



# The American Periphenomenal Survey:

## Mission Statement



**Unit:**  Administration  
**Status:** ACTIVE REFERENCE  
**Scope:** PROJECT OVERVIEW

| **Region:**  Cascadia (Reg10)  
| **Version:** 3.0 (Public Release)

## 1.0 STATEMENT OF INTENT

This Independent Research Initiative 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.

### **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.

### Digital Folklore & The Networked Folk (Trevor J. Blank):

As identified by Trevor J. Blank, 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, Digital Consumption habits.

### 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 (e.g., "It buffered" vs "It manifested").

Reality Testing: Did the respondent perform checks during the event?

### **SECTION 3: PHENOMENOLOGY (The Somatics)**

Purpose: To isolate physiological facts from cultural stories.

Sensory Inventory: Visual (Peripheral vs. Central), Auditory (Mechanical vs. Organic), Somatic (Paralysis, temperature drop, electric sensations).

State of Consciousness: Hypnagogic, Hypnopompic, or Highway Hypnosis.

### **SECTION 4: TRANSMISSION & OSTENSION**

Purpose: To track the life cycle of the story.

Questions: "Had you heard of this phenomenon before?" (Priming). "Who was the first person you told?" (Narrative Negotiation).

## **3.0 CLASSIFICATION OF PERIPHENOMENA**

The Taxonomic Framework (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. Includes Glitch-in-the-Matrix, Mandela Effect, Liminal Spaces, and Time Slips.

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

Focus: Encounters that embody "Wilderness Anxiety." Includes Cryptid Encounters and The Oz Factor.

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

Focus: The "Ghost in the Machine." Includes UAP / High Strangeness, Sentient AI, and Tech Interference.

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

Focus: Events occurring at the boundaries of consciousness. Includes Sleep Paralysis (The Old Hag), Crisis Apparitions, and Jungian Synchronicities.

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

Focus: Physical interactions with the surroundings. Includes Poltergeist Activity (RSPK) and Apportation (JOTT).