



ABDUCTIONS: THE CONSEQUENCE OF NONEXISTENCE

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ABSTRACT

Abduction cases constitute one of the greatest challenges to UFO researchers since the phenomenon began. They are extremely important if they are directly related to UFOs and they are almost as important if they are not. The question of why abductions have this transcendent meaning regardless of their origin is discussed.

In the past decade, a steadily increasing flow of abduction reports have come to the attention of UFO researchers. These reports could be, in my estimation, the most significant aspect of the UFO phenomenon since the controversy began in 1947. Like the first reports of occupants, they have met with incredulity and resistance from UFO researchers anxious to disassociate themselves from bogus claims. But also like the occupant claims, their quantity, content, patterns, and the credibility of the victims are slowly forcing UFO researchers to accept them as an important element in the UFO debate.

Abduction reports are unique in many ways. For the first time researchers are given an insight into the motivations and methodology of the intelligence behind the phenomenon. Each case contains a wealth of detailed information, generally consistent from case to case, that was unavailable from sighting reports. More knowledge about the UFOs can be obtained from a few abduction reports than can be derived from scores of sighting reports. In their totality, abductions have the potential of being the Big Breakthrough for which UFO researchers have been waiting so long. They are not necessarily a physical breakthrough of the "Take Me To Your Leader" kind, but represent an intellectual breakthrough which promises, when all the evidence can be systematically examined, to fundamentally and irrevocably alter our conceptions of the UFO phenomenon forever.

However, before this breakthrough will be accepted by the UFO research community, the reports must be established as a legitimate part of the phenomenon. This is not an easy task. Abduction stories are often incredible and bizarre. Some contain elements that, if they were not coming from credible victims, would appear to be extremely ludicrous and to violate common sense. Past experience has taught us that caution is one of the most important attributes that a UFO researcher can possess--this is especially true of abduction cases.



Presently researchers are engaging in a lively discussion about the validity of these cases. Some accept them while others are positing alternative hypotheses to account for them. Most alternative hypotheses attempt to place the abduction experience within the mind of the victim and therefore outside of the realm of objective reality. This is an important debate which might sort out what is feasible and what is unfeasible in deciding the authenticity of the abduction accounts. But this is extraordinarily difficult to ascertain because the claims do not involve the simple sighting of objects or occupants.

Traditional attempts of validation cannot be used. Standard explanations for the great mass of raw UFO reports--like misperceptions of conventional phenomena, physical hoaxes, and the like--cannot be applied in these cases.

Whatever the result of this dispute, and regardless of the criteria developed to judge the validity of the cases, abduction reports might be of critical significance even if their extraterrestrial link is ultimately found to be groundless. It is important, then, to examine some of the arguments about abductions and to establish the mechanism of the origination of these claims.

ABDUCTION CASE HYPOTHESES

Although there are many variations, most abduction reports entail the victim being taken from his normal setting, immobilized, brought on board a craft, and physiologically examined and/or altered. Victims claim that objects are inserted into their noses, their ears, and their genitals. Most abduction reports suggest that the abductors are especially interested in human reproduction. Physical scars are often left as the result of abductions. The victim is then returned to his or her original setting and the episode in most, but not all of the cases, is immediately (but sometimes transiently) forgotten. (Reference 1) Most abduction reports remain hidden from conscious memory until (in the best cases) non-directed and skillful hypnosis brings the memories to consciousness.

Are these people lying, imagining, or telling the truth? If they are telling the truth, then we are presented with perhaps the most important aspect of the most important event ever to befall mankind. If they are lying, then we have a fascinating sociocultural phenomenon worthy of intense scientific attention. If they are imagining abductions, then we might have a new and extremely important discovery in human cognition that could possibly change the course of human history.

Fabrication is, of course, the first consideration in examining these claims. We must assume that unless people are compulsive, pathological liars, they will fabricate stories for a definite purpose: they desire attention, publicity, money, or all three.

There is a precedent for lying--the contactees. These were individuals who through their stories and behavior exhibited characteristics of fraud. Their greatest influence in the media and therefore in



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the minds of millions of Americans was in the 1950s. In the 1960s they began to wane and today, while a few are still around, they have completely dropped out of media attention. (Reference 2)

Their stories generally involved the arrival of space brothers who selected the contactees to give them a special message. The message usually dealt with stopping earth people from embarking on a potentially catastrophic course of behavior, or sometimes it was a message of friendship and peace. The contactee then claimed to have ongoing contacts and communication with the space people.

