAL & SPATIAL ANOMALIES (The "Glitch")

Focus: Reinterpreting reality through computer metaphors or architectural displacement.

- **The Glitch-in-the-Matrix:** Visual inconsistencies interpreted as evidence of simulated reality.
- **The Mandela Effect:** Collective false memory interpreted as timeline manipulation (Secularized eschatology).
- **Liminal Spaces:** Feelings of dread in empty, transitional places (The "Backrooms" folklore).
- **Time Slips:** Non-linear time experiences often described using "editing" or "lag" terminology.

### TYPE II: CRYPTO-BIOLOGICAL (The "Entity")

Focus: Encounters that embody "Wilderness Anxiety."

- **Cryptid Encounters:** Sightings of unrecognized biological entities (Sasquatch, Dogman) often accompanied by distinct odors or silence.
- **The Oz Factor:** The sudden, unnatural silencing of all biological sound (birds/insects) preceding an encounter.

**TYPE III: AERIAL & TECHNICAL (The "Craft")**

Focus: The "Ghost in the Machine."

- **UAP / High Strangeness:** Aerial phenomena that behave like tricksters rather than mechanical craft.
- **Sentient AI:** Attributing consciousness or spirit to algorithms (Modern Animism).
- **Tech Interference:** Battery drains, radio static, or vehicle stalling in proximity to the anomaly.

**TYPE IV: NOETIC & PSYCHIC (The "Mind")**

Focus: Events occurring at the boundaries of consciousness.

- **Sleep Paralysis / The Old Hag:** Immobility accompanied by a sense of a hostile presence.
- **Crisis Apparitions:** Sensing a loved one is in danger or has died before being told.
- **Synchronicities:** Meaningful coincidences (Jungian folklore) interpreted as "signs."

**TYPE V: MATERIAL & POLTERGEIST (The "Matter")**

Focus: Physical interactions with the surroundings.

- **Poltergeist Activity:** The "noisy ghost" tradition; distinct from hauntings as it involves kinetic manipulation.
- **Apportation (JOTT):** "Just One of Those Things" — objects vanishing and returning in impossible locations.