



WHAT CAN WE BELIEVE IN ABDUCTION ACCOUNTS?

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ABSTRACT

One of the great problems with abduction research is the difficulty of separating out confabulation, imagination, dream material, and other false memories from the "real" account. This problem is evident in the great variety of abduction accounts that have been published over the years. Tales of seven-foot-tall aliens, benevolent aliens here to help humanity, Phoenixes rising from the ashes, religious visions, and so forth, have been recounted in abduction stories. Most of these accounts were collected by researchers unaware of the full complexity of memory recovery.

THE PROBLEM OF CONFUSION

With these kinds of "facts" it is extremely difficult to discern exactly what is happening during an abduction. Without a certainty about the reality of the testimony, speculation about the meaning of the abduction phenomenon is bound to be erroneous. As a result many dubious theories about what are the aliens' purposes have come forward. Some researchers claim to have found religious motifs in abductions. Others feel that in some way the abductees are undergoing a "spiritual" uplifting for some unspecified purpose. In fact, many abductees, unaccustomed to memory collection, feel this way as well. Still other researchers are convinced that the abduction phenomenon is ultimately going to uplift the entire human race into a glowing New Age of spiritual enlightenment. Finally, there are those who think that abductions are signs of benevolent warnings to mankind before a major cataclysm. It is easy to fall into these traps when the reality of the situation is not known. As Kuhn says, in the absence of a paradigm when scientists work in a new area and standards of significance have not yet been set, all facts tend to assume the same degree of importance. This has become abundantly clear in UFO research.

I believe that at least we can now begin the process of separating reality from imagination. I am not claiming to have a fix on what is "real" in every specific instance, but as a result of over 300 abduction investigations, I feel that I have begun to learn, as Allen Hynek liked to say, to separate the signal from the noise. Actually, the abduction phenomenon is a lot more complicated than this simple separation. As we shall see, in some abductions, the noise can also be the signal. The problem is telling what is what. This can be extra-



ordinarily difficult to do. It takes a combination of repetition, acquiring the knowledge of the structure of abductions, close and precise questioning in a non-threatening manner, and luck.

Ultimately it is the establishment of patterns that gives us the most insight into the reality of a given situation. Of course, we are just at the very beginning of learning about what happens in an abduction and therefore when we hear new things, there is always a good possibility that they are happening just as the abductees are describing. We must be conservative, but not so conservative that we make the fundamental error of not recognizing an extraordinary event when it is happening. At the same time we must be extremely careful not to make the reverse error of saying that an extraordinary event is occurring when it is not.

Both of these errors are prevalent in abduction research simply because proper methodology has not been worked out to filter the accounts for accuracy and also because of the extreme unprecedented difficulty in doing so. The first area of extreme caution is accepting conscious memories. Very often they are essentially the same as memories recalled with the use of hypnosis. But, just as often they are not. Consciously recalled events are notoriously inaccurate no matter what an abductee claims to have happened. Screen memories, bleed-through memories, and just the vagaries of memory can cause abductees to remember a very different story than what actually happened. It is up to the competent investigator to verify it with memory retrieval techniques.

CONFABULATION

Hypnosis is not a clear pathway to the truth. It has no magical properties to it. It is only as good as the person who is asking the questions. In hypnosis, abductees are subjected to a variety of recall problems. The most important of which is confabulation. For the purposes of this paper, I am defining confabulation to mean unconsciously invented memories. During a regression, when the hypnotist asks a question about something, very often the abductee will "fill in" the information even though he does not really know it. That information can be mistaken as having an objective reality to the abductee.

Frequently, the abductee (particularly if he is inexperienced in memory recovery) is unaware that the information that he is imparting is anything other than the straight facts. For example, the abductee might say that the aliens look "ten feet tall." What close questioning brings out is that the aliens are actually bending over him while he lays on a table and in fact the aliens are no more than four feet tall. In the same way, at the beginning of an abduction people's consciousness and perceptions are altered in such a way that very often when they enter into a room on a UFO, they think that the room is "immensely huge." In order to test this, the competent hypnotist can ask the abductee at the correct and logical time during the course of the investigation whether he can see any other tables near him. This can be easily done when the abductee sits up in the process of being taken



off the table after the physical examination phase of the abduction. Very often the abductee is able to get a better look around and he can describe what is in his line of sight, and, more often than not, they can scan their surroundings in more detail. If he states that he sees row after row of tables, then one can have a reasonable assurance that his perceptions about the size of the room were correct. If however, he sees no other tables, or only one or two others, then the size of the room might be inconsistent with his initial recollection. At that point, the hypnotist can gently ask how far he is away from the wall on his right, and then how far away from the wall on his left, and so forth. When he answers, very often the room magically shrinks to much smaller proportions. The abductee himself will say that he was mistaken before and the room is much smaller than he had thought. (But one needs to be very careful -- there are many instances when abductees are shepherded into immense rooms filled with over a hundred tables.)

Although confabulation occurs in many areas, I would like to concentrate on three of the most typical: (1) description of aliens; (2) recounting of conversations between aliens and humans; and (3) interpretation of alien motives, purposes, desires, and thoughts.

DESCRIPTION OF ALIENS

In the first, as soon as the abductee enters into the abduction event, the inexperienced or novice investigator is most apt to ask, "What do the aliens look like?" I think it is better to avoid this question, at least in the beginning. It is more useful to wait until the abductee is more accustomed to recounting the events and less anxiety-ridden before he is asked to confront the often frightening visages of the beings. When the person is more comfortable with his remembrances, I wait until a moment presents itself that has a natural flow into alien description. For example, if they are walking down a hall and the abductee says that he sees two beings walking toward him. I then ask in a very off-handed and casual manner: "Do you happen to notice his mouth?" "His hair?" "Can you see his ears?" and so forth. In this way the abductee gently slides into a less-pressured, non-leading, situation describing the face piece by piece instead of having to confront the shock of the entire face at once. This is not to say that shock will be absent, but some of the fear will be mitigated. One must also remember that most abductees have seen these beings all their lives in many abduction events. Getting them to recount the aliens may not be as shocking to some abductees experienced in regression as it is to others. (Reference 1.)

RECOUNTING ALIEN CONVERSATION

The next area of confabulation and false memory has to do with recounting alien conversations. Most often when abductees are asked to recount what the aliens tell them, they will say "nothing." It is very common for no communication to take place whatsoever or, at the most, communication of a sparse, reassuring variety: "Remain calm," "You will not be hurt," and so on. The problem here is that all communica-



tion takes place telepathically. Thus, the communication is perceived inside one's head. For some abductees, "hearing" communication means that they are hearing complete sentences with words, clauses, syntax, and so forth. This might be exactly correct, although I am not completely convinced of it. Many other abductees describe a situation in which they receive an "impression" and then translate that impression into their own words, clauses, and syntax. Thus, the exact meaning of each word cannot be divined because they are not truly the aliens' words. If this is correct, then even in the best of cases, communication must be approached with caution.

Given these caveats can we ever tell what is being said? I believe that we can. As I mentioned above, we know that most conversation is of a reassuring nature. When the abductee recounts this type of monologue, one can be reasonably sure that it is reflecting reality because the preponderance of data suggests this, it is appropriate for the situation during the abduction, and it is appropriate in terms of what we know the aliens do not say.

But what about longer, more complicated, conversations? These take place also. Here, one must be very careful. In general conversations of this nature are remarkably lacking in solid information imparted to the abductee. The conversations take place in a one-sided way. The abductee asks questions, and the alien answers. But the alien characteristically avoids disclosing any knowledge about himself. Thus, while the abductee might ask "Where are you from?" The alien might say, "You do not have to know this," or "Where do you think we are from," or "We are not from here," and so forth. These conversations are fascinating studies in avoidance and obfuscation.

From time to time, however, abductees report conversations in which specific information is given to them. I think that it is important to remain skeptical about these talks. When asked where they are from, abductees might say that the aliens told them they were from a certain point in the galaxy. Or they might report that the aliens said they had chosen this particular abductee for some specific reason. Of course conversations of this type might be recounted exactly as they are given, but they do not fit the most prevalent patterns and therefore they must be suspect. My best advise is to file them away and wait for confirmation from other abductees who are unaware of this testimony.

The problem is that if abductees are interpreting impressions that they are receiving in their own language, then it is only a short distance to go to mistakenly interpret one's own thoughts, and not the aliens' communication, as being the impressions received from them. This is further complicated by the problem of interpreting what aliens are saying even when accurately recalled. For example, sometimes during a conversation, a child abductee might say "I'm going to tell my mommy on you." The response might be something to the point of "It doesn't matter, you won't remember this." The abductee might latch on to the phrase, "You won't remember this" and it unconsciously becomes not a statement of fact, as perhaps the aliens meant it to be, but an admonition or even an order: "You will not remember this!" Thus, the



abductee might spend the rest of his life feeling that he is under orders not to remember something. This can give rise to tremendous guilt about recounting abduction memories, because he is in some way betraying a trust or an order. Although maintaining the clandestine nature of the operation is an extremely important goal for the aliens, the preponderance of the data shows that there is no specific mental procedure that creates amnesia in the abductee other than the generalized alteration in consciousness and perception that takes place at the beginning of each abduction.

Sometimes abductees recount elaborate alien conversations about themselves. I think that the origin of these accounts has to do with how the aliens treat children. In childhood, the aliens will sometimes tell the child that he is "special" or "remarkable" because he is helping them in their endeavors. They might be telling the truth, but regardless of its truthfulness, it can have important ramifications for deciphering confabulation. Abductees say that the aliens think they are special because they are more sensitive than others, brighter than others, and that they are going to grow up to be a more intelligent person than others. I have had accounts of special "councils" of aliens sitting around a table and extolling the virtues of the abductee. So far, all of these accounts that I have investigated have been examples of confabulation. Of course, the next one may not be, but it is better to err on the side of conservativeness rather than to conclude that the conversations are accurate. When I was first beginning my regression sessions, one woman with whom I was working described a council scene in which aliens talked about how good a child she was, how intelligent she was, how sensitive she was, and so forth. I had occasion to go back to this episode about three months later. We had been through several sessions by this time and she was now experienced with memory recall. To my surprise, the entire council episode completely disappeared in the next session and she immediately understood that she had unconsciously invented it.