Considered to be the "enemy" by serious UFO researchers, the contactees were anathema to the mainstream UFO organizations of the 1950s and they spent great amounts of time and energy combatting them. Unfortunately, the media and debunkers used their fallacious claims as the standard to categorize all UFO witnesses and the claims provided the model for the resistance to acceptance of occupant claims by legitimate UFO researchers for many years to come.

However, the contactee claims did have a positive affect on UFO research. They provided the model for what was not legitimate and their claims offered a convenient touchstone for deciding which claims were probably bogus and which might not be. At the very least, the contactee experience provided an excellent reason for UFO researchers to tread very lightly when running through the "mine field" of occupant and abduction reports.

But there are major differences between the contactees and the abductees. The contactees actively sought money and publicity. Most abductees have not sought either. Contactee stories were deeply rooted in a science fiction model of alien behavior. Abductee stories have a profoundly alien quality to them that are strikingly devoid of cultural programmatic content. Contactees escalated the claims in their stories, took rides in flying saucers to distant planets, formed organizations around themselves, wrote books about their experiences, and so forth. Virtually all contactee behavior was consistent with assertions of fraud. Virtually all abductee behavior is not.

Furthermore, abductee claims contain minute details known only to a handful of UFO researchers. There is no possibility that the abductees would chance upon them at random in order to make their claims seem valid. They do not know each other, they do not know about UFOs, and they do not know the great mass of abduction evidence and the majority of cases have not been publicized.

If the abductees are not lying, then we must turn to psychological explanations to account for why they would be imagining these stories. Hysterical contagion, although exceedingly rare, is a real phenomenon and it deserves discussion as a possible cause of the reports. (Reference 3)

There are precedents for hysterical contagion that are well-known in the psychological literature. In Mattoon, Ill. in 1944, residents



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began to report to the police that a "phantom anesthetist" was spraying them with gas through their bedroom windows which caused vomiting, and paralysis of the legs. Police tried in vain to find the culprit, get a sample of the gas, or even identify the gas. In no instance was there any solid evidence presented which suggested that there was a phantom anesthetist. (Reference 4)

Residents of Seattle, Wash. in 1954, reported that a mysterious force was pitting their automobile windshields. Once again investigators found no such force and hysterical contagion became the culprit. People became sensitized to the problem through publicity, and when they examined their windshields they found the pits, which had remained unnoticed until the subject looked for them. (Reference 5)

In Georgia, in 1962, employees at a small clothing plant reported being bitten by a mysterious "insect" that attacked their arms and faces, but no one could catch one of these bugs or even see them. Investigators found that there was no mysterious insect and that the employees were describing something that had no basis in objective reality. (Reference 6)

These classic examples of hysterical contagion contain several very important elements which are appropriate for thought about abduction cases and UFOs in general. In Mattoon, sensational newspaper publicity in the town of 15,000 created the impression that the public was at the mercy of the anesthetist. Over 80% of the population was aware of these articles. But as time went on newspaper coverage became more critical and circumspect, and the contagion ceased. In the Georgia incident, the workers were confined to one plant building where they could have daily mutual reinforcement about the reality of the "bugs." The workers, however, could neither describe nor catch any of the bugs. The only thing they perceived was the effect of the bugs. In a few days the phenomenon had ended. It had been limited in time and space and relied heavily on the workers' mutual reinforcement within that space.

In the Seattle case, the "witnesses" actually saw nothing, but they had the pits as "evidence." Newspaper publicity suggested to them that the pits were caused by something "real." When people noticed the pits on their windshields, they assumed it was the mysterious force which had caused the damage and hence the phenomenon spread. In a few weeks the idea that the pits were being caused by a single force (e.g., radioactivity from recent H-bomb tests) was discredited and the entire affair dissipated. Although much more widespread than the Illinois incident, the Seattle case was still limited geographically and possessed media reinforcement of commonly held beliefs. Also, the subjects had the pits as "proof." The phenomenon was short-lived and there was no reoccurrence.

Abduction claims do not fit the model of mass hysteria events. The claimants were not in close proximity to each other, did not engage in mutual reinforcement, were not subject to ongoing publicity about others with similar claims, and the phenomenon has not been restricted in time or in geographic area. Furthermore, this is not collective



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behavior. Often the abductee claimant believes that he or she is the only person that this has happened to. It is individual behavior that, taken together, becomes collective.

The character of the abduction stories is quite different than that of hysterical contagion stories. The claims sometimes involve more than one witness and the narratives that are related have great detail in them. The reported occurrences have a beginning, a middle, and an end. They often last for several hours. They are not simply single-event occurrences like the classic mass-hysteria cases. They contain a wealth of detailed information that is almost always the same in other abduction cases.

The patterns that emerge from a comparison of these claims display a striking similarity that cannot be ascribed to chance. Furthermore, for the most part the recollected stories are not "fantastic" (in the larger sense of the word) nor are they surrealistic. They are realistic, clear, consistent, and extremely disturbing to the claimant. From what we can tell, there is no conscious embellishment and the claimant will relate the same story over the years without adding significantly to it.

Abduction claimants appear to have little in common. They do not know each other, they know little or nothing about UFOs in general, they know little or nothing about abductions. Some have read Budd Hopkins' Missing Time, which prompted them to come forward with their stories, but most aspects of their meticulously detailed accounts did not appear in the book.

The same is true of the Barney and Betty Hill case. While some abductees may have limited knowledge of this case (as do most Americans), there are critical parts of their experiences which share commonality with other cases of this nature but which are not in the Hill case. And there are many unpublicized parts of the Hill case that show up in the abduction accounts.

Hysterical contagion, then, must be ruled out as a source for abduction reports.

There is always the possibility that the abduction claimants are deeply disturbed people whose fallacious stories are an integral part of their illness. Being psychologically disturbed can affect, in one degree or another, as much as 10% of the population of the United States, and probably the world. To some the mere fact of claiming an abduction or occupant encounter is prima facie evidence of lying or mental illness.

In fact, sometimes psychologically ill people do claim contact with beings from other planets. These contact claims are part of their psychosis and are consistent with a whole range of bizarre thought patterns and behavior that are immediately recognizable by others, and certainly by trained psychologists. Their stories are inconsistent, incoherent, and do not fit into the pattern of "legitimate"



abductee claims. Finally, disturbed people virtually never fantasize abductions.

But the evidence for the psychological pathology in abductees is nonexistent. The "legitimate" abductee claimants do not mistake fantasy for reality in the normal course of their daily existence. They claim that events have happened to them which are generally not consistent with anything else in their lives. Most of the time there is no precedent before or after.

Unlike occult practitioners, they are unable to summon forth an experience in a psychic manner. They can not will it to happen. In fact, they universally wish it did not happen. It is an object of dread, terror, and aching fear for most of them. It was a terrible event and they are often desperately frightened that it might happen again. For some, the trauma was so great that they refuse to confront it--refuse to bring it into memory for fear of the terrifying feelings it might unleash.

Frequently their stories are recovered with the use of hypnosis. As such, the abduction accounts before hypnosis are not the focal point of their conscious lives. After the story has been brought to consciousness, they do not rush out to tell the world. They prefer privacy and often refuse to have their names used in case reports or their photographs taken for the same purpose. They do not try to make money off their stories; they do not seek publicity. In fact, these claims often cost the subjects money if they seek out a psychologist and/or a hypnotist to help them with the anxiety engendered by the still-hidden accounts.

Anxiety is one of the constants of abductees' daily lives. Fears engendered by puzzling missing time periods, or of certain stretches of road, open spaces, night time, and so forth, have plagued abductees and often been the cause of their search for professional help. From what we can tell, however, psychologists have not been successful in alleviating their fears. Yet, when someone like Budd Hopkins--who has taken the time to learn hypnosis and who approaches their problems as if an anomalous and unique event might very well have happened to them--helps them to recover their lost recollections through the medium of relaxed and focused concentration (i.e. hypnosis), often their anxieties are relieved and their seemingly arbitrary fears disappear.

Psychologically, for subjects to tell these sensational stories and not be conscious of lying or fabrication would most certainly mean that they are suffering from extremely serious psychological problems, probably schizophrenia. But even though some of the abductees may seek the help of psychologists, they are not schizophrenics, manic-depressives, or other delusionary personalities which suggest an organic basis to their syndromes. "Blind" psychological testing of 12 abductee claimants, including administration of the Minnesota Multiphasic Personality Inventory, has shown that these individuals, while exhibiting characteristics of people who had been "violated" (e.g. raped), were all well within the "normal" range and exhibited no path-



ology. (Reference 7) Therefore, we have no evidence that the abduction claimants are victims en masse of mental illness.

Let us suppose that abductee claimants, while not lying or consciously fabricating a story, are in fact relating an experience that did not happen. In spite of the absence of motivation for fabrication, in spite of the absence of pathology, in spite of the presumed absence of motive, and in spite of the gross aberration that their claims represent from the normal course of their lives, they are relating an episode that has no basis in objective reality--an episode that did not happen. Given this presumption, how can we explain these claims?

UFO researchers have, quite correctly, attempted to deal with abduction accounts from the point of view that there is no reality to them. Alvin Lawson adopted the stillborn "Birth Trauma" theory which states that these are imaginary experiences, residuals of memory traces from the birth experience. D. Scott Rogo has hypothesized that abductions are created out of psychic energy by the claimants. The abductors are physically real entities but produced by people's minds. Louis Schonherr has suggested that abductions are, in part, symbolic hallucinatory expressions, and that people add so much from their own experiences to the account that we may never be able to discern the truth. These theories have their adherents and detractors, but so far UFO researchers have been unable to satisfactorily explain abduction claims other than they are accurate descriptions of physical reality. (Reference 8)

But, if these people have no objective reality to their claims, and they are not lying, subject to hysterical contagion, or mentally ill, then as the quality of UFO researchers' explanations has intimated, we have a very unique and profoundly disturbing situation that has not been addressed in the psychological literature. We have a situation so different from anything before that it shakes the foundation of our knowledge about the psychological lives of all human beings.

It suggests that people can share the same thoughts across cultural and technological barriers. Of course, this is not unusual in some instances. The survival instinct makes all people think about food, sex, and the prevention of death. After that, generalizations about what goes on in people's unconscious minds are open to question. To date, the psychological community has made no discoveries to indicate common, detailed thought patterns that are lodged deep in the psychic lives of all people. But the abduction stories suggest that humans are born with a pre-programmed genetic memory and not with a "clean slate."

THE COLLECTIVE UNCONSCIOUS

For the first time the concept of the "collective unconscious" must be given serious attention. Although a staple of classic psychoanalytic dream therapy, it has never been given credence in the psychological or psychiatric community and even most psychoanalysts reject the idea if used apart from dreams.



Freud and Jung found archetypes in dreams which had universal applications. When a person dreamed certain images, they were symbolic of other more deep-seated desires and fears. Jung addressed the problem of UFO sightings from this point of view in Flying Saucers. (Reference 9) His position was that if people were not actually seeing an objectively "real" object, then the only way to explain it was through archetypal forms. The thought patterns that he found in dreams consisted of similar symbolic archetypes which could then be translated into meaningful ideas by the psychoanalyst. The dreams that he analyzed in his book were all very different, with little in common except for the Jung-identified symbolic language within the syntax of the dream.

Based on these analyses Jung assumed the role of the collective unconscious in human behavior. But the concept has not been amenable to scientific verification and, therefore, the concept of the collective unconscious rests almost exclusively within the analyst's mind and not within the core of the subject's mind.

The abduction stories, however, not only go far toward revitalizing the idea of the collective unconscious, but they vastly transcend the boundaries of psychoanalytic theory and give objective reality to this concept apart from therapeutic technique. If the collective unconscious turns out to be valid, it is revolutionary in the extreme. It fundamentally changes the way in which human beings think and react to their environment. It takes out much of the control that people have over their thoughts and lives and it places it within the genetic makeup of the species. The implications for humanity are enormous. It would represent one of the most shattering and momentous discoveries in the history of psychological theory.

At the same time, thoroughly discredited concepts like "Birth Trauma" which have been given little or no credence by the psychological community would have to be reevaluated. If the abductees are neither purposefully fabricating nor imagining their stories, birth trauma would have to be seriously considered as a universal aspect of all human beings' lives. It would suggest that current theories about the development of fetal brains are wrong, and that newborns' minds are vastly more sophisticated than all evidence indicates. The implications for the educational system and child rearing are immense.

It seems clear that a new psychology of human experience based, to a large extent, on hypnosis would have to be devised. It is through the use of hypnosis that these collectively unconscious ideas would be brought forth. Hypnosis, then, would emerge as one of the most powerful keys available to unlock the mysteries of the mind.

Furthermore, the abduction syndrome is a recent phenomenon confined, mainly, to the past 40 years. Any theory of the collective unconscious would have to take this puzzling fact into account. It suggests that the collective unconscious is dynamic and can change around the world at a given time.



Psychological theorists would also have to account for shared unconscious memories by two or more individuals who claim to have experienced the same abduction. It raises a question about the common sharing of collective unconscious memories dependent on selected time and place.

In addition, physical effects associated with it--scars, internal injuries, blood loss, and gynecological and urological sequelae--would have to fit into any theory of the psychological origin of these claims. The claims suggest that stigmata can be the result of unconscious reasons regardless of whether the victim is obsessed with abductions or not. Stigmata or other psychologically induced physical symptoms then achieve a life of their own apart from the daily lives of the victims. This, of course, is contrary to all thought on the subject.

CONCLUSIONS

If the abductee stories are not true and the claimants are neither lying nor pathologically disturbed, human relations are on a different footing. Inextricably linked in far more ways than ever thought possible, the relationship between individuals is irrevocably changed. Psychiatry, psychology, and psychoanalysis are revolutionized. No matter what the origin of these claims, the fact that they are being made changes all of us.

Therefore, the abductee stories are of critical importance for the study not only of potential extraterrestrial visitation, but also of mankind as well. If the abductees' claims are true, then the world is different. The implications of this event are, like those of the UFO phenomenon as a whole, so vast that they border on the incomprehensible. If the abductee claims are not true, and they are not fabrications or products of imagination, then the world is different and the implications of this are in themselves almost as incomprehensible. Regardless of the solution to the mystery, abductions could change the way mankind lives and thinks.

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POST-ABDUCTION SYNDROME

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ABSTRACT

Post-Abduction Syndrome (PAS) is a complex of physical and psychological symptoms that can have deleterious effects on its victims. Recognizing these symptoms is an important step in diagnosing abductions and providing the help that abductees need to overcome PAS effects.

The effects of abductions on peoples' lives can be devastating. [Reference 1] The events that have befallen them constitute a "dead loss" situation. There are no benefits, no rewards, nothing to be gained. Once victims understand what has happened to them they find no happiness within the abduction scenario. It does not improve their lives, give them mystical or psychic powers, or put them in touch with the all-inspiring "Infinite." In fact, the vast majority of abductees wish that their experiences had never happened and most of them live in fear that it will occur again. They suffer a variety of physical and psychological sequelae that can be so harmful it often robs them of conscious, rational control of the course of their lives.

Physically, the abduction experience can leave its victims with a wide range of aftereffects. Scars, eye problems, muscle pains, bruises, unusual vaginal and naval discharges, genital disorders, neurological problems, pregnancy anomalies, ovarian difficulties, and so forth, are just a few of the myriad of physical problems associated with abduction experiences. Physical problems can have permanent and deleterious effects on abductees. They can seriously harm a person and significantly alter the course of one's life. Although the physical effects of abductions can be extremely severe, for the purposes of this paper, I am going to concentrate on the myriad of psychological difficulties that also arise in abduction victims. It is these problems that have the most destructive effect on the course of people's lives and on their relationships with others. Abductees usually suffer the impact of psychological problems caused by abduction experiences long before they are fully aware that they have been victimized by them. These unaware abductees have characteristic adverse psychological symptoms that can severely affect the course of their lives. [Reference



A large number of unaware abductees suffer from post-abduction syndrome (PAS). PAS is a multiplicity of symptoms ranging from minor to debilitating psychological effects caused by unrecollected abduction experiences. The severity of post-abduction syndrome varies greatly from person to person. Many victims are only aware that they act or think in ways that are inexplicable to them. They often wonder about the origins of their unusual thoughts and behavior but they are unable to discover it. Some PAS victims operate normally in society, others are so anxiety ridden that they have great difficulties functioning in everyday life.

It is important to note that many PAS symptoms also occur in people who have not had abductions. Having one or a number of the symptoms does not necessarily mean that the person has been abducted. What is significant is that most abductees that we are aware of characteristically have one or more of these symptoms and it is critical to investigate each case individually to ascertain if the person has indeed been an abduction victim. With proper techniques for memory recollection and competent help in overcoming PAS, the symptoms can be greatly alleviated if not completely eliminