

# Phenomenology of AI-Generated “Entity Encounter” Narratives<sup>1</sup>

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**Abstract:** *Objective:* We used the ChatGPT-3.5 artificial intelligence (AI)-based language program to compare twelve types of mystical, supernatural, or otherwise anomalous entity encounter narratives constructed from material in the publicly available corpus of information, and compared their details to the phenomenology of spontaneous accounts via the Survey of Strange Events (SSE) and the grounded theory of Haunted People Syndrome (HP-S). *Methods:* Structured content analysis by two independent and masked raters explored whether the composite AI-narratives would: (a) cover each encounter type, (b) map to the SSE’s Rasch hierarchy of anomalous perceptions, (c) show an average SSE score, and (d) reference the five recognition patterns of HP-S. *Results:* We found moderate evidence of a core encounter phenomenon underlying the AI-narratives. Every encounter type was represented by an AI-generated description that readily mapped to the SSE, albeit their contents showed only fair believability and low but generally positive correlations with each other. The narratives also corresponded to below-average SSE scores and referenced at least one HP-S recognition pattern. *Conclusions:* Prototypical depictions of entity encounter experiences based on popular source material certainly approximate, yet not fully match, the phenomenology of their real-life counterparts. We discuss the implications of these outcomes for future studies.

**Keywords:** AI, content analysis, entity encounters, ghostly episodes, HP-S, narrative construction, phenomenology

## Highlights

- ChatGPT can generate prototypical entity encounter narratives with a fair degree of believability.
- AI-generated encounter narratives with diverse outwardly themes often reference similar perceptual contents and contextual variables.
- AI-generated encounter narratives do not fully match the phenomenology of real-life reports as modeled by integrative theory formation using recent psychometric research.

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What is the nature of entity encounters as frequently debated by social and biomedical scientists? The popular artificial intelligence (AI) program called ChatGPT gives a surprisingly balanced and thoughtful answer:

As an AI language model, I cannot provide a definitive answer to the reality of entity encounters since it is a subjective and often controversial topic. However, it is important to note that many people report having experienced encounters with entities, such as ghosts, angels, demons, and extraterrestrial beings.

Some people believe that these encounters are real and provide evidence of the existence of a spiritual or supernatural realm beyond our understanding. Others believe that these encounters are simply products of the human imagination, influenced by cultural beliefs, personal experiences, and psychological factors.

There is no scientific evidence that definitively proves or disproves the existence of entities, and opinions on the matter can vary widely depending on individual beliefs, cultural context, and personal experiences. It is important to approach these topics with an open mind and to seek reliable sources of information and support when dealing with unexplained phenomena (conducted by the authors, March 1, 2023).

Despite the ongoing controversy, qualitative and quantitative research has revealed several key insights about the phenomenology of encounter experiences. Phenomenology is the study of the structures of experience and consciousness (Seamon, 2000), which Laythe et al. (2021, p. 198) described as having “macro” and “micro” aspects. Macro-phenomenology refers to the mediating conditions for the onset or proliferation of particular altered-anomalous experiences, whereas micro-phenomenology involves the

moderation of specific contents or details of the altered-anomalous experiences<sup>2</sup>. These nuances are readily exemplified by paradoxes long noted in haunt-type cases, such as why some people have experiences while others also present do not (i. e., macro-phenomenology, e. g., Cornell, 2002; Roll, 1977) or why multiple witnesses can perceive shared experiences differently (i. e., micro-phenomenology, e. g., Jaki, 1999; McHarg, 1973).

Much evidence suggests that entity encounters typically manifest to people with thin (or permeable) mental boundary functioning, as measured by dissociative tendencies (Ross & Joshi, 1992), psychological absorption (Lifshitz et al., 2019), transliminality (Laythe et al., 2018), or a host of other hypnosis-related attitudes or behaviors (Kumar & Pekala, 2001). We also know that while the general appearance or meaning of entity encounters often varies with the setting in which the experience occurs (Evans, 2001; Houran, 2000), the specific perceptual contents tend to be consistent across experiencers in two aspects. First, episodes often reference psychological or subjective experiences (“S,” e. g., apparitions, sensed presences, hearing voices, and unusual somatic or emotional manifestations) and physical or objective events (“O,” e. g., apparent object movements, malfunctioning electrical or mechanical equipment, and inexplicable percussive sounds like raps or knocks). Second these S/O anomalies collectively form a probabilistic and unidimensional Rasch scale, that is, a literal “haunt hierarchy” involving a series of *mini* entity encounters (Houran et al., 2019a,b).

In other words, there is ostensibly a core encounter phenomenon that presents much like a syndrome. Particularly, Laythe et al.’s (2021, 2022) grounded theory of Haunted People Syndrome (HP-S) contends that spontaneous ghostly or entity encounters recurrently experienced by certain people are an interactionist phenomenon in which psychophysical stress is a catalyst for altered-anomalous experiences that derive from

<sup>2</sup> We developed our concept of micro-phenomenology independently from Petitmengin et al. (2019), who used the term to describe their interview method for collecting fine-grained descriptions of lived experiences associated with various sensorial, emotional, or cognitive processes so that a corpus of accurate data relevant to a research objective can be gathered. However, both views involve the idea of a “psychological or behavioral microscope” that distinguishes descriptive elements in a narrative from those related to explanations or judgments.

thin mental boundary functioning. Experiencers’ paranormal belief or threat detection processes encourage these perceptions to be interpreted as the actions of purposeful agents. Additional experiences then begin to snowball because of attentional- or confirmation- biases. Succinctly put, HP-S represents somatic-sensory sensitivities stirred by dis-ease states, contextualized within paranormal belief, and reinforced with threat-agency detection and perceptual contagion. Table 1 outlines these components via a checklist of five general recognition patterns.

**Table 1**

*Checklist for Recognition Patterns of Haunted People Syndrome (HP-S)*

HP-S Recognition Pattern	Corresponding Attitudes or Behaviors
Transliminality (i.e., permeable mental boundaries) is the foundation for percipients’ anomalous experiences, reinforced by Paranormal Belief.	<ol style="list-style-type: none"> <li>1. Does the witness/ focus person report experiences consistent with items from the Revised Transliminality Scale?</li> <li>2. Does the witness/ focus person report attitudes or beliefs consistent with items from the Rasch-Revised Paranormal Belief Scale?</li> </ol>
“Dis-ease” (or psychological dissonance) as a catalyst for the onset of anomalous experiences.	<ol style="list-style-type: none"> <li>3. Does the witness/ focus person report circumstances of notable distress (negative stress) or eustress (positive stress) immediately prior to the onset of the anomalous experiences?</li> </ol> <p>This includes personality traits or individual differences linked to ‘dis-ease,’ such as Imagination/ Magical Thinking/ Fantasy-Proneness, Rebellious Attitude/ Impulsivity/ Aggression/ Hostility, Somatic Complaints/ Anxiety/ Irritability, Low Self-Esteem/ Self-Concept or Ego-weakness/ Insecurity, Unhappiness/ Shame/ Jealousy, Dissociative Tendencies/ Temporal Lobe Lability, and Introversion.</p>
Recurrent anomalous experiences that exhibit temporal patterns suggestive of perceptual or social contagion.	<ol style="list-style-type: none"> <li>4. Does the witness/ focus person report an ongoing array of diverse S/O anomalies per the Survey of Strange Events?</li> <li>5. Does the perception of S/O anomalies clearly occur in “flurries,” especially when a group of percipients is involved?</li> </ol>
Attributions for the anomalous experiences align to the percipient’s biopsychosocial context.	<ol style="list-style-type: none"> <li>6. Does the witness/ focus person interpret the S/O anomalies in a way that is consistent with his/her religious or cultural belief system(s)?</li> </ol>
Anxiety levels of the percipients relate to the nature, proximity, and spontaneity of the anomalous experiences.	<ol style="list-style-type: none"> <li>7. Does the witness/ focus person report greater intensity of fear or anxiety when the S/O anomalies occur (a) suddenly or without warning, (b) within the person’s personal space, and/or (c) involve more tangible or physical anomalies?</li> </ol>

## The Present Study

One way to examine the idea of a core encounter phenomenon that can change in appearance is to search “mainstream consciousness” (i. e., the general public’s awareness of certain ideas and topics) for prototypical (or archetypal-like<sup>3</sup>) first-person narratives involving distinct types of presumably real entities and then assess whether they exhibit markedly similar themes, structures, and correlates as gauged by the Survey of Strange Events (SSE: Houran et al., 2019b) and the HP-S model. OpenAI’s advent of the AI-based language program “ChatGPT” (or Generative Pre-trained Transformer 3) offers an efficient and topical way to potentially mine such data. There are two versions of this extremely advanced chatbot: (a) the default GPT-3.5 is less powerful but open access, whereas (b) the superior GPT-4 is only available via paid subscription and limited use.

Guinness (2023) explained that ChatGPT works by attempting to understand prompts and then spitting out strings of words that it predicts will best address the question or task based on the training data. The program was originally trained on roughly 500 billion “tokens” that allow its language models to assign meaning and predict plausible follow-on text more easily. Many words map to single tokens, though longer or more complex words often break down into multiple tokens. On average, tokens are roughly four characters long. All the tokens come from a massive corpus of data written by people, including books, articles, and other documents across all different topics, styles, and genres, as well as an enormous amount of content scraped from the open internet. This humongous dataset was used to form a deep learning neural network—a complex, many-layered, weighted algorithm modeled after the human brain—that allows ChatGPT to learn patterns and relations in the text data and tap into the ability to create

<sup>3</sup> Cullum et al. (2017) argued that: “Archetypes can be framed as abstract exemplars of classes, conceptual models linking form and process and/or tacit mental models” (p. 95). Archetype relates here to behavior, historical psychology, and literary analysis, and more specifically a statement, pattern of behavior, prototype, “first” form, or a main model that other statements, patterns of behavior, and objects copy, emulate, or “merge” into. Informal synonyms frequently used for this definition include “standard example,” “basic example,” and “archetypal example,” mathematical archetypes often appear as “canonical examples.” This contrasts with the Jungian psychology definition of a collectively inherited unconscious idea, pattern of thought, image, etc., universally present in individual psyches.

human-like responses by predicting what text should come next in any given sentence. The program does not work at a sentence level; instead, it generates text of what words, sentences, and even paragraphs or stanzas could follow. To further refine ChatGPT’s ability to respond to a variety of different prompts, it was optimized for dialogue with a technique called reinforcement learning with human feedback. Essentially, individual users created a reward model with comparison data (where two or more model responses were ranked by AI trainers), so the AI could learn which was the best response.

Based on the above, this language program should aptly fulfil a request to “Tell a convincing real-life ghost story.” ChatGPT indeed stated in a text session that, “I can attempt to create a story based on the common themes and details that have been reported in such encounters.” It might be expected therefore that the macro- and micro-phenomenology of these AI-narratives will parallel the known features and dynamics of “real-life” paranormal encounters as documented per Laythe et al.’s (2021, 2022) HP-S model. Accordingly, we used ChatGPT-3.5 to test four hypotheses:

1. AI-narratives will be generated from believable material in mainstream consciousness.
2. AI-narratives will readily and similarly map to the Survey of Strange Events.
3. AI-narratives will correspond to an average score on the Survey of Strange Events.
4. AI-narratives will reference the five recognition patterns of Haunted People Syndrome.

## Method

### AI-Narratives

Our selection of entity encounters was derived primarily from Evans’s (1986, 1987, 2001) comparative literature research, and secondarily from quantitative studies of reported experiences (Houran, 2000; Houran et al., 2019b; Kumar & Pekala, 2001). Table 2 summarizes twelve (12) types of entity encounters considered here, including two narratives that arguably represent “hidden or disguised” encounter experiences, e. g., gang-(or group) stalking (e. g., Lange et al., 2020) and autonomous or “deep” imaginary companions (e. g., Little et al., 2021). We generated our sample of AI-narratives via a

multi-stepped process whereby ChatGPT-3.5 was asked to “Write a convincing account of a real-life [insert name of entity encounter type here].” This was repeated for all twelve encounter types. Note that we did not experiment with alternative versions of this instruction set (e. g., “Write a convincing account of [...] as usually reported in the media”). As a convenient cross-check, we also generated three comparison (or control) AI-narratives to examine ChatGPT-3.5’s capacity for detailed story-telling as measured by the word count of the outputs. We settled on three realistic scenarios that likely involved intense perceptions framed by the elements of surprise or drama, requesting the language program to produce “convincing real-life accounts of: (a) witnessing a car accident, (b) having a COVID-19 infection, and (c) seeing the Aurora Borealis for the first

Table 2

## Background Descriptions of the Entity Encounter Narratives

Entity Encounter Type	Definition	Sample Reference
Ghost Story	Any account or narrative that includes a ghost, the possibility of ghosts, or people who believe in them.	Goldstein et al. (2007)
Haunted House	A built structure or other localized setting believed to be inhabited by spirits who may have been former residents or were otherwise connected to the property.	Dagnall et al. (2020)
Poltergeist Outbreak	Mysterious noises, physical events, and other spooky occurrences that seem to manifest around a certain person, who either has psychic powers or is being targeted by a disembodied entity.	Roll (1977)
Ghost Sighting	An apparition of a dead person that is believed to appear or become manifest to the living, typically as a nebulous image.	Maher (1999)
Alien Abduction	The experience of being kidnapped by an unusual figure subjected to physical or psychological experimentation.	Mack (1994)
Angel Visitation	Spiritual beings—in mystical or human form—who guide or carry out God’s tasks.	Lange & Houran (1996)
Demonic Possession	The state of a person whose body has fallen under the control of the devil or a demon.	Perrotta (2019)
Fairy Sighting	A folklore being usually having diminutive human form and magic powers.	Young (2018)
Men-in-Black	Anonymous dark-clothed men who supposedly visit people who have sighted UFOs or aliens to prevent their publicizing it.	Randles (1997)
Tulpa	A “thought-form” that magically or psychically comes to life and has autonomy.	Parker (2021)
“Deep” Imaginary Companion (hidden entity encounter)	Pretend or invisible friends that reportedly have a personality and will of their own.	Little et al. (2021)
Gang-Stalking (hidden entity encounter)	Victims who state that they are being mysteriously targeted by coordinated groups of people.	Sheridan et al. (2020)

time.” The Appendices give sample AI-narratives for an encounter experience (Appendix A: “ghost sighting”) and a control scenario (Appendix B: “Aurora Borealis sighting”). We used the control narratives only for a general statistical comparison with the encounter narratives, so the raters neither saw nor considered them in their analyses. The full set of AI-narratives used in this study is freely available to interested readers at the Psi Open Data repository: <https://open-data.spr.ac.uk/dataset/chatgpt-generated-entity-encounter-narratives>.

## Raters

Content analysis of the AI-narratives was conducted by two individuals of different backgrounds but with prior experience using our coding materials: (a) one individual is a Ph. D. level parapsychologist, and (b) the other was a college student and occult practitioner who actively supports citizen science efforts in anomalistics.

## Coding Materials

The *Survey of Strange Events* (SSE; Houran et al., 2019a,b, 2021) is a 32-item, true/false Rasch (1960/1980) scaled measure of the overall perceptual intensity (or depth) of a ghostly account or narrative via a checklist of anomalous experiences inherent to these episodes (Table 5 lists all the items). The SSE’s Rasch item hierarchy represents the probabilistic ordering of S/O events according to their endorsement rates but rescaled into a metric called “logits.” Higher logit values denote items with higher positions (or greater difficulty) on the Rasch scale (Bond & Fox, 2015). SSE item endorsements sum to raw scores that are converted to Rasch scaled scores—ranging from 22.3 (= raw score of 0) to 90.9 (= raw score of 32), with a mean of 50 and  $SD = 10$ . The Rasch reliability = 0.87, and higher scores correspond to a greater number and perceptual intensity of anomalies that define a percipient’s cumulative experience of a ghostly episode, which comprises an array of different entity encounters. Supporting the SSE’s construct and predictive validities, Houran et al. (2019b) found that the phenomenology of “spontaneous”

accounts (i. e., self-reported as sincere and unprimed) differed significantly from control narratives from “primed conditions, fantasy scenarios, or deliberate fabrication.” That is, spontaneous ghostly episodes have a specific sequence (or Rasch model) of S/O anomalies that is distinct from the details of narratives associated with other contexts.

The *HP-S Recognition Patterns Checklist* (Houran et al., 2023) was used to guide the raters’ content analyses of the contextual aspects of the various encounter narratives. It outlines the five recognition patterns of HP-S via seven specific questions that are rated on four-point Likert scales anchored by “Strongly Disagree” (scored “0”) to “Strongly Agree” (scored “3”). Raw ordinal scores range from 0 to 21, with higher scores indicating a greater likelihood of the respective HP-S recognition patterns being present. Table 1 shows the basic checklist, which references the *Revised Transliminality Scale* (RTS: Lange, Thalbourne et al., 2000) and the Rasch version (Lange, Irwin, & Houran, 2000) of Tobacyk’s (1988, 2004) *Revised Paranormal Belief Scale* to help users recognize attitudes or behaviors indicative of thin boundary functioning.

The RTS is a 17-item, T/F, Rasch scaled instrument to gauge the tendency for ideation, affect, imagery and perception to cross (*trans*) thresholds (*limines*) into or out of consciousness as indexed by experiences like hyperesthesia, fantasy proneness, absorption, mystical experiences, magical thinking, and others.

In contrast, the Rasch-RPBS is a 26-item, Likert based measure with two subscales hypothesized to reflect different control issues: (a) “New Age Philosophy” related to a greater sense of control over interpersonal and external events (e. g., belief in psi) and (b) “Traditional Paranormal Beliefs” about more culturally-transmitted beliefs about magic, determinism, and a mechanistic view of the world.

We provided copies of these two instruments to the coders as critical supplementary information. The Recognition Pattern Checklist is primarily a worksheet rather than a formal assessment, so no psychometric properties are reported here.

*Perceived Authenticity*. Each narrative was followed by a one-item global rating of its face validity scored by each rater on a four-point Likert scale: “This narrative sounds realistic to me: Strongly Disagree (0), Disagree (1), Agree (2), Strongly Agree (3).”

### Procedure

Following Houran et al.’s (2023) procedure in a similar study, we gave the coders copies of the: (a) twelve AI-narratives in a randomized order, (b) SSE measure, (c) HP-S Recognition Patterns Checklist, and (d) the global rating of Perceived Authenticity. Each coder was masked to our hypotheses and the source of the narratives. They worked independently for three days to code the phenomenology of these accounts by documenting the presence of specific S/O anomalies via SSE ratings, as well as any contextual variables presumably associated with the onset or report of those anomalies via the HP-S Recognition Patterns Checklist (supported by the two belief-boundary measures noted earlier). Accordingly, each rater returned two completed forms (cf. Tables 1 and 5).

### Analysis

We primarily tested our hypotheses using planned correlational analyses, with  $p < .05$ , two-tailed, as the criterion for significance.

## Results

### Inter-Rater Reliability

There is debate over which tests best evaluate the interrater reliability of ordinal or categorical data (O’Neill, 2017), albeit some authorities argue that various statistics typically lead to the same general conclusion (de Raadt et al., 2021). We decided to use Cohen’s kappa ( $\kappa$ ) for the coders’ binary SSE item endorsements, and Spearman’s rho ( $r_s$ ) for the Likert categories on the HP-S Recognition Patterns Checklist. Table 3 shows a

moderately strong level of agreement between the raters on most of the presented details across the twelve narratives in terms of their macro- and micro- phenomenology. More generally, this outcome supports the capability of citizen scientists for some types of parapsychological research (cf. Houran et al., 2022; Appendix).

**Table 3**

*Coders' Averaged Ratings on Contextual and Macro-Phenomenology Variables Across the AI-Generated Narratives*

Entity Encounter Narrative	Word Count (n)	Perceived Authenticity (0-3)	SSE: Interrater Reliability (κ)	HP-S: Interrater Reliability (r <sub>s</sub> )	SSE Score (22.3-90.9)	HP-S 1a (0-3)	HP-S 1b (0-3)	HP-S 2 (0-3)	HP-S 3a (0-3)	HP-S 3b (0-3)	HP-S 4 (0-3)	HP-S 5 (0-3)
Ghost Story	371	.50	.61**	.17	42.7	2.0	1.0	2.5	2.5	2.0	2.0	2.0
Poltergeist outbreak	367	1.50	.76**	.17	42.7	2.0	2.5	2.5	2.5	2.5	2.5	2.0
Haunted House	369	2.0	.83**	-.44	47.3	2.0	2.0	1.5	2.5	2.0	2.0	2.5
Ghost Sighting	305	2.0	.72**	.76*	40.7	1.5	1.0	2.5	2.0	1.0	2.0	2.5
Men-in-Black	330	2.0	.29	.75*	45.9	1.5	1.5	2.0	2.5	1.5	2.5	2.5
Angel	285	1.0	.24	.67	40.7	2.5	2.0	1.5	2.0	1.0	2.5	1.0
Fairy	336	1.0	.59**	1.0	44.4	3.0	2.0	2.0	2.0	1.0	3.0	1.0
Demonic possession	314	2.0	.59**	.82*	44.4	3.0	3.0	3.0	2.0	1.0	3.0	2.5
Alien abduction	365	2.0	.20	.35	45.9	2.0	2.0	2.5	2.0	1.5	2.5	2.0
Tulpa	363	2.0	.64**	.76*	45.9	3.0	3.0	2.5	3.0	1.5	3.0	3.0
Gang-stalking	351	2.0	.61**	.73	42.7	2.0	1.5	2.5	2.5	1.5	2.5	2.5
Imaginary Friend	365	2.0	.68**	.68	44.4	3.0	3.0	2.0	2.5	1.5	3.0	2.5
Collective Average	343	1.7	.56	.10	43.98	2.3	2.0	2.3	2.4	1.5	2.5	2.2

Note: SSE : Survey of Strange Events, HP-S = Haunted People Syndrome, HP-S 1a = Transliminality, HP-S 2 = Disease State, HP-S 3a = Diverse Array of S/O Anomalies, HP-S 3b = Perceptual Flurries Suggestive of Contagion, HP-S 4 = Interpretations Consistent with Context, HP-S 5 = Threat-Agency Detection

That said, the interrater reliability of the SSE and HP-S Recognition Patterns Checklist ratings was not even across the AI-narratives. The stories about the Men-in-Black, Angelic Encounter, and Alien Abduction showed the lowest reliability on SSE ratings, in part because of discrepancies related to perceptions of non-descript visual images and recognizable sounds of mysterious origin. On the other hand, the narratives about the Haunted House, Ghost Story, and Poltergeist Outbreak had the lowest reliability on the HP-S Recognition Patterns Checklist ratings, mostly because of discrepancies over clear indications of: (a) dis-ease states at the time of the fictional percipients' anomalous experiences, and (b) perceptual flurries characteristic of contagion effects.

### Hypothesis 1: AI-Narratives Will Be Generated from Believable Material in the Mainstream Consciousness

Note that ChatGPT's claim that it can "...create a story based on the common themes and details that have been reported in such encounters" implies a sufficiently rich supply of accessible source material within its training set with which to generate a composite (or archetypal-like) narrative. As hypothesized, Table 2 shows that the language program indeed generated a composite account for each of the twelve specified encounter experiences. The average word count for these narratives ( $M = 343.40$ ,  $SD = 29.10$ ) compared favorably to our three control AI-narratives ( $M = 279.33$ ,  $SD = 19.90$ ). However, the average rating of Perceived Authenticity ( $M = 1.70$ ,  $SD = .75$ ) indicated that the encounter narratives only reached a somewhat "fair level of believability." Closer inspection revealed that eight narratives about specific entities (e. g., tulpa encounter) were rated as most believable to the coders, whereas the more generic accounts (e. g., ghost story) were deemed the least authentic.

**Table 4**

*Spearman Rank-Order Correlations Between the AI-Narrative's HP-S Characteristics*

Entity Encounter Narrative	Word Count (n)	Perceived Authenticity (0-3)	SSE: Interrater Reliability (κ)	HP-S: Interrater Reliability (r <sub>s</sub> )	SSE Score (22.3-90.9)	HP-S 1a (0-3)	HP-S 1b (0-3)	HP-S 2 (0-3)	HP-S 3a (0-3)	HP-S 3b (0-3)	HP-S 4 (0-3)	HP-S 5 (0-3)
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Ghost Sighting	305	2.0	.72**	.76*	40.7	1.5	1.0	2.5	2.0	1.0	2.0	2.5
Men-in-Black	330	2.0	.29	.75*	45.9	1.5	1.5	2.0	2.5	1.5	2.5	2.5
Angel	285	1.0	.24	.67	40.7	2.5	2.0	1.5	2.0	1.0	2.5	1.0
Fairy	336	1.0	.59**	1.0	44.4	3.0	2.0	2.0	2.0	1.0	3.0	1.0
Demonic possession	314	2.0	.59**	.82*	44.4	3.0	3.0	3.0	2.0	1.0	3.0	2.5
Alien abduction	365	2.0	.20	.35	45.9	2.0	2.0	2.5	2.0	1.5	2.5	2.0
Tulpa	363	2.0	.64**	.76*	45.9	3.0	3.0	2.5	3.0	1.5	3.0	3.0
Gang-stalking	351	2.0	.61**	.73	42.7	2.0	1.5	2.5	2.5	1.5	2.5	2.5
Imaginary Friend	365	2.0	.68**	.68	44.4	3.0	3.0	2.0	2.5	1.5	3.0	2.5
Collective Average	343	1.7	.56	.10	43.98	2.3	2.0	2.3	2.4	1.5	2.5	2.2

\* =  $p < .01$

Table 4 clarifies that Perceived Authenticity was not associated with a higher Word Count ( $r_s = -.13$ ,  $p = .80$ ) but instead with references to Threat-Agency Detection (HP-S

Recognition Pattern #5) ( $r_s = .81, p < .01$ ) and Paranormal Belief (HP-S Recognition Pattern #1) ( $r_s = .23, p = .19$ ), as well as the SSE scaled score (or index of perceptual intensity) for the narrative ( $r_s = .49, p = .08$ ). That is, the experiential context and contents of the narratives influenced their overall believability more so than the sheer length of the stories.

### Hypothesis 2: AI-Narratives Will Similarly Map to the SSE Measure

The raters reported no problems mapping the S/O descriptions in the AI-narratives to the SSE's 32 items, and Table 5 shows the frequency distribution of these item endorsements. We see that 27 (84%) of the 32 S/O anomalies were present in one or more of the narratives, whereas the remaining five (16%) were never mentioned. Additionally, five of the 27 listed anomalies specifically featured in most of the stories (i. e., "onset of negative feelings, sensed presences, physical perturbations, sense of communication with an outside force, and discernible voices or noises"). It is very curious that the frequency distribution of specific SSE items showed a suggestive correlation ( $r = -.32, p = .07$ ) with their logit values. In particular, this result generally aligns to Houran et al.'s (2019b) benchmark data in that S/O anomalies endorsed more often by experiencers occupy lower statistical positions in the Rasch hierarchy (i. e., have lower logit values indicating they are "easier" or more likely to endorse).

As expected, Table 6 further indicates that there was substantial consistency in the specific SSE mappings across the various encounter experiences. In fact, 79% of the AI-narratives showed positive (albeit small to moderate sized) correlations between the average of the two coders' discrete ratings across all 32 items on the SSE—with the strongest correspondence curiously between Men-in-Back encounters and Alien Abductions ( $r = .64, p < .05$ ). However, 11 instances (17 %) showed essentially null correlations, and three correlations were inverse (but small in magnitude). On this latter

point, the greatest disparities in SSE mappings were between encounters involving Angels vs Poltergeists, Angels vs. Gang-Stalking, and Fairy Sighting vs. Haunted House.

**Table 5**

### Frequency Distribution of Perceptual Contents (Micro-Phenomenology) Across the AI-Narratives

Survey of Strange Events	Logit Value per Benchmark Data (Houran et al., 2019b)	% of AI-Accounts Referencing the Item
I had a <i>negative</i> feeling for no obvious reason, like anger, sadness, panic, or danger	-.60	92
I felt odd sensations in my body, such as dizziness, tingling, electrical shock, or nausea (sick in my stomach)	-.47	67
I communicated with the dead or other outside force	.03	67
I heard mysterious sounds that could be recognized or identified, such as ghostly voices or music (with or without singing)	-.62	58
I had the mysterious feeling of being watched, or in the presence of an invisible being or force	-1.59	58
I saw with my naked eye a non-descript visual image, like fog, shadow, or unusual light	-.62	42
I saw with my naked eye an "un-obvious" ghost or apparition – a human form that looked like a living person	-.47	33
I saw beings of divine or evil origin, such as angels or demons	1.07	33
I saw folklore-type beings that were not human, such as elves, fairies, or other types of "little people"	1.61	33
I saw objects flying or floating in midair	.65	33
I saw with my naked eye an "obvious" ghost or apparition – a misty or translucent image with a human form	-.51	25
I felt guided, controlled, or possessed by an outside force	.84	25
I felt a mysterious area of cold	-.80	25
I saw objects moving on their own across a surface or falling	.05	25
I heard mysterious "mechanical" or non-descript noises, such as tapping, knocking, rattling, banging, crashing, footsteps or the sound of opening/closing doors or drawers	-1.17	25
I heard on an audio-recorder mysterious sounds that could be recognized or identified, such as ghostly voices or music (with or without singing)	.24	17
I had a positive feeling for no obvious reason, like happiness, love, joy, or peace	.10	17
Electrical or mechanical appliances or equipment functioned improperly or not at all, including flickering lights, power surges or batteries "going dead" in electronic devices (e.g., camera, phone, etc.)	-.62	17
I saw objects breaking (or discovered them broken), like shattered or cracked glass, mirrors, or housewares	.51	17
I had a sense of déjà vu, like something was strangely familiar to me about my thoughts, feelings, or surroundings	-1.65	8
I felt a mysterious area of heat	.72	8
I experienced objects disappear or reappear around me	-.10	8
I felt a breeze or a rush of wind or air, like something invisible was moving near me	-.73	8
I was mysteriously touched in a non-threatening manner, like a tap, touch, or light pressure on my body	-.55	8
I was mysteriously touched in a threatening manner, such as a cut, bite, scratch, shove, burn or strong pressure on my body	.44	8
I smelled a mysterious odor that was pleasant	.03	0
I smelled a mysterious odor that was unpleasant	.42	0
I heard on an audio recorder mysterious "mechanical" or non-descript noises, such as tapping, knocking, rattling, banging, crashing, footsteps or the sound of opening/closing doors or drawers	.16	0
I had a mysterious taste in my mouth	1.08	0
Pictures from my camera or mobile device captured unusual images, shapes, distortions, or effects	-.05	0
Plumbing equipment or systems (faucets, disposal, toilet) functioned improperly or not at all	.90	0
Fires have started mysteriously	1.71	0

**Table 6**

*Correlations Between Coders' Averaged SSE Item-Level Ratings of the AI-Narratives*

	1	2	3	4	5	6	7	8	9	10	11	12
1. Ghost Story	--	.01	.39*	.14	.16	.11	.12	.26	-.07	.34	.12	-.01
2. Poltergeist outbreak		--	.17	.11	.25	-.11	.21	.15	.18	.04	.23	.44*
3. Haunted House			--	.25	.17	.12	-.11	.38*	.00	.40*	.09	.47*
4. Ghost Sighting				--	.35*	.03	.07	.37*	.35*	.31	.31	.54*
5. Men-in-Black					--	-.01	.46*	.39*	.64*	.50*	.39*	.15
6. Angel						--	.50*	.31	.09	.34*	-.20	-.04
7. Fairy							--	.29	.39*	.35*	.05	.06
8. Demonic possession								--	.26	.59*	.19	.38*
9. Alien abduction									--	.37*	.23	.15
10. Tulpa										--	.27	.13
11. Gang-stalking											--	.21
12. Spooky Imaginary Friend												--

\* $p < .05$ , two-tailed ( $df = 30$ ).

**Hypothesis 3: AI-Narratives (as Putative Cultural-Level Composites) Will Show Average SSE Scores**

This hypothesis was not supported. The 12 narratives had an average raw SSE score of 6, which corresponds to a Rasch scaled SSE score of 44.40 (the actual mean SSE score across the sample was 43.98). Either metric represents a below-average level of perceptual intensity for a ghostly episode per published norms (Houran et al., 2019b). In fact, the AI-narratives most closely approximated the SSE mean score for Illicit accounts ( $M = 45.90$ ), that is deliberately fabricated stories. But we should note that the SSE scores for the narratives were clearly associated with their Word Count ( $r = .55, p = .06$ ) and Perceived Authenticity ( $r = .43, p = .14$ ). Taken altogether, these results suggest that the cultural depiction of an “average” entity encounter is substandard to the scientific depiction of an “average” real-life experience.

**Hypothesis 4: AI-Narratives Will Reference the Five Recognition Patterns of HP-S**

Contextual variables were often present in an apparent attempt to set a suitable mood and tone for the stories, such as allusions to embedded cues, metaphorical-symbolic references, or demand characteristics (for a review and discussion, see Houran,

2000). But beyond these literary devices, the raters found generally consistent indications of the five recognition patterns of HP-S. across the set of narratives. We underscore two important caveats to this finding. First, no AI-narratives were judged to contain all five recognition patterns. Second, Table 3 reveals that references to “perceptual contagion” effects—flurries or clusters of anomalous perceptions—were more tenuous. Notwithstanding these outcomes, Table 4 does indicate that nearly all the HP-S recognition patterns were positively and moderately correlated with SSE scores, though these associations did not reach significance probably because of sample size. That is, entity encounters of greater perceptual intensity tended to reference more recognition patterns of HP-S. The only exception was the variable of “dis-ease,” which showed a small but negative correlation ( $r_s = -.17, p = .56$ ) with SSE scores.

**Post-Hoc Analyses**

Although not part of our formal hypotheses, a cursory inspection of the AI-narratives hinted unexpectedly at certain other context effects that researchers of entity encounters have only recently begun to fully recognize and appreciate. We therefore took an informal inventory of these references via an iterative discussion between the co-authors to understand their prevalence. The authors conducted this ancillary exercise after the masked raters completed the main coding work.

**Table 7**

*Tangential Context Effects in the AI-Narratives*

Encounter Type	Discrete References to Environmental Variables	Discrete References to Enchantment
Ghost Story	3	0
Haunted House	1	0
Poltergeist Outbreak	0	0
Ghost Sighting	1	1
Alien Abduction	1	1
Angel Encounter	0	1
Demonic Possession	1	0
Fairy Sighting	1	1
Men-in-Black	0	1
Tulpa	0	0
Spooky Imaginary Friend	0	0
Gang-Stalking	0	0



### Environmental Effects

Conceptual and empirical studies suggest that: (a) physical factors in the local environment (electromagnetic fields, air quality, humidity, infrasound, lighting levels, and embedded cues; Dagnall et al., 2020), and (b) Gestalt features of the experiential setting (affordance, immersion, presence, ambiguity, legibility, and memory-associations; Jawer et al., 2020) can individually or collectively influence the phenomenology of some entity encounters. Consistent with this idea, 50% of the AI-narratives referenced at least one pertinent environmental variable.

### State of Enchantment

The transpersonal or clinical aftereffects of altered-anomalous experiences is a burgeoning area of study (Brett et al., 2014; Rabeyron, 2022; Roxburgh & Evenden, 2016). One frequently reported consequence of entity encounters is a sense of situational-enchantment (Houran, Lange, & Laythe, 2022). This denotes a complex arousal state involving absorption within a melee of pleasant ideations and emotions (e. g., excitement, surprise, awe, and wonder), simultaneously mixed with more unpleasant ideations and emotions (e. g., uneasiness, disorientation, tension, and unpredictability). This happens when an individual's normal waking experience is disrupted by a sudden, unexpected, or profound awareness that seeds a transformative feeling of connection to a transcendent agency or ultimate reality (Drinkwater, Massullo, et al., 2022).

Moreover, evidence suggests that enchantment is a mental state that itself facilitates additional anomalous or exceptional human experiences (Lange & Houran, 2021). It is thus interesting that 42% of the AI-narratives referenced thoughts or feelings that imply the fictional witnesses experienced some degree of enchantment in response to their encounters. For the sake of completeness, we should point out that there was virtually no association ( $r = -.06, p = .85$ ) between indications of Environmental Variables

and Enchantment. This result might reinforce the interpretation that the depicted percipients were primarily reacting to the profound nature of their experiences rather than strictly the environmental cues.

### Discussion

Four general conclusions emerge from our exploratory exercise: (a) ChatGPT-3.5 was able to construct archetypal-like entity encounter narratives with a fair level of believability from information apparently in the mainstream consciousness; (b) narratives involving different types of entities mapped well to the same unidimensional and probabilistic hierarchy of S/O anomalies underlying the Survey of Strange Events; (c) the pattern of item endorsement on the SSE was often consistent across the narratives; and (d) the contextual details of the different narratives often alluded to one or more of the five recognition patterns of HP-S, although perceptual contagion was questionable, and the raters did not agree that all five signs-symptoms were present within any single narrative. In the spirit of exploration to avoid Type II errors, we purposely did not apply controls for multiple observations (e. g., setting low alphas, using Bonferroni corrections, or conducting a split-sample analysis). Yet we are encouraged by the degree to which our hypotheses were ostensibly affirmed using two-tailed statistical testing of rather rudimentary data.

This study thus cautiously supports the utility and content validity of the SSE, and lends some credence to the growing qualitative and quantitative evidence of a core encounter phenomenon that can be modeled as a biomedical syndrome per the HP-S framework (Houran et al., 2019b; 2022, 2023Laythe et al., 2021, 2022). Houran et al. (2019 a,b) specifically found evidence that the S/O anomalies reported during such encounters are predictably structured across experiencers, albeit this core narrative's "theme" (Evans, 1987; Houran, 2000; Hufford, 1982) or "meaning" (Drinkwater et al., 2013; Dyne, 2010; Puhle, 2001) alters per the situational or sociocultural context in which the S/O anomalies



manifest. This suggests that encounter experiences are partly narrative constructions that are actively shaped by both attitudinal and normative influences (e. g., Childs & Murray, 2010; Drinkwater et al., 2019; Eaton, 2019; Hill et al., 2018; Ironside & Wooffitt, 2022). In this sense, our present results and previous research alike (Laythe et al., 2021) clearly support ChatGPT's perspective on the ontological reality of the altered-anomalous experiences that we cited in the Introduction.

Nonetheless, some readers might regard ChatGPT as a controversial tool to investigate the phenomenology of entity encounters. This criticism certainly has merit, as unlike the insights or results from well-defined systematic literature reviews or meta-analyses (Appelbaum et al., 2018), the appropriateness, veracity, or representativeness of the source material used to generate the AI-accounts is ultimately unclear (e. g., media reports, novels, films, scientific journals, or a combination of all). A reliance on purely media (Edwards, 2005), folklore (Goldstein, 2017), or cultural (Waskul & Eaton, 2018) studies are other ways to gather prototypical narratives, but the corresponding data on S/O events or the contextual variables associated with them would likely be sensationalized rather than realistically portrayed (for discussions, see Hill et al., 2018, 2019). Illustratively, Steven Spielberg's 1982 blockbuster movie *Poltergeist* depicted "paranormal portals" and "possessed trees attacking people"—neither of which correspond to sincerely reported spontaneous cases. Many authorities likewise caution that professional-grade informational content must be trustworthy, that is relevant, accurate, current, and credible (Pattanaphanchai et al., 2013). New research using computerized linguistic analysis might also help to assess the degree of structural and semantic similarity among the different AI-narratives, as well as subsequent comparisons with collections of vetted spontaneous cases. This basic approach has been applied to studies of other anomalous experiences (e. g., Lange et al., 2015; Martial et al., 2019), so it might be equally fruitful here.

Future research could also address several limitations of the present study. First, we used single examples derived from ChatGPT-3.5, so it is unclear how well our results generalize to outputs from the more advanced ChatGPT-4. Second, different ChatGPT wordings or instructions could skew the narrative content. Houran et al. (2019b) showed that the micro-phenomenology of encounter narratives can subtly but significantly shift when percipients' make reports under different contexts. Third, the types of entity encounters considered here were representative but certainly not exhaustive. And fourth, our coding system could have been possibly more controlled or robust. Better approaches could either be to use raters recruited from outside of anomalistics, or the evaluations of a cross-disciplinary panel (Bertens et al., 2013). This might help mitigate the lower inter-rater reliabilities we had with certain macro- and micro- phenomenology variables that seem to be more complex or nuanced. For all these reasons and more, we deem our approach and findings as preliminary. At the same time, the present results are merely one piece of a broader mosaic of ostensibly converging evidence for the interactionist—and perhaps performative (Drinkwater, Dagnall et al., 2022)—nature of entity encounters.

Moreover, the below-average SSE scores and only fair believability of the AI-narratives have important implications for future studies. Despite the intense public interest in the topic and its plethora of associated media, the present findings suggest that what mainstream consciousness "knows" about "real-life entity encounters" is quite limited. Specifically, ChatGPT seemingly had little to no access to (or an understanding of) the spontaneous case reports or survey research in academic literature. Thus, its composite (archetypal-like) narratives derived from a restricted range of source material that only represent a cultural understanding of these experiences versus a more rounded, scientific one. Fraudulent or fabricated accounts should thus be more easily or confidently identified by informed researchers, as mainstream consciousness has not fully caught up with the results of scientific studies.

We certainly hope that our results motivate more thorough investigations. Indeed, AI-generated narratives offer a new way to study induced “esoteric ideations” or anomalous experiences, as their private nature makes them difficult to study from a behavioral perspective. Time will tell whether computer simulations—as routinely used in many studies of the dynamic behavior of objects or systems in response to conditions that cannot be easily or safely applied in reality (Winsberg, 2022)—will meaningfully augment the more traditional methods used to study entity encounters and related experiences, including surveys (Davis et al., 2020), case studies (Houran & Laythe, 2022), and immersive experiences like paranormal tourism (Langston & Hubbard, 2019), mirror-gazing exercises (Caputo et al., 2021), or hypnosis sessions (Connors, 2015). Still, we envision tremendous opportunities for creative research designs that refine or extend our basic approach. In this way, we can conceivably explore issues of paranormal belief formation or maintenance, as well as the content or meaning of entity encounters and other altered-anomalous experiences from different narrator viewpoints. Some obvious but interesting angles here include the juxtapositions of skeptic vs believer, solitary vs collective perceptions, indoor vs outdoor settings, and scenarios involving different forms of belief conversion.

To be sure, research suggests that paranormal entity narratives—as personal beliefs, shared stories, or putative experiences—can be powerfully engrossing and shareable experiences due in part to their inherent Versatility, Adaptability, Participatory Nature, Universality, and Scalability (the VAPUS Model; see Drinkwater et al., 2019; Hill et al., 2018, 2019; Houran et al., 2020). Daniel and Musgrave (2017) likewise noted that “as people read, watch, or otherwise consume fictional narratives, they process those stories as if they were actually witnessing the phenomena those narratives describe, even if those events may be unlikely or impossible. These synthetic experiences can change beliefs, reinforce preexisting views, or even displace knowledge gained from other sources for elites as well as mass audiences” (p. 503). ChatGPT or similar AI-language programs might therefore generally prove out as innovative tools for what could be characterized

as “locating imagination in popular culture” (Van Es et al., 2021, p. 1). Accordingly, the social sciences might consider using this new technology for pulse or longitudinal measurements across a multitude of behavioral phenomena that describe the Zeitgeist, as well as the many anomalous entities that inhabit it.

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## Appendix A

*Sample ChatGPT Narrative of an Entity Encounter (generated 01 March 2023)*

### **Write a convincing account of a real-life haunted house**

The house had always had a reputation for being haunted. It had stood on the same spot for over a century, and during that time, many strange things had been reported to happen within its walls. People had reported hearing footsteps in the middle of the night, doors would slam shut on their own, and objects would move without explanation. Some even claimed to have seen ghostly apparitions wandering through the rooms.

One family moved into the house, hoping that the stories were just exaggerated rumors. But as soon as they stepped inside, they felt a chilling presence. The air was cold and heavy, and the hairs on the back of their necks stood on end.

As they began to unpack their belongings, strange things started to happen. Doors would open and close on their own, and they could hear whispering voices that seemed to be coming from nowhere. One night, the family woke up to find all of their furniture had been moved around while they slept. Chairs and tables had been stacked on top of each other, and some had even been turned upside down.

The family tried to ignore the strange occurrences, but they couldn't shake the feeling that they were being watched. They decided to call in paranormal investigators, who set up cameras and recorders throughout the house.

The footage they captured was shocking. Doors would open and close on their own, and objects would move without explanation. In one instance, a chair moved across the room, as if by an invisible force.

The investigators concluded that the house was indeed haunted, and that the family was living with a malevolent spirit. They advised the family to leave the house, as it was not safe for them to stay.

The family took their advice and moved out of the house, but the experience had left a lasting impression on them. They never forgot the eerie feeling of being watched, or the terrifying paranormal activity that had taken over their home.

To this day, the house remains empty, its windows boarded up, and its doors locked tight. The locals still talk about the haunted house, warning visitors to stay away from its ghostly inhabitants.

## Appendix B

*Sample ChatGPT Control Narrative (generated 01 March 2023)*

### **Write a convincing account of someone seeing the aurora borealis for the first time**

Sarah had always dreamed of seeing the Aurora Borealis, also known as the Northern Lights. She had heard stories of its beauty and magnificence from her friends who had witnessed it before. She planned a trip to Norway during the winter months to witness the natural wonder for herself.

As she stood outside, bundled up in her warmest clothing, she looked up at the sky in anticipation. Suddenly, a greenish glow appeared on the horizon, slowly growing and expanding across the sky. The colors shifted and danced, with hues of green, purple, and pink blending together in a mesmerizing display.

Sarah was spellbound. She had never seen anything like it before. The colors swirled and changed, creating a sense of movement and energy that seemed alive. The Northern Lights seemed to take on a life of their own, as if they were communicating with her in a language she could not quite understand.

As she watched, the colors intensified and brightened, casting a soft glow over the snowy landscape around her. It was as if she was standing in the middle of a dream world, a place of magic and wonder that she never knew existed.

For Sarah, the experience was truly unforgettable. She felt a deep sense of awe and wonder, and was overwhelmed by the beauty of the Northern Lights. She knew that this moment would stay with her forever, a memory that she would cherish for the rest of her life.

Witnessing the Aurora Borealis for the first time is a truly magical experience that leaves a lasting impression on those who are lucky enough to see it. The colors, movement, and energy of the Northern Lights create a sense of wonder and awe that is unlike anything else in the world.



Phänomenologie von KI-generierten "Entity Encounter"-Narrativen  
James Houran Brian Laythe

**Zusammenfassung:** *Zielsetzung:* Wir haben das auf künstlicher Intelligenz (KI) basierende Sprachprogramm ChatGPT-3.5 verwendet, um zwölf Typen von Erzählungen über mystische, übernatürliche oder anderweitig anomale Begegnungen mit Wesenheiten zu vergleichen, die aus dem öffentlich zugänglichen Informationskorpus konstruiert wurden, und ihre Details mit der Phänomenologie spontaner Erzählungen mittels der Survey of Strange Events (SSE) und der Grounded Theory (gegenstandsbezogene Theoriebildung) des Haunted People Syndrome (HP-S) verglichen. *Methoden:* Eine strukturierte Inhaltsanalyse durch zwei unabhängige und blinde Beurteiler untersuchte, ob die zusammengesetzten KI-Erzählungen: (a) jeden Begegnungstyp abdecken, (b) der Rasch-Hierarchie der anomalen Wahrnehmungen der SSE entsprechen, (c) einen durchschnittlichen SSE-Score aufweisen und (d) auf die fünf Erkennungsmuster des HP-AbsS verweisen. *Ergebnisse:* Wir fanden mäßige Hinweise auf ein zentrales Begegnungsphänomen, das den KI-Erzählungen zugrunde liegt. Jeder Begegnungstyp wurde durch eine KI-generierte Beschreibung repräsentiert, die sich leicht auf die SSE abbilden ließ, wenngleich ihre Inhalte nur eine geringe Glaubwürdigkeit und geringe, aber im Allgemeinen positive Korrelationen untereinander aufwiesen. Die Erzählungen entsprachen auch unterdurchschnittlichen SSE-Werten und bezogen sich auf mindestens ein HP-S Erkennungsmuster. *Schlussfolgerungen:* Prototypische Darstellungen von Erfahrungen mit Entitätsbegegnungen, die auf populärem Quellenmaterial beruhen, kommen der Phänomenologie ihrer realen Gegenstücke sicherlich nahe, stimmen aber nicht vollständig mit ihnen überein. Wir erörtern die Auswirkungen dieser Ergebnisse auf zukünftige Studien.

Translation: Eberhard Bauer

Fenomenologia das Narrativas de "Encontros com Entidades" Geradas por IA  
James Houran Brian Laythe

**Resumo:** *Objetivo:* Utilizamos o programa de linguagem baseado em inteligência artificial (IA) ChatGPT-3.5 para comparar doze tipos de narrativas de encontros com entidades místicas, sobrenaturais ou anômalas, construídas a partir de material no corpus de informações publicamente disponível, e comparamos seus detalhes com a fenomenologia de relatos espontâneos por meio da Survey of Strange Events (SSE) e da teoria fundamentada da Haunted People Syndrome (HP-S). *Métodos:* A análise de conteúdo estruturada por dois avaliadores independentes e ocultos explorou se as narrativas geradas por IA: (a) abrangeriam cada tipo de encontro, (b) mapeariam a hierarquia Rasch de percepções anômalas da SSE, (c) mostrariam uma pontuação média da SSE e (d) fariam referência aos cinco padrões de reconhecimento da HP-AbsS. *Resultados:* Encontramos evidências moderadas de um fenômeno de encontro central subjacente às narrativas da IA. Cada tipo de encontro foi representado por uma descrição gerada por IA que foi prontamente mapeada para o SSE, embora seu conteúdo tenha mostrado apenas uma credibilidade razoável e baixas, embora em maioria positivas, correlações entre si. As narrativas também correspondiam a pontuações de SSE abaixo da média e faziam referência a pelo menos um padrão de reconhecimento HP-S. *Conclusões:* As descrições prototípicas de experiências de encontro com entidades baseadas em material de origem pública certamente se aproximam, mas não correspondem totalmente, à fenomenologia de suas contrapartes na vida real. Discutimos as implicações desses resultados para estudos futuros.

Portuguese translation: Antônio Lima

Fenomenología de Narrativas de "Encuentros con una Entidad"  
Generadas por Inteligencia Artificial (IA)  
James Houran Brian Laythe

**Resumen:** *Objetivo:* Usamos el programa de lenguaje basado en inteligencia artificial (IA) ChatGPT-3.5 para comparar 12 tipos de narraciones de encuentros con entidades místicas, sobrenaturales, o anómalas construidas a partir de material del corpus de información disponible públicamente, y comparamos sus detalles con la fenomenología de los relatos espontáneos a través de la Encuesta de Sucesos Extraños (SSE) y la teoría fundamentada del Síndrome de la Gente Embrujada (HP-S). *Método:* El análisis de contenido estructurado realizado por dos evaluadores independientes y enmascarados exploró si las narraciones creadas por IA: (a) cubrían todo tipo de encuentro, (b) correspondían con la jerarquía Rasch de percepciones anómalas del SSE, (c) mostraban una puntuación media del SSE, y (d) hacían referencia a los cinco patrones de reconocimiento del HP-AbsS. *Resultados* Encontramos evidencia moderada de un fenómeno de encuentro central subyacente a las narraciones de la IA. Cada tipo de encuentro estaba representado por una descripción generada por la IA que correspondía claramente con el SSE, aunque sus contenidos mostraban sólo una credibilidad aceptable y correlaciones bajas pero generalmente positivas entre sí. Las narraciones también correspondían a puntuaciones de SSE por debajo de la media y hacían referencia al menos a un patrón de reconocimiento HP-S. *Conclusión:* Las descripciones prototípicas de experiencias de encuentros con entidades basadas en material de fuentes populares ciertamente se aproximan, aunque no coinciden plenamente, a la fenomenología de sus contrapartes de la vida real. Discutimos las implicaciones de estos resultados.

Spanish translation: Etzel Cardeña