CHANNELED COMMUNICATION

Perhaps the most easily confabulated problem comes with those abductees who have been involved with "trans-channeling" and who recount "alien" conversations from this mode. Many abductees migrate to New Age groups because they feel that the New Age seems to offer answers to questions about their own lives that they cannot find elsewhere. They "know" in some way that they have been in touch with "Higher Wisdom." They realize that they have "Special Knowledge." They know that they have more sensitive "Vibrational Patterns" which has led them to a deeper spiritual understanding of the cosmos. Having regressions with these individuals means that the investigator must be exceptionally careful. A hypnotic trance can be dangerously close to a channeling state. In this situation, answering questions about an abduction can be easily filled in by channeled information. It is important to remember that although channelers who are themselves abductees relate the same accounts as all abductees during competent hypnotic sessions, in general channeled information does not correlate with information received from their own abduction account of those of other abductees.



There is quite a bit of evidence to show that channeled accounts are unrelated to abductions but investigators must realize that it is easy to confuse the two. It is also extremely easy to unconsciously lead one into channeled answers. For example asking questions about the intent of the aliens, or more importantly, asking the subject to ask the aliens a question during the hypnotic session will automatically trigger untrustworthy answers. One psychologist, whose transcripts I looked over at his request, unwittingly led the subject into channeling by asking her to ask the aliens questions about where were they from. Telling the subject to ask questions of the aliens in the present will most likely lead to information that originates in the person's mind rather than from outside. Another hypnotist kept insisting that the alien was a beautiful, benevolent, being. She forced the subject to confront him on this level (the hypnotist's preconceived ideas) and then she asked the subject to tell her the alien's name. Sure enough, the subject came out with a name. She then asked the subject to ask this alien a question. Only a few seconds later, the "alien" was mysteriously answering the question through the abductee who adopted a different tone of voice. Needless to say the information that comes from this is useless. It only shows the pitfalls of inexperienced hypnotic investigation, and does nothing to illuminate our knowledge of the abduction phenomenon.

An abductee telling an alien's name is automatically cause for suspicion. To the best of my knowledge, alien names are never given to the abductee. We have no evidence that aliens even have names. Thus, when a person says that a particular alien's name is, say, Kwaza spelled "Qaaza," or Zabat, spelled "Xabat," it is wise to treat that with a high degree of distrust. Linguistically, the spelling would most likely not be transliterated into a Q or X because other more commonly-used letters make the same sound; K and Z for instance. The abductee would probably not know what letters to use to spell the name and it is unlikely that the alien would give a lesson specifically detailing that his name be spelled with a Q instead of a K, or an X instead of a Z.

INTERPRETATION OF ALIEN THOUGHTS

The third major area of confabulation is interpreting the aliens' motivations, intent, methods, and behavior. For the most part (with some startling exceptions), I have found that aliens behave logically, clinically, and understandably. However, it is often very unclear what they are doing or why they are doing something during any specific abduction. Therefore one must be very careful about any question asked of the abductees that begins with the word "why." Sometimes the abductees do know why something is happening but just as often they do not. They are usually not told why. It must be remembered that most abductees when answering the question "why" will simply say, "I don't know." Once again, many abductees when confronted with the "why" question, will fill in the answer. Thus, if the researcher asks why an abductee was selected, the questioner is asking the subject to fill in about the intention and behavior of the aliens. The answer will always be dubious. One abductee I investigated confidently told me that the



aliens were just "joking around" when they caused her to have what she interpreted as an out of body experience while driving. Although I once did have a case in which the aliens found something amusing, experience tells us that it is not a typical part of the abduction structure and therefore the answer has got to be doubted.

Confabulation often occurs when the questioner asks the abductees why the aliens are doing some particular procedure to him. In general, abductees do not know what is being done to them, especially if it involves "hard" technology. Very often abductees are subjected to a variety of machine examinations. They are put into machines that surround them. They are placed in front of machines. Machines with lights attached slowly move over their bodies. Machines hum, whir, or are silent. It is almost impossible to tell just what these machines are for. When an abductee is asked what the machine is for most of the time they say that they do not know. However, once again, some abductees will fill in. "It is for X-rays," or, "They are seeing how the blood runs in my veins." This may be perfectly true, but it is always suspect because most of the time the abductee simply does not know what the machines are for and the answers are not forthcoming from the aliens. When you are dealing with alien technology, it is anybody's guess about what it is for.

The same is true of implants. Often the abductee will realize that something is being implanted in his nose, or ear, or somewhere else on his body. When asked what it is for, they will generally say that they do not know. But some will say "It is a locator device," or some such thing. It might very well be a locator device but we do not know that and there is some strong evidence to suggest that it is not a locator device. Thus, once again, one must be very careful with accepting what on the surface seems to be the obvious.

Any religious ruminations and descriptions must be taken with extraordinary caution. We do not know whether aliens have religion or even a sensibility that would lead them to think in religious terms. To specifically say that they not only have that sensibility, but that they also have a sense of religion that is centered in the Judeo-Christian ethic is to dangerously anthropomorphize them. Any accounts of this nature must be treated with exceptional suspicion pending confirmation.

All of what I have said above is complicated by another factor that is not generally known in the abduction research community. I have written about this in my forthcoming book, Secret Life: the Structure and Meaning of UFO Abductions which will be published by Simon and Schuster in January, 1992. The aliens very often will purposely place images in people's minds. It is very easy for abductees to confuse these images with an objective reality. The purpose of these mental procedures is, presumably, to investigate the emotional reaction to the scenes.



THE PROBLEM OF ALIEN IMAGES

Often these scenes will be of death, destruction, atomic holocaust, pollution's effect on earth, and so on. On other occasions, these scenes might be of mundane, every-day occurrences. Sometimes the abductee will be subjected to viewing geometric shapes and figures. Frequently the aliens will employ images from the person's own imagination. Thus, Betty Andreasson's giant bird might very well have been an image of this nature. (Reference 2) With the more vivid scenes, abductees and investigators alike will very often assume that this is a prophecy -- the earth will be destroyed by some catastrophic event unless we can do something to stop it. I have found no evidence whatsoever for the prophetic nature of these scenes. Only experience and knowledge can overcome the problem of distinguishing what is a mentally placed image and what is not.

In general, anything that has a societal, cultural, or personal content to it that evolves as an image or series of images is highly suspect as a reflection of reality other than that of an image. However, it is important to investigate these images as well. They are being selected for a reason and these particular images have as much importance as the reality behind them. This is an area where the signal and the noise merge. Yet it is absolutely essential to be able to tell the difference between the two and to study them in their proper context.

There are many more areas where caution is to be exercised that is beyond the scope of this paper. But getting control of the examples that I have discussed will go a long way toward helping rationalize and systematize abduction research. The main message here is caution. Things are not always what they seem. Events do not always happen as they are recalled. Memories can have many perturbations that cause them to veer off from reality. It is up to the competent investigator to be aware of the pitfalls of memory recall and to factor it into every investigation that he or she conducts. It is only through careful analysis and questioning techniques that the mysteries of the abduction can be unlocked.

REFERENCES

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THINKING CLEARLY ABOUT THE ABDUCTION PHENOMENON

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INTRODUCTION

During a hypnotic regression early on in my research, an abductee told me that the aliens who had abducted her were deliberately shielding her from the shock of having to see what they looked like. They were concerned about her emotional well-being and although she could see their bodies, the aliens were preventing her from seeing their faces. I listened to this account and felt that it was logical and rational. I found no reason to doubt this account, although there seemed to be something slightly "off kilter" about it that I could not put my finger on. The problem I eventually confronted was her memory was correct or not. The solution to this problem lies within the interrelationship between psychological expectations of what takes place in an abduction, and the abduction phenomenon's objective reality. Often it is this relationship that informs the thought of both abductees and researchers and causes problems.

From the beginning of the abduction phenomenon, debunkers, critics, and proponents have organized their knowledge about abductions based on incomplete evidence and culturally determined attitudes. As knowledge grows, theories must be revised. As we learn more, the verities of the past become the naivetes of the present. All knowledge is subject to change as new evidence is developed. With this in mind, we must revise some of our assumptions in light of new, sometimes disconfirmatory, and even disturbing, information. Although there is much that needs to be rethought, I would like to discuss some theories and thinking that presently need critical reevaluation.

CRITICS' THOUGHT

All UFO researchers are aware of the muddled and "shoot-from-the-hip" thinking that non-UFO researchers, skeptics, and, especially, debunkers have employed over the years. They have linked the abduction phenomenon to a myriad of internally generated phenomena with a wide range of causative factors.

These explanatory systems are based on either a fundamental lack of knowledge of the abduction phenomenon or on a systematic disregarding of the disconfirmatory evidence within it. For particularly ill-informed skeptics, the list to choose from is long--psychosis, fabrication, fugue state, science fiction, media contamination, folklore, mass hysteria, hypnosis problems, and so on. The more sophisticated skeptics employ these but they are constantly developing new explanations. Screen memories of sexual abuse, came into currency in the mid-1980s, temporal lobe lability also of the mid-1980s, fantasy prone personalities, current in the late-1980s, sleep disturbance problems of the early 1990s, false memory syndrome of the mid-1990s, and now in the late 1990s, the trendy "millennialism."



As disparate as the critics' explanations are, they have an important commonality--they come in successive fads, one after another. For decades, debunkers and skeptics have attempted to link the phenomenon to causative factors within the society that impel people to generate abduction accounts. These explanations are based on whatever is currently popular in the society. For example, when False Memory Syndrome became a "hot" problem, its exponents naturally thought they had found the answer to abductions.

Contrary to the skeptics opinions however, like the UFO phenomenon itself, the basics of the abduction phenomenon have, over the years, stayed the same. The essential parts of Barney and Betty Hill's early 1960s account are operative today. The explanations have proven to be societally linked and temporally bound. They are faddist. The explanations reveal more about popular culture and the society from which they spring than they do about the etiology of the abduction phenomenon. There have been many explanations in the past and new ones are constantly entering into the arena as the winds of popular psychology change. Thus, the phenomenon has remained steady while the explanations have fluctuated with the whims of society.

UNCRITICAL THINKING BY SCIENTISTS

Scientists who are interested in the extraterrestrial life debate have voiced a series of illogical questions and assumptions about UFOs and abductions. For many of them, the UFO phenomenon cannot exist because of time and space problems. This old argument is familiar to all: Space is so vast that even at the speed of light, objects cannot travel here in any time that seems feasible. Therefore you cannot get here from there and the UFO phenomenon does not exist. Even J. Allen Hynek became caught up in this argument.

In a sense, the problems of space and time generate tangential questions that are interesting to ask but answers should not be expected. At this point we cannot know the levels of science and technology that ultimately led to the development of a method of transportation to Earth that surmounted what we presently see as insuperable difficulties. The more appropriate question to ask is not, "How did they get here?", but rather, "Are they here?" How they got here is ultimately an engineering question and it cannot yet be answered. Getting sidetracked into arguments about the technological processes by which an advanced civilization has managed to traverse space and overcome time sheds no light on the critical fact of whether they are here or not. Being Here is qualitatively different than Getting Here. We must be clear about that to our uncritical critics.

Similarly, skeptics have suggested that UFOs and abductions do not exist because the aliens are not acting in the way that they apparently "should" act. If they were acting in the proper manner, the arguments go, they would have already either shown themselves in a formal display, helped humankind overcome its problems, or taken over the world long ago. At the very least, they would not go around covertly flying hither and yon with no discernible reason--and they certainly would not be engaged in this behavior for over fifty years.

The critics use the same style of argument against the abduction phenomenon. If they were here, they would not be abducting people over and over again to get eggs and sperm. They would not have to use



women to gestate fetuses, they would gestate them *in vitro* without having to use humans. If they were here, they would not abduct average people, they would abduct "important" people.

I can say with total assurance that these arguments are based on absolutely no knowledge of extraterrestrial life and motivations. They are anthropomorphized arguments based on naive notions of how aliens should act. These suppositions have been "calcified" into a sort of dogma, which has become a litmus test of "reality." If the abduction phenomenon does not fit that dogma, it does not exist. Dogma can be comforting. It relieves the dogmatic person of having to engage with the data in a subtle and complex way. The thought has already been done for him and all he has to do is match the claims with the dogma. If the claims do not fit, it does not exist. Therefore, the dogmatic person has absolved himself from having to confront the evidence.

We must confront the evidence for what it is. The phenomenon is what it is. All we can do is chronicle what is happening, sort out the aliens' behavior and try to make sense of it. Our culturally determined expectations of how aliens should or should not act are of little consequence in the absence of evidence for their motivations. Investigators must analyze what *is* happening, not what *should* be happening. What we have found is that the abduction phenomenon is extremely logical and rational. Everything the aliens do is for a reason. If they insist on abducting people over and over again, then they are doing it for a reason. If they take sperm and eggs over and over again, they have their reasons. If they use a human being rather than an *in vitro* device as a host for a fetus, it is for a reason. The fact that the phenomenon is widespread and clandestine is for a reason as well.

The evidence clearly indicates that the aliens know exactly what they are doing. They are conducting a physiological program that is well thought-out, and goal directed. It has a beginning, a middle, and an end. We have been uncovering the various aspects of this program. Everything that we thought was inexplicable, incomprehensible, or even nonsensical has, upon reflection of the mounting evidence, been revealed to be logical, rational, and clever. We have no evidence that the aliens are doing things "by the seat of their pants." They do not stand around wondering what to do next. Everything they do is planned, expeditious, and fits into a predetermined plan. We can only encounter this on their level and make sense of it from their point of view. Forcing their actions into a human point of view is pointless.

RESEARCHERS' IDEAS: WHEN THE ABDUCTION PHENOMENON BEGAN

Apart from these familiar debunking criticisms, clarity of thought is sometimes difficult to obtain within the UFO and abduction research community. The developing evidence has led researchers to rethink certain aspects of it. For example, researchers originally thought that abductions were basically of adults and that they were extremely rare. We now know that the phenomenon begins in infancy and continues into old age. Adult-onset single-events are extremely rare, usually occurring in circumstances in which a person is abducted because of being in close proximity to an abductee--and even then, we cannot be sure both abducted people are not unaware abductees. We now know that the abduction phenomenon is extremely common. There are hundreds of thousands, if not millions of abductees in the world.



Many researchers think that the abduction phenomenon is very old, perhaps beginning hundreds (or thousands) of years ago. They find evidence for it in cave paintings, folklore, myth, art, and so forth. Although this is basically unknowable, the evidence for the abduction phenomenon has given us a new possibility to more accurately date its origins.

We have very strong evidence that the abduction phenomenon is intergenerational. Budd Hopkins first discovered this in 1981. If a person is an abductee then the possibility that his/her mother or father has had abduction experiences is extremely high. Unfortunately, this means that all of the children of an abductee and a non-abductee will be abductees. Because of this, we can, with reasonable assurance, trace the phenomenon backward through the generations. By interviewing family members about their parents' and grandparents' unusual personal experiences, we can date the phenomenon back to the late 1890s and then we lose sight of it. Thus, the abduction phenomenon is most likely around one hundred years old.

But there are other indications as well. Because of the intergenerational quality, the phenomenon spreads, cone-like, into the population through the generations. If it continues long enough -- based on the initial number of people who were selected to be abducted -- eventually everyone in America, or in the world, will be an abductee. If the phenomenon started in America with, say, one million individuals, how long would it take for everyone to be an abductee? The answer is seven generations. Obviously the time would be longer if the initial abductee population was smaller. If the number was substantial, however, it would not take long for it to spread throughout the population. But, we are not all abductees. Therefore, the abduction phenomenon, as it is presently understood, could not have started in ancient times. Nor could have it started in the sixteenth century, and probably not the seventeenth or eighteenth centuries. If it did start in these periods, a vastly larger percentage of the population, if not everyone, would be abductees. The fact that we are not all abductees automatically means that the abduction phenomenon could not have started very much before the late 19th century.

RESEARCHERS' ASSUMPTIONS: EXPERIMENT OR PROGRAM?

When UFO researchers first confronted abductions, they thought that the evidence warranted the idea that it was an experiment--a study of some sort in which the aliens were learning about the Earth's flora and the fauna. UFO occupant cases of the 1960s and 1970s seemed to add evidence to this model because the beings were often seen digging in the ground and even taking bark and leaves off of trees.

The Barney and Betty Hill case appeared to reinforce the experiment idea. The aliens seemed curious about human beings. They subjected the Hills to an examination. The aliens asked about Barney's false teeth. They conducted what Betty Hill said was a "pregnancy test" on her--although it is almost certain that the needle in the naval procedure, which I have investigated many times, is not a pregnancy test. The Hills assumed that what was happening to them was part of an experiment.

Indeed, most UFO researchers are still so committed to this model that they find it difficult to talk about the phenomenon outside of its parameters. There is some evidence that suggests the aliens have a research and development component on board the UFOs, but the evidence for the overall experiment model has not held up. Although all the arguments in favor of the program model are beyond the scope of this

paper, a few will provide examples that suggest a program is underway and not an experiment. For example, the examination that abductees describe is usually not the reason for an abduction. Most of the time the examination is only a preliminary procedure before other, more important, procedures that provide the primary impetus for any particular abduction. Furthermore, the sheer number of abductions that each abductee has, from a few per year to over one hundred per year strongly militates against the idea of an experiment or a study.

The global nature of the abductions strongly suggests that something more complex is occurring other than examinations--all humans, regardless of where they are from are, with minor differences, physiologically the same. The aliens have tremendous knowledge of our physiology and neurology--more so than our own research scientists. This is not to say that they are not learning, they might very well be. But that is not the point of the program as the abductees describe it. The evidence indicates that the abduction phenomenon is a widespread, energetic program of physiological exploitation of one species by another. The experimentation phase has been over for a long time.

RESEARCHERS' MISTAKES--DOORWAY AMNESIA

Like the "the experiment" another dubious notion that has entered into abduction research is "doorway amnesia." This theory holds that abductees almost never remember actually entering into a UFO or going into rooms inside it. Actually, abductees characteristically skip over many areas in the abduction scenario: getting one's clothes on or off, getting out of bed, moving from one room to another in the UFO, mindscan and other neural engagement procedures, and so forth. Doorway amnesia is just one of these typical skips. With patience, the abductee will often remember everything about the entrance into the UFO. I have literally hundreds of detailed accounts of abductees entering into UFOs or into rooms within them. Doorway amnesia is not a significant part of the abduction phenomenon.

RESEARCHERS MISTAKES: EMOTION AS A MEASURE OF TRUTHFULNESS

Another truism of abduction research that is not borne out by the evidence is that the emotion engendered in remembering abduction events is indicative of the reality of the situation. To a certain extent that is true. Although it is always possible to fake an abduction event by displaying false histrionics, some abductees have sincere, almost complete abreaction during hypnosis. They scream in fear and pain, sometimes bringing themselves out of hypnosis so that they do not have to relive the experience. I try to give them the tools to remember the experience without having to relive the physical and mental trauma, but sometimes, especially in the beginning hypnotic regressions, abductees are so frightened that they react viscerally to their memories and feel the physical pain of some procedures.

The problem is that many abductees remember the events without an outward display of emotion. They might remember the pain of certain procedures. They might remember being very frightened. They might even remember loving experiences. But, they manage to keep the events "at arms's length," maintaining a psychological distance from the event and thus preventing themselves from having to reexperience it. Their abductions are no less real than the other abductees who demonstrably relive the emotion, but their abreaction is muted. This is especially true after the abductee has experienced a number

of hypnotic regressions. The shock of remembering is lessened and the abductee concentrates more on the procedures that are happening and tries to understand the reasons for those procedures. Therefore, the lack of emotion is not necessarily an indicator of the truthfulness of the abduction event.

THE RELIABILITY OF CONSCIOUSLY RECALLED EVENTS

It is extremely critical to understand that abductees remember alien abductions without the aid of hypnosis. Their stories are very often consistent with other accounts, and their stories are often relatively accurate. One of the most important aspects of the abduction phenomenon is that abductees consciously remember many events without the aid of hypnosis. Therefore the problems engendered by hypnosis can be sidestepped. Over the years it has been a matter of faith that conscious recall is more accurate than recall accomplished with hypnosis.

It is unfortunately true that consciously recalled memories are very often unreliable. Abductees routinely take bits and pieces of abductions without remembering the variety of events and procedures that happened to them in between those fragments of memory, and fashion them into a flowing narrative. What they remember about the abduction is therefore often wrong. This can be further complicated when the event happens at night and the abductee unwittingly incorporates dream material into the narrative. Moreover, abductees are subject to a variety of neurological manipulations during the abduction that can sometimes influence their memories. They may consciously remember events that were purposely placed in their minds and that did not happen in reality. It is virtually impossible for the abductee to discriminate between these memories and events that happened in objective reality. When they do remember narrative flows consciously, they are often heavily emotionally invested in them and they become part of their permanent memory record.

Time and again, hypnosis has shown that abductees memories can be flawed in surprising ways. Their memories are not usually wrong about the fact that they were abducted, but the neurological procedures that are performed on them, the altered state of consciousness that they all undergo, and the natural predilection to put memory fragments into logical order, all contribute to the unreliability of conscious memories. Thus, they must be entered into evidence only with the greatest caution.

ABDUCTEE MEMORY PROBLEMS--SEEING ALIENS' FACES

Abductees have other memory problems apart from those derived consciously. It is important for abduction researchers to understand that sometimes abductees make statements that seem to be logical but are not. This is not to say that abductees are deliberately saying things that are false. They are usually convinced that their memories are reflective of reality. For example, the account the woman told me about the aliens purposely preventing her from seeing their faces I have heard many times from other abductees. When one looks at this statement from a logical point of view based on other information, its illogicality and irrationality is immediately apparent.

Abductees have had a lifetime of abductions. I have found people who consciously remembered bits and pieces of over three hundred abductions by age 40. I have worked with people whose abduction activity intensified to an average of once every three nights for several months. Even if the number of abductions is

only one per year, by age forty that is a large number of abductions. The point is that these abductees have seen the aliens' faces many, many, times throughout their lives. If out of, say, 150 abductions that a person might have had during his life, I investigate six at random, what is the likelihood that I will happen upon an abduction in which the aliens would be shielding their faces knowing full well that the abductee has already seen them many times? The likelihood of this happening is extremely low. Moreover, invariably in the "shielding" session the abductee can be gently allowed to "see" the aliens' faces with a minimum amount of shock, and they very nearly all do. Furthermore, researchers hear the story of aliens shielding their faces only on the first one or two abduction events and rarely on succeeding ones. When a person becomes accustomed to recalling abduction activity, I personally have *never* heard of this event transpiring. This makes no logical sense. The evidence inexorably points to the fact that the aliens are not shielding themselves and the abductee has interpreted a unconscious desire not to be shocked by having to confront the memories of the aliens' faces to an action of purposeful will by the aliens themselves. Therefore, after becoming accustomed to remembering abductions, abductees no longer report aliens shielding their faces.

CONSCIOUS MEMORIES OF ABDUCTIONS

When people remember their abductions, they sometimes say that they were abducted only once. People have told me many times that they experienced only one or two abduction events in the course of their lives. The evidence clearly indicates that people might have had hundreds of abductions as the aliens continually "mine" them and use them for whatever purposes they chose. In spite of this, the secrecy aspect of the abduction phenomenon is extremely successful. The vast majority of abduction events are buried in the abductee's memory. Thus, when a person says that they were abducted only when they were a child, the chances are very much against this. Therefore, when an abductee indicates that he or she remembers one abduction, the chances are that they have forgotten many more, the latest perhaps being even last night.

Abductees also say that they were abducted beginning at age five or six, and so forth. Once again the evidence clearly indicates that parents are abducted with their babies. Also, abductees often remember abductions, or parts of them, from ages before three. Therefore, because of memory difficulties, it is probably correct to assume that an abductee has had a lifetime of experiences from the time he or she was an infant, regardless of what the abductee remembers consciously.

ABDUCTEE MEMORY PROBLEMS--THE MESSAGE

An experience that abductees sometimes describe is that the aliens have given them a "message." The idea of the "message" dates back to the 1950s contactees and to the society's conception of what aliens would do if they were to "make contact" with us. The "message" suggests that the aliens are trying to contact us by establishing a flow of knowledge that would in some way help or inform us. They have imparted important information to the selected person. The imparting of this special knowledge to an individual makes the abductee or contactee feel "chosen" and the recipient therefore has a special connection to the aliens.

One of the most important stumbling blocks in the idea of the message is that while the abductee might remember it if one were given, for the most part abductees forget the vast majority of their abductions.

If the hypnotist were not to investigate the event in which the message is imparted, it is very unlikely that the abductee would spontaneously remember it and thus there would be no reason for a message.

Perhaps the most important problem with the message is the same problem as that of the aliens shielding their faces; the great number of abductions a person endures. If one has many abduction experiences during the course of his or her life, what are the chances that they would give a special message of some sort to an abductee while at the same time doing their routine abduction procedures. And, what are the chances that the hypnotist will hit upon that particular incident out of the many that the abductee has had? It is certainly within the realm of possibility, but the older the person, and the more abductions he or she has, the more unlikely it gets. Furthermore, the large numbers abductees militates against an average person being singled out above the rest. While it is always possible that the aliens are busily giving a message to an abductee every time he or she is abducted, this is not born out by the evidence. I have never gotten a formal message imparted to an abductee, although I have received reports of conversations which could be interpreted as a message in a very general sense.

These conversations constitute areas in which investigators must be exceptionally careful. One of the great "red flag" areas of confabulation that has complicated abduction research is when abductees recount alien dialogue. When all communication is telepathic, abductees have found it easy to "hear" his or her own thoughts and think that they are coming from the alien. This can happen both in the abduction event itself and in the hypnosis session. Thus, by tapping into one's own cultural expectations of what "should" happen during an abduction, a "message" can emerge, especially if the hypnotist is naive or inexperienced and does not have the skills to understand the dynamics of the hypnotic session. The evidence indicates that the phenomenon is random and that the aliens do not particularly care about the average person's life or status. Messages are not part of the abduction phenomenon in any significant way.

ABDUCTEE MEMORY PROBLEMS--THE TOUR

Another doubtful idea voiced by some abductees is that the aliens gave them a "tour of the ship." The "tour" idea suggests that this is the first time that the person was abducted, that the person is interested in the ship's workings, that the aliens have nothing better to do than to show the abductee around, and that they obliged, as if he or she were on a friendly visit.

In actuality, if a person has been abducted many times, the idea of a tour is somewhat illogical. In fact, I have only one case in which a person was given a tour, but it was in an entirely different context than what virtually all abductees say [it involved a young hybrid child who wanted to show the abductee the areas of the ship in which he lived]. What usually happens is that the person is led down the hallway from room to room in which different procedures are performed upon him. When an abductee has conscious memories without the benefit of a competent investigator, he tends to remember bits and pieces of an event and those bits and pieces tend to assume more importance than they would if he were to remember them in context. Thus, when a person is walked down a hallway and sees or purposely goes into other rooms, his altered state of consciousness, his conscious fragmented memories, and his cultural expectations easily allows for him to interpret this as a "tour."

ABDUCTEE MEMORY PROBLEMS--MILITARY ABDUCTIONS

The newest false thinking caused by the abduction phenomenon is at present extremely controversial. Many abductees have said that the American military has been either working with aliens in a program of abduction, or they have their own abduction program in which they can accomplish things that the aliens do. The people who say this are genuinely sincere. They have no hidden agenda. They have only a desire to get to the truth of what has been happening to them. No matter who is causing the abductions to happen, they are the victims. But what are we to make of these claims?

Apart from abductee testimony, some researchers have suggested that the government has signed a "treaty" or "contract" with the aliens and are allowing the aliens to abduct people, and even helping them, in order to gain productive knowledge of extraterrestrial technology. I cannot stress enough that no serious evidence of this exists. The aliens can do anything they want. They do not need a contractual arrangement with the United States. They have been doing what they want with absolute impunity for over 100 years. Their technological superiority over us is supreme. They gain no advantage to show themselves, reveal their plans, take the government into their confidence, and then take the chance that the government will possibly discover a means to stop them because of its now greater knowledge of the aliens and their abilities. Furthermore, they have been abducting people around the world. Have they signed treaties and contracts with each country's leaders? Once again, there is not a shred of evidence to support these contentions.

That the government would be randomly targeting individual abductees for its own abduction program seems unlikely. First, government operatives would have to identify who the abductees are. This is virtually impossible because most abductees themselves do not know that they have had these experiences. There are some well-publicized abductees whom the government could target, but most military-style abductions take place with anonymous abductees.

It is always possible that the government is abducting nonabductees at random for reasons that are unknown. But, most military-style abductions victims are of alien abductees. Also, if the government had its own abduction program complete with an enormously sophisticated program of neurological manipulation from afar (the government's recent admission that it experimented with remote viewing is extremely primitive when compared with the aliens' enormously advanced and sophisticated neurological abilities), it would be using this knowledge in a variety of military and civilian ways--convincing political opponents to do one's bidding, forcing international antagonists to cooperate with the United Nations, and so forth. To control the mind is to control the world. There is no evidence that the exceptionally useful neurological manipulation so common in alien abduction procedures, has ever been used by the United States in any situation for any purpose. If the government had these abilities, it would use them.

I have investigated several of these "military" cases. In each case, the abductors turned out to be adult hybrids wearing uniforms and engaged in behavior that could be easily mistaken for American military activity. These hybrids "interrogate" abductees, as if there were some "information" they want. They sometimes act threateningly and even violently. They "look" the part--young, short hair, athletic. They sometimes appear to travel in helicopters or even in military-style vans. They abduct people to abandoned buildings, offices, and even to unused military installations. They may even abduct soldiers in uniform to do



their bidding. Thus, people are being abducted by adult hybrids wearing military-style uniforms, but there is little evidence that they are members of the American military, although the confusion is understandable.

THE ABDUCTEES' WORLD

Abductees live in a strange world. They have a series of bizarre experiences which, if they are unaware of the connection to the abduction phenomenon, can constitute a world that others do not recognize. They see ghosts routinely, their relatives come back from the dead to give them a message. They travel on the astral plane, they have unwanted and unexpected out of body experiences, they have guardian angels, devils plague them, balls of light terrorize them. They see religious figures. They might be in one place and then seemingly a few seconds later they are in another place and they have no idea how they got there. They seem to be in touch with an "alternate reality."

For many abductees, sleep can be filled with vivid dreams so life-like that they remain frightened of certain nightmares even years after they happened. They continually have what they interpret as "waking" or "lucid" dreams. They have bizarre paralysis at night that they interpret as hypnagogic or hypnopompic experiences. They have missing time sequences. They see UFOs.

But, all is not as it seems. One woman confidently told me that she could "bend time." She claimed that she could make time compress so that she could be somewhere in a much shorter time than it normally would take her. She accepted this without question as just a facility that she possessed.

One day she arrived at my house at 9:30 a.m.--somewhat early for our hypnotic appointment. She explained to me that she had left her house late for our appointment at 10:00 and expected to arrive at 10:30 (she lives one hour away). We had done many hypnotic sessions and she knew exactly how long it took to get to my home office. Her arrival at 10:00 was evidence of her ability to "bend time."

We decided to do a hypnotic session on her trip to my office. We discovered that she was abducted in her car and when it was over, the aliens put her and her car down on a highway much closer to my house than from where they had abducted her. Even though the abduction was short--about twenty minutes--she was able to arrive at my house thirty minutes early. She had not bent time.

When abductees explore their experiences with a competent investigator, over time their world tends to normalize. They realize that most, if not all, their bizarre experiences can be explained through the abduction phenomenon. When that happens and when they reassess their lives with the new abduction information, they understand that the world in which they live is mainly rational, logical, and comprehensible, just as it is for the majority of people.

Thus, we must be careful about how we think about the abduction phenomenon. We must ask ourselves whether we are thinking about aliens and abductions based upon our own expectations and culture or upon the evidence that has been collected. It is important to separate the signal from the noise in our analyses. The alien phenomenon is difficult to understand but with care, logic, and close attentiveness not

ALIEN SOCIETY AND THE ABDUCTION PHENOMENON

BY DAVID M. JACOBS



Speculating about the inner workings of alien society has always been the special preserve of philosophers, science-fiction authors, and scriptwriters for motion pictures and television dramas. Their fanciful depictions are usually imaginative projections derived from their personal upbringings, their creative powers, and the societies and technological cultures in which they have lived.

These representations have been fascinating, frightening, and entertaining. For the audiences, their plots' fictional genesis has never been in question. The discourse between the audience and the inventor has been an agreed-upon fiction in which aliens are portrayed according to cultural norms of the times. Aliens are benevolent and have come to help humans, aliens are malevolent and have come to take over and/or destroy human society, aliens have come to share in human society because of their own planetary problems, or aliens are angry at spacefaring humans whom they wish to destroy to protect themselves. These ideas have permeated entertainment in the 20th century from the early pulp science-fiction magazines like *Amazing Stories* and *Galaxy*, to the first alien-themed movies of the early 1950s and to similar science-fiction television shows of the 1950s and 1960s.

Now, for the first time, another way of constructing an alien society has developed—one that may be fascinating, frightening, and even, on some level, entertaining, but not necessarily fictional. I am, of course, referring to abductee descriptions of aliens and their interactions aboard UFOs. It is from these descriptions that a picture of alien society can be drawn that portrays a very different society than one based on culturally derived fictional representations.

The new authors of these alien accounts are not, for the most part, professional writers, producers, directors, actors, or others in the entertainment and literary industry. The vast

majority of them are not prompted to fashion their stories in the hopes of celebrity or remuneration. Often they are reluctant storytellers who would sometimes prefer not to tell their accounts rather than either to confront these stories consciously with their potential psychological ramifications for the narrator, or to have to suffer the ridicule that might result for themselves and their families if the stories were to become publicized. Indeed, many say they have had experiences that they remember but have no desire to relate them to anyone.

In spite of this, thousands of individuals have come forward to tell their private stories—although one suspects that the vast majority have not done so even though they might want to because they have found no sympathetic and competent listeners. For the ones who have come forward, their narratives comprise an extraordinary body of evidence revealing a generally consistent account of alien life that is on the one hand science-fiction like and on the other hand original and ingenuous. The distinctiveness of these fantastic stories coupled with nonfiction makes them striking in their verisimilitude.

Of course, the evidence for their reality is largely anecdotal and often incomplete, and each account often presents more questions than it answers, as is to be expected with new and still emerging data that have not yet been fully analyzed. Using these accounts to generalize about the kind of society in which extraterrestrials might dwell is obviously intellectually risky because the information is so controversial. We are in the position of formulating hypotheses mainly on accounts derived from memory, often filtered through hypnosis usually administered by amateurs. It is difficult to imagine a weaker form of evidence.

Furthermore, abductees, from whose memory our knowledge of alien society comes, will sometimes confabulate and relate events during their abductions that either did not happen or happened in very different ways from the ones they remember. Thus, using this information to construct an alien society is a difficult and perhaps even pointless pursuit and presents the danger of being a unique form of collective science fiction—perhaps a bizarre offshoot of the much-reviled collective-unconscious theory.

In spite of these problems, the consistency of detail and

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of narrative line, and the extraordinary circumstances in which these abductee stories are fashioned add a sense of authenticity to them that cannot be matched by fiction authors. With this information generalizations can be made, although partial, that might give us a clearer view into the extraordinary world of alien society.

According to my analysis of abductee testimony, the structure of alien society, like any human society, is complex. Abductees describe a highly evolved and advanced technological society that gives the appearance of a smooth-running, hierarchical, technocratically ordered culture. The beings are obviously very advanced technologically. This requires a mental capacity (either from biological manufacture or from evolution) commensurate with the ability to advance science and thus, in some respects, similar to that of humans. Although their mental ability is on a par or even higher than humans, abductees give no evidence to suggest that aliens' physiological mechanisms and the processes within their anatomical and genetic make-up are the same as humans.

Abductees have indicated that alien gross morphology is humanlike but their appearance is nonetheless different. Several varieties of aliens appear to be involved in the abduction phenomenon. The most common ones are the gray aliens who seemingly do the bulk of the abduction work. They come in two varieties: small and taller. Abductees also report seeing reptilian beings, insect beings, and human beings. Little is known about the reptilian-like beings, and I have found their reporting to be less common than the other types. Human-like beings are almost certainly adult hybrids, of which more will be said later. Abductees indicate that the insect-like beings are taller than the other aliens and at the top of a hierarchical structure of authority; they give orders, while all others take them. For the purposes of this article, all aliens, except hybrids, will be considered as one group.

In spite of their anatomical and hierarchical differences, the beings all have certain common and important characteristics: They are all seen together on board the same UFOs, they all do more or less the same procedures, and most importantly, they all appear to be working together for the same goal. Thus, one can surmise that they all come from the same society. But they have another aspect in common that might help to define the society in which they dwell: They all can communicate telepathically with each other and with abductees.

TELEPATHIC COMMUNICATION

Telepathic communication has been a more or less constant feature of the abduction phenomenon since the earliest investigations.

Like all consistent aspects of the abduction phenomenon, this is remarkable. One would expect that in a phenomenon derived from the human psyche, a wide variety of communication styles would be reported, which most cer-

tainly would involve verbal-aural communication emanating from the aliens' mouths, being heard through the abductees' ears, and vice versa. Sign language might be a common feature of communication that deluded abductees would seize upon. However, these more commonsensical reports are quite rare. In fact, the constancy of reported telepathy for over 35 years from all over the world strongly suggests that it is the normal mode of communication for all aliens and humans during abduction events.

Abductees inadvertently bolster the idea that telepathy is the main communication mode by providing indirect evidence that alien physiology is consistent with mental, rather than spoken, communication. Their descriptions indicate that insect aliens have no noticeable mouths or noses, making the aspiration of air difficult if not impossible. The more commonly reported small and tall gray aliens appear to have mouth-like structures with no tongues or teeth. Aliens do not use these structures for sound formation, and the mouths are almost always closed. There is little evidence that their jaws open and close (or, indeed, that they have jaws). Although some abductees report that their mouths are open in a fashion, these accounts are rare, and because of the confabulation problem, one must be wary of them. Facial musculature, which would allow for expressiveness, is not reported.

Finally, abductees do not report anything resembling a respiratory system, nor do they describe any apparent larynx, esophagus, lung capacity, or aspiration essential for sound formation for either the gray aliens or the insect beings. On the receiving end of communication, the insect aliens do not have ears or any apparent apparatuses for collecting sound waves. Abductees often see a tiny hole where the ears should be on the gray aliens. If these are used for receiving sound, they do not, at least on the surface, appear to be very sophisticated organs.

As can be expected, sounds emanating from the aliens are not reliably reported in abduction reports. Without ears, one cannot know the extent to which the aliens are capable of hearing. That they do hear something is possible because they apparently discern the direction of communication. For example, when an abductee physically creates a disturbance on board a UFO, it attracts the aliens' attention even when they were not originally looking at the abductee, although it still is difficult to tell whether the ruckus mentally attracts their attention or whether the physical commotion causes their notice. Also, when an abductee speaks, the aliens will frequently turn and face the one who is communicating. All of this, of course, might well be consistent with telepathy, and whether the aliens have any sense of hearing is still unknown.

Although telepathy is the main method of communication, abductees indicate that the aliens have a written culture as well. For example, on board a UFO abductees will sometimes see what appears to be reading material—books, papers, and other graphical representations of language.

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They occasionally describe symbols on the walls and on various equipment or machines. In some abductions, people have reported being required to memorize a set of symbols, which they assume to be an alphabet or pictographs. Thus, although we cannot at this time know all that occurs within alien society, it is difficult to imagine a technologically advanced society without a written form of communication, and, at least for the purposes of their abduction activity, it seems probable that aliens use primarily both a nonspoken and graphical symbolic language for their communication.

The reporting of the aliens' unique communication qualities is so pervasive and consistent that any in-depth study of alien culture must assume that telepathy is one of the most influential features. A culture's communication style profoundly influences the type of society in which its inhabitants live. For example, tribal societies without written language rely heavily on memory, oral tradition, storytelling, and demonstration to pass knowledge through the generations. As a consequence, historical memory plays a much more important role in cultural transmission than it does in literate societies. Social relations are often organized around those special people who are entrusted to keep the memory of the past. This may not be the case with alien culture, but an examination of the effects of telepathy and its consequences might yield, along with other known factors about their behavior, some insight into the kind of society in which they live.

ACTIVATING TELEPATHIC COMMUNICATION

Researchers do not know how telepathic communication is activated between humans and aliens. At least three scenarios are possible.

The first suggests that each human has an innate physiological ability to communicate telepathically with other humans, and the aliens in some way tap into that normally unused facility. In fact, it is not uncommon for ordinary people to claim that they can read people's minds. Researchers engaged in testing whether extrasensory perception is genuine have long debated the existence of these abilities. So far the evidence, while suggestive, is inconclusive, and these claims have not been consistently validated. If this ability is authentic and all humans share it even slightly, it would have become a central feature of human thought, culture, and life. The profound effect it would have had on almost all human relations would most certainly have made human history radically different from what it has been. In fact, little evidence exists that every human has a biological ability to communicate telepathically. And the majority of humans do not claim to have innate telepathic powers. Therefore, telepathic communication is not and has not been a valid and recognized form of human communication.

If telepathy is not physiologically innate, a second scenario may apply: Abductee telepathy is artificially stimulated by neurological manipulations and/or alterations. Thus, aliens provide humans with telepathic abilities by biologically affecting permanent changes in brain chemistry. If this were the case, one would expect that this telepathic ability would continue after abduction events. In fact, some abductees do claim this happens. They say that after some abductions they have a gradually decreasing ability to read people's minds for as long as two weeks afterward.

Unfortunately, virtually no scientific studies have been mounted to substantiate this, and the abductees have not checked with those people who are the object of their mind reading to ascertain their accuracy. But even if this were true, one would expect that telepathic abilities would last over the course of an abductee's lifetime and not exist only sporadically.

It is, of course, possible that the biological changes causing telepathic capacity respond to stimuli only originating with alien causative factors. This would mean that telepathy could be activated for an abduction event and then deactivated after. If the deactivation is in some way incomplete, and a residue of it lingers and wanes, abductees might gain a sense of telepathic communication with other humans in everyday life. This could explain the abductee reports of post-abduction telepathic abilities.

The third possibility for telepathic response is that it is caused by manufactured devices implanted into abductee brains. The implantation of such a device might take place during infancy or early childhood. It could be activated and deactivated automatically during an abduction. Sometimes these devices might be faulty in some way and, like the faulty deactivation of biological changes, cause the telepathic response to continue for a period after the abduction. However, researchers have yet to discover any such implant in a characteristic region of the brain, recover it, and then demonstrate its function.

Whatever the causative factor, a form of telepathic communication starts at the very beginning of virtually every abduction event. While it is not necessarily converted into words, the abductees know what is conveyed to them. Aliens can initiate this type of telepathic communication even before the abductees see them. For example, abductees "know" that they must go to bed, get out of bed, go downstairs, go outside, drive somewhere, stop the car, or do whatever activities the nonverbal orders have them do so that the abduction can begin.

It is important to understand that all reports of personally directed telepathic communication between abductees and aliens from a great distance that are not involved with abduction activity are usually examples of channeling. The evidence strongly suggests that aliens are not in communication with abductees apart from abductions. Thus, accounts of people having personalized dialogues in their normal environments with aliens on a continuing basis are

group, and obedience to an authoritarian hierarchy.

TELEPATHY AND ALIEN EMOTIONAL LIFE

In a society based on telepathy and restricted emotional range, it might be difficult to experience what we would call love. Without a sense of self-love that comes from a sense of individuality, the aliens might have a diminished capacity to have these feelings. They certainly have the ability to elicit feelings of love and affection in abductees through neural stimulation, and abductees often make the mistake of assuming that those feelings are reciprocal. Although a taller alien being might show a sense of friendship or even intimate that he likes someone, there is little evidence that he has any capacity to love in the human sense.

The aliens' inability to love also suggests that their sense of morality and conscience might be different. This complements their apparent lack of individual personality attributes, especially in the smaller beings, and the steady pace of cooperation that abductees report. It also allows for their apparent lack of moral qualms when they abduct people. For them, the ends justify the means, and the concept of conscience does not seem to play an important role in their abduction program.

Rationality and logic play a far more important role in their society than emotion, empathy, and sympathy. Thus, the human connection that one expects in all human societies would be absent in alien society. When this connection is lost and the dominant group identifies the other as the enemy or the lesser species, it becomes easier for that group to subjugate or even eliminate the subordinate group. The history of genocide in the world amply displays the consequences of the objectification and demonization of the other. The aliens' activity in relation to the abduction and exploitation of humans could well be an indication of this mode of thinking.

TELEPATHY AND HYBRIDS

One aspect of alien society is especially important and deserves mention. Significantly, hybrids appear to bridge the gap between alien and human both in appearance and in communication. While the ones that look more alien (early-stage) communicate telepathically, the ones that look more human (late-stage) can communicate both telepathically and orally. When the late-stage hybrids speak through their mouths, they are more communicative and more expressive than the aliens. One can speculate that the more human they appear, the more they display oral communicative abilities.

The hybrids live in the alien-dominated society, and their lives are ruled by that dominant culture. When abductees describe disagreements and clashes between aliens and hybrids, the differences between a subordinate society with more complete humanlike sensory abilities—hearing, tasting, smelling, and so on—and thus a fuller emotional range, and the more restricted nonhearing alien society are brought

into sharp relief. For example, on one occasion a hybrid was engaged in an argument with an alien over using an abductee as a special project. The hybrid was anxious, angry, animated, and stubborn. The alien was cool, logical, unruffled, and in control.

If late-stage hybrid emotions run the gamut from love to hate, they can present special difficulties for the aliens. In one abduction event, an alien told the abductee they were having difficulty controlling the hybrids because their emotional needs constituted a serious problem that the aliens had not fully understood before they embarked upon their reproductive program. If this is true, the role of hybrid emotions looms as a significant problem for the aliens. What the final results will be of the mixing of these two types of beings is unclear.

CONCLUSION

The aliens (insect and gray) most likely represent a society based on different sensate determinants than those of human societies. Their society appears to be group- and work-oriented. They live in a colorless society, both literally and figuratively. It has fewer diversions and entertainments, and less aesthetic content than human society. On board a UFO, it is apparent that the aliens lead a life of service and work in which individuality is subordinated to the group.

Their form of communication plays a significant role in the ordering of their lives and culture. Privacy and individual expression are either nonexistent or severely truncated. Telepathy both isolates and joins the aliens together in ways that are very different than in human societies. The quality of the aliens' lives and the shape of their society as a whole is significantly formed by the role that the interplay between telepathy and a restricted neurology of the senses plays. It is a society in which humans would feel quite alien. ♦

CHESTER BARTON—continued from page 23

Second, Barton's testimony is quite important because it corroborates the statements of other key witnesses, and it also opens up one new line of investigation, as I will explain. And recall that Barton had not read books or seen programs about Roswell before Stefula interviewed him.

In the Roswell yearbook for 1947, Chester Barton's photo is included in the 1395th MP company section. This fits with his testimony that he was accompanied to the crash site by Capt. Tripp, Major Easley's second-in-command (Tripp's photo is on the same page as Barton's). And it supplies a natural reason why Barton would have been asked by Easley to go to the crash site as one of his observers. As William LaParl discovered from Barton's military records, Barton was only temporarily assigned to the Base Service Unit in early July 1947. So his story of going out to the desert while between real assignments jibes with the date of the Roswell event. And, I suspect, given the

to be taken with extreme caution. In the same sense, "messages" to abductees should also be viewed with extreme skepticism.

TELEPATHIC DEACTIVATION

Telepathic communication is deactivated just as mysteriously as it begins. Abductees do not report procedures whereby the aliens cause telepathic communication to cease. If this were the case, researchers would be seeing it at the end of every abduction event. Thus, the closest we can come to understanding the origin of the implementation of telepathic communication in the abductee is that it is the result of some sort of neurological engagement, artificial or biological, with the aliens. It starts with the alteration of consciousness and perception that engages neurologically at the beginning of all abduction events and usually ends when the abduction is completed.

ALIEN-TO-HUMAN COMMUNICATION

When one asks abductees what they mean by "telepathic communication," they generally say that they receive an impression in their mind, which automatically converts into words for comprehension. Reports from people of different nationalities indicate that the abductees convert telepathic communication into whatever language they speak.

Thus, and this is important in understanding the global nature of the phenomenon, the aliens circumvent the problem of having to communicate in the vast variety of human languages. When in rare instances an abductee reports that the telepathic communication he or she is receiving contains an "accent," one can surmise that this has more to do with the abductee's expectations than with the reality of the situation (this observation may not apply to hybrid communication).

One of the great problems encountered by abduction researchers is the way in which abductees recount alien telepathic communication. Not only can it be very difficult for abductees to remember exactly what has been "said," but remembrance is also complicated immeasurably by the problem of the abductee deciding exactly where the communication originated. Many abductees routinely mistake their own thoughts for thoughts put in their mind by the aliens.

The question is, how does one distinguish between hearing impressions from the aliens, or hearing one's own thoughts? This problem, akin to channeling, has provided the rocks upon which many inexperienced abduction researchers have foundered. Mistaking human thought for alien communication, researchers have often developed poor and misleading data. Because of the human origination of this communication, channeled messages of societal concern and benevolence often make their way to the public and cause confusion among abductees and researchers alike.

Most of the time, abductees have no difficulty identifying and understanding alien communication, although they often have problems describing accurately that conversation for the researcher. Because of trouble converting the communication back to spoken or written language when remembering it, they generally add the phrases, "or something like that" and, "or words to that effect," to indicate that they cannot translate the telepathic dialogue with total accuracy. Therefore, some imprecision, at least in recall, might be a somewhat constant feature of alien-to-human communication.

Although the aliens are generally not forthcoming about their goals and purposes, in some instances conversations take place with abductees in which the aliens are more substantive and focus on those issues. These conversations are infrequent, but when they occur, they can be significant, giving insight into the abduction program as a whole. However, the majority of the aliens' conversations with abductees are either directive or palliative. They tell the abductee to remove his clothes, to get up on a table, to follow them, to get dressed, that it is time to go, and so forth. They tell the abductee that he will not be hurt, or that he will not be there long, that everything is going to be all right, to calm down, and so forth.

HUMAN-TO-ALIEN COMMUNICATION

Humans communicate with aliens in much the same way as the aliens communicate with them. Abductees report that they were unable to fashion words with their mouths. They indicate that they were paralyzed and could not speak even if they wanted to. Just as often they say that it does not even occur to them to use their voices.

But in order to engage aliens in conversation, they know that it must be accomplished from mind to mind. Usually, humans report communication with aliens that relate to their situation on board the object: the purpose of procedures administered to them, how long they will be there, and if others abducted with them are all right. They might even ask general questions about the purposes and meaning of the abduction program, although this is not usual.

Asking questions, however, does not mean that the aliens will answer; the question does not necessarily provide psychological pressure for an alien to answer. If they answer at all, it is often with vague generalities. Thus, responding to a question does not necessarily mean that valuable information will be imparted, although it sometimes does occur.

Although virtually all communication is telepathic, abductees report that at times they find that they can verbalize. Usually this comes out in the form of shouts, cries, moans, and other vocalizations. It is sometimes a shock for an abductee to hear the silence pierced by the screams of another abductee on board a UFO. Therefore, vocalization is possible at times, but word formation is not.

ALIEN-TO-ALIEN COMMUNICATION

In order to develop and maintain a scientifically advanced society, alien-to-alien telepathic communication must, by logic and necessity, be precise. The aliens must be able to convey advanced scientific concepts and mathematical equations on a sophisticated level. Accuracy, clarity, and flexibility in communication would be essential for their accomplishments. Thus, sophisticated "intra-communication" between aliens is critical. And it parallels the requisites that human languages possess.

Aliens are often seen communicating with each other in private conversation, and they are seen in group situations in which all participants are communicating. How rich their communication skills are is unknown, but they are able to convey all that is needed to create their civilization.

The aliens' logical minds suggest that the interactions and thought processes with abductees are quite similar to those of humans. We are able to understand their commands, their desires, their motivations, and their procedures. Most areas of alien life are still mysterious, but the evidence suggests that given enough information, everything they do is amenable to human understanding, both through direct communication with abductees and by deduction afterward by researchers.

HUMAN-TO-HUMAN TELEPATHY

Abductees can sometimes carry on conversations with other abductees whom they encounter on board a UFO. Human-to-human communication can either be by telepathy or by voice. When talking to another human, the abductees do not consciously chose telepathy or voice. They simply do one or the other. Why humans can communicate aurally with one another is a mystery, given that it is apparently very difficult in other abduction contexts. It is possible that they only think they are talking normally but they are actually communicating telepathically.

When humans converse with one another, their conversations typically often focus on how they can escape from the UFO or what the aliens are going to do to them. Often one abductee tries to calm or reassure other abductees, saying that the aliens will not hurt them and they will be leaving soon.

In effect, they do the aliens' work for them. Whether this is because of alien design or because it stems from human compassion remains to be seen. Although these types of conversation seem reasonable on the surface, in fact they are somewhat frustrating for the researcher. Only rarely will the abductees exchange their names and addresses.

They seem unaware that they will most likely forget the experience directly afterwards, and it does not occur to them that it might be important to locate the person whom they saw on board for verification of their experience. Much of this has to do with the aliens' abilities to neurologi-

cally alter the mechanisms of memory and consciousness that is beyond the scope of this discussion.

INDIRECT HUMAN-ALIEN TELEPATHY

Frequently abductees report that they can tap into communication between two or more aliens and between other humans and other aliens. Although it is difficult for them to be precise about everything the aliens say, they generally comprehend the context of the discussions, which often involve mundane exchanges about the best way to go about performing a procedure upon the abductee, the nature of the next procedure to perform, or aspects of the abductee's physiology. Sometimes abductees can be quite specific, detailing what each alien said. Therefore, aliens and humans in proximity to hear telepathic communication can receive at least some of it. It is not known if the aliens can privatize their communication by whispering or by in some way preventing others from hearing their thoughts.

As yet, I and other researchers have found no evidence to suggest that abductees can hear or monitor alien thought processes apart from those specifically employed for communication. They cannot listen in on the private mental world of thoughts that the beings might possess. Abductees are unaware of the ideas that lurk behind the aliens' conversations directed at them. Thus, the abductees probably have only limited abilities to listen to the aliens' thoughts. But testimony exists to suggest that the reverse might be true—aliens can understand what abductees are thinking privately.

For example, when one abductee was forced to hold a hybrid baby, she threatened to throw it to the floor. She said, however, that the aliens knew she did not mean it. Similarly, when an abductee is worried about another family member abducted with him, the aliens will tell him that the relative will be all right, even though the abductee did not directly address the alien about his fears. When abductees are becoming frightened just before a procedure is administered, the aliens will sense the anxiety and take measures to calm him. Abductees appear not to have these abilities, and therefore the aliens might well have stronger powers of telepathic communication than abductees possess.

CONSEQUENCES OF ALIEN COMMUNICATION

The evidence suggests at least two possible scenarios for the character of alien society. The first is based on the idea of total telepathy: All aliens can monitor all other aliens' thoughts. There are no barriers or limitations. The second is based on limited telepathy: Aliens can monitor only selected (filtered) thoughts. The second scenario suggests that the aliens have a choice about whether or not they desire to have all thoughts open to monitoring. The two scenarios reflect societies that might differ in the degree of personal privacy allowed, but are nonetheless still extremely dissimilar to human cultures.

The totally telepathic society, while having logic and rationality in common with human societies, would, by necessity, be profoundly different. Although an uncontrollable full exposure of all thoughts would be considered horrifying in most human societies, it could be the norm for a totally telepathic society, and its consequences would be enormous. In effect, one would be forced to share one's innermost private life with all others, and therefore individual freedom of thought would be diminished or even nonexistent.

* In this type of society, uniqueness and individuality could be significantly curtailed. Special characteristics of physiology, clothes, affect, and expression, which can be important for human expression of individuality, would have little, if any, use in a society where individual identity is severely diminished or altogether unnecessary. In human prisons and other institutions an inmate's identity is systematically stripped away so that the controlling powers can rebuild the member's identity to control him psychologically and to satisfy the needs of the organization. Prisoners are given numbers instead of names, they wear uniforms instead of freely chosen clothes, they eat the same food, they sleep in the same quarters, and most other areas of choice are severely limited.

In an alien society this rebuilding would not be necessary. The inhabitants would be born into a public, or even corporate (rather than private) culture. The aliens' identity would be reflective primarily of that society's needs and of the specific function that they must perform within it. Individuality would not be deemed a functional operative within this system.

* Abductee reports appear to bear out the diminution of individual alien identity. The gray aliens seem to have no names or personality characteristics that separate them from the others. Outwardly, they look alike, dress alike, act alike, and, most probably, think alike. They appear to have few activities that would give them personal satisfaction — they do not joke with abductees, engage in dialogue about themselves, ask personal questions for their own satisfaction, and so forth. All personality and individual activity is directed toward the abduction goal in a clinical and dispassionate way.

* Because personal uniqueness, individuality, and one's sense of self would be significantly altered, a hive mentality would ensue as function and performance become more important than creativity and initiative. The group rather than the individual becomes the most important social unit, as the alien is less a private than a public being. In effect, the government or the hierarchy of authority becomes paramount as the individual is subordinated to group needs. In this atmosphere, harboring thoughts opposed to the group's prevailing norms and viewpoints might be undesirable and perhaps even unthinkable. The beings would have little or no ability to become rebels or to struggle significantly against the societal grain. Conformity and rigid truth would be the norm regardless of nuance or the little white lies of

normal discourse that allow for human society to proceed smoothly and humanely without injury to others' feelings. In such a society, good or evil do not exist, only function and compliance.

The second scenario suggests that alien society might be based on a reduced, or partial, telepathy. In this type of telepathic society it is probable that the aliens would have more control in their ability to be telepathic. It is difficult to imagine a functioning society in which every thought is open to everyone else (as noted in the first scenario). For example, the noise of other beings' thoughts impeding upon one's mind would be detrimental to accurate communication and possibly imperil survival. Without the critical capacity to filter out what is not wanted, one's ability to perform tasks accurately and efficiently would be impeded. Therefore, it is probably necessary for the beings to have a mechanism to turn aspects of telepathy on or off, or at least increase or decrease its intensity. It is highly likely that they employ a filtering method for clarity of communication, and thus telepathy might very well be limited to purposeful communication.

Nevertheless, the ability to tap into another being's thoughts on any level would significantly diminish the concept of privacy. Although the aliens would have a more private inner life, their sense of self and their ability to express individuality would be severely compromised. The salient factor would still be the inner, rather than outer, mode of expression and communication, and that might well have almost as severe a set of consequences on group versus individual norms as total telepathy would have, and it would still be consistent with abductee descriptions of their interactions.

Whatever the degree of telepathy, the chances are that it actively contributes to a society that is more communal than private, more conforming than individual. It is unknown to what degree the aliens can employ and manipulate telepathy, but regardless of the degree of this method of communication, it suggests even more profound differences between alien and human society.

ALIEN AND HUMAN SOCIETAL DIFFERENCES

In human society, much of the quality of life is dependent upon the hearing mechanism. In a society based on telepathy, it must not be assumed that the aliens have lost their ability to hear through eons of evolution; their communicative abilities might well have evolved and developed as a normal part of their genetics (if, indeed, they have genetics). Thus, the nonhearing society would not have the benefit of the aesthetic world that comes with hearing. Art music (and perhaps dance), which enriches and fulfills our lives in innumerable ways and which are some of the earliest and most important art forms for all human societies, would be nonexistent in a telepathic society. It also implies that the aliens might have no genetically determined aesthetic sense and/or inner emotions satisfied by

rhythmic and melodic notes produced by patterned tones and beats.

The normal visual cues that both deaf and hearing humans rely upon for complete communication are, in telepathic communication, not present. The aliens do not use their hands to gesture expressively. The subtle and wide range of expression that humans can use—cynicism, irony, sarcasm, drama—seem to be limited for the aliens, and the range of communicative expression that comes from subtle facial movements is almost nonexistent. Abductees do not report the use of body language to communicate subtleties and nuance, although it is possible that aliens may have incorporated this into their telepathic communication without abductees being able to recognize it.

EMOTIONS, TELEPATHY, AND VISUAL ARTS

Abductees report that alien emotional range seems to be greatly circumscribed. Possibly, telepathy restricts the range of emotions that can be transmitted and/or received. Whatever the reasons, abductee narratives suggest that aliens' emotional life falls within narrow parameters. That they do have emotions is widely reported. They seem to display satisfaction, excitement, a limited form of happiness, and even a limited form of fondness. Conversely, they can become frustrated, annoyed, surprised, peeved, and even irritated. Abductees sometimes describe aliens as having an extremely rudimentary sense of humor, especially when dealing with human children.

Although aliens obviously possess emotions, their feelings are not variable and expansive enough to encompass what humans rely upon for a normal quality of life. In general, abductees do not report instances when they see aliens laughing, crying, becoming enraged, expressing sincere love, unrestrained joy, feeling jealousy, or having their feelings hurt. In general, they do not display a deep sense of humor, and abductees rarely report that they are laughing. Virtually every emotion seems to exist within a narrow range. It is conceivable that these emotions are present but the aliens hold them rigidly in check. However, with the extremely wide range of abduction accounts now available, this seems unlikely because abductees almost never report seeing slip-ups in which the aliens exhibit wider limits of their emotions. Abductees have reported that they can telepathically sense this limited range of emotions even under the most trying times when they have physically attacked aliens, refused to cooperate with them, actively resisted them by running, flailing, and so on. Under these trying circumstances, one would expect a wider assortment of alien emotional reactions, but none is forthcoming.

If the aliens actually have this restricted emotional sense, it has profound implications for the telepathic society in which they live. Aliens obviously have the sense of sight, but without the emotional range to gratify the senses visually, it is doubtful whether they have developed an art form based on vision. Thus, paintings, drawings, and graphics

are conspicuous by their absence within the interior of UFOs. Strong color, which causes emotional reactions in humans, is almost nonexistent on the walls of UFOs. In fact, abductees report little aesthetic sense whatever in their surroundings on board the UFOs. The rooms, equipment, hallways, and most apparel are functional, clinical, and devoid of artistic expression. The small gray aliens and most of the taller gray aliens dress alike (if they wear anything at all), and fashion design does not appear to be important. The exception to this is the insect-like beings who sometimes wear robes with high collars (some abductees have reported robes with a simple hem design on them). Abductees also report that these beings will sometimes also wear an amulet around their neck with a design on it. Whether the design or amulet is for decorative purpose or for another, perhaps political, social, or technological purpose, is unknown.

The aliens' lack of a nose and mouth (and with evidence of obtaining nutrition by absorption) suggests the absence of the entire range of sensory satisfaction in which humans indulge through the preparation and ingestion of food. The great cuisines of the world and all the lore, mythology, and day-to-day enjoyment of eating would not be a factor in the aliens' society. Fragrances by themselves would have little or no meaning. For example, freshly mowed grass, flowers, and the entire range of earthly and animal scents would be lost on aliens.

With a restricted range of emotions—coupled with their lack of ears, noses, or mouths—their society would be less colorful than ours. One would expect that the range of emotion-based interactions between the aliens would be limited; events that generate enjoyment, laughter, awe, thrills, and so forth, would be either severely restricted or nonexistent. In this dull world, the texture of alien society would be flatter and emptier than that of human society and hence far less stimulating.

The paucity of aesthetic sense means that the world of human art and design with all its branches is unknown to the aliens and perhaps not understood. It also means that they probably do not understand the role that aesthetics plays in human life. This suggests that a complete understanding of human psychology may be beyond their grasp. They might remain forever outsiders, partially grasping human motivation, but unable to fully comprehend it. (But they can still use human emotion for their own purposes as they have done so effectively in their neurologically based staring and visualization procedures.)

Thus, the world of art and aesthetics that occupy the lives of so many humans is nonexistent in an alien society. It is entirely possible that there are no art forms like painting, drawing, photography, literature, drama, and performance art. The passionate and complex world of theater, entertainment, sports, or any other area depending on the highs and lows of human emotions does not exist in their world. If this were true, they would live in a dull, joyless society focused on work, obedience, subservience to the

those present, however, managed to carry on, often in an impromptu manner. Richard Andrews, for example, entertained a crowd in the hotel parking lot with a spontaneous demonstration of his dowsing abilities. Some of the speakers were rescheduled for Sunday evening and were able to deliver their presentations after all. Those who had to leave early or were no longer present for whatever reasons, will find the printed papers in the Symposium Proceedings, except for the crop circles update provided by Andrews and Taylor. What follows here is but a brief summary of Sunday's events.

the kind of confabulation that can occur when an abductee is under hypnosis and may be prone to unconsciously invented memories. While other situations apply, Jacobs limited his remarks to three areas: description of aliens, recounted conversations with aliens, and the interpretation of alien motives. Sorting out the signal from the noise in these matters may be especially tricky, and is further complicated by the observation that the abductors may place images directly in the abductee's mind. These subjects and more will be discussed in greater detail in Jacobs' latest book, *Secret Life: the Structure and Meaning of UFO Abductions*, forthcoming from Simon and Schuster early next year.

Government Connections

Scott Jones, a former aide to Senator Claiborne Pell of Rhode Island and the president of the Human Potential Foundation, discussed some of his recent adventures in attempting to initiate an international sharing of UFO data. These included recent trips to both China and the Soviet Union in which metal specimens anecdotally associated with UFOs were retrieved for analysis and exchange between cooperating parties. With his own longtime involvement in governmental affairs, Jones was also able to offer insight into how various world governments treat UFO issues.

Abduction Accounts

Longtime abduction researcher David Jacobs, a professor of history at Temple University, asked what can we believe about abduction accounts? "One of the great problems with abduction research is the difficulty of separating out confabulation, imagination, dream material and other false memories from the 'real' account. This problem is evident in the great variety of abduction accounts that have been published over the years, including tales of seven-foot-tall aliens, benevolent beings here to help humanity, Phoenixes rising from the ashes, religious visions, and so forth. Most of these accounts were collected by researchers unaware of the full complexity of memory recovery."

Jacobs concentrated particularly on

UFO BOOK SCAN

Gary Lane

Can the subject of unidentified flying objects be far from acceptability—by the scientific community as an area for serious, concentrated research—when a university press publishes a book on the mystery? In this instance, it's a 300-plus page, \$10 volume from Indiana University Press, titled *The UFO Controversy in America*, by David Michael Jacobs (with foreword by J. Allen Hynek). The author, an Assistant Professor of History at the University of Nebraska, contends that the public's ignorance of the potentially significant UFO phenomenon is due in part to the U.S. Air Force's attempt to withhold vital information about it.

Beginning with the first major wave of documented UFO sightings in America in 1896-97, Jacobs presents exhaustively researched accounts that includes newspaper reports, eyewitness observations, and "scientific" explanations from astronomers and "experts" with aeronautical associations. One of the fascinating aspects of this period was the attempt to ridicule and harass eyewitnesses (sound familiar?) without success; they had their stubborn believers then and no amount of pompous theorizing could persuade these witnesses that what they saw was a planet or balloon in the skies. For instance: "In reaction to the theory that the supposed airship (he saw) was a star, R. W. Allen, pharmacist, said he was 'willing to take the consequences of expressing the opinion' that the star theory was wrong. He claimed that he and 6 other men had observed the object's movements carefully and 'no star ever acted in the manner displayed by the lights we saw.' The object undulated with the regularity of a 'pulse beat'; it had red, green, and white lights on it and flew rapidly toward the northwest. An airship witness in Milwaukee charged that 'anyone who claims that the thing I saw floating over the city hall is a star simply don't know what he is talking about.'"

Jacobs then proceeds to cover: the modern era that began in 1947, with the U.S. Air Force starting to collect and evaluate reports on the phenomenon; the post-WW II (1946-48) wave of sightings in western Europe and Scandinavia; the Kenneth Arnold saucer sighting of June 24, 1947; the establishment of "Project Sign" (saucer investigation) under the auspices of the Technical Intelligence Division of the

U.S.A.F. Air Material Command, whose report was first classified "top secret," and then declassified and burned; "Project Grudge," successor to *Sign*, whose primary objective was public relations ("to convince the public that UFOs constituted nothing unusual or extraordinary"); the massive 1952 wave of unidentified flying objects that rocked the military (followed by the famous *Life* Magazine article that stated "these objects cannot be explained by present science as natural phenomena—but solely as artificial devices created and operated by a high intelligence"); the setting up of still another investigative bureau, this one called "Project Blue Book"; the introduction of the CIA-sponsored Robertson panel; the battle for Congressional hearings by serious researchers; the Condon Committee and its unsuccessful effort to bury the subject of UFOs once and for all; right up to the biggest flap ever—the rash of sightings over the entire U.S. during 1973-74.

In his final chapter, "Echoes of the Past" (covering the huge wave of reports from the last two years), Jacobs not only concentrates on names, dates, and particulars of outstanding experiences, he also delves into the wide range of UFO sighting categories, among them: high-level and distant sightings; low-level sightings; car chasing incidents; sightings causing electrical or mechanical effects or interference; sightings affecting animals; sightings affecting people physically; psychological and mental effects on people caused by sightings; landings with traces left behind; and occupant cases.

The author offers one of the most bizarre vision-affecting cases ever reported (and a new one to us), and here, verbatim, is his account. The incident "occurred near Cape Girardeau, Mo., in early October 1973. The witness, a truck driver, and his wife were driving a tractor-trailer about dawn when he noticed, in his rear view mirror, an unusual lighted object about a mile behind them. Its lights glittered red and yellow, and the object traveled at about 4 to 5 feet above the ground. The object rapidly moved up on the witness as he drove at 60 miles per hour. He told his wife about the lights, but she saw nothing out of the rear view mirror on her side of the cab. He looked again,

and this time he observed that the object was turnip shaped, about 30 feet in diameter, and very close behind the truck. . . . Then he put his head out the window, looked back again, and saw a spotlight come out of the object at the same time that it began to rise. He also heard for the first time a humming sound coming from the object. . . . He thrust his head out a little farther and suddenly a bright white flash like a ball of fire struck him in the face. The instant this happened the noise stopped and the object disappeared. The driver pulled his head back in, put his hands over his eyes, and screamed that he could not see. He stopped the truck in the middle of the highway. His wife, who had neither seen nor heard anything, turned the light on in the cab and saw that her husband's forehead was red and hot, the frames of his glasses were melted and twisted, and one lens had fallen out. An ambulance took the driver to the hospital where he received emergency treatment. His sight returned gradually, but 5 days later a St. Louis ophthalmologist found that the driver still had only 20 percent vision. Also, he complained of pain deep inside his forehead."

Jacobs's story of the entire saucer mystery in the U.S. is told in minute detail (with chapter notes and bibliography that run to more than 50 pages), is a sober, fair-minded (he doesn't neglect the hoaxers and phonies), and well documented study of the phenomenon and society's response to it. *The UFO Controversy in America* belongs in the personal library of every one interested in collecting the serious literature on this subject.

George Fawcett, who contributed "The Unreported UFO Wave of 1974" for this issue of *UFO Report*, is a well-known and respected researcher of the flying saucer phenomenon. After having written hundreds of articles for magazines and newspapers on the subject, Fawcett has taken a hand at books and the *Quarter Century Studies of UFOs in Florida, North Carolina, and Tennessee*, is the result.

Having been closely involved with the UFO phenomenon for so many years, Fawcett has a tremendous amount of material to draw from, and because of this, he concentrated on only 3

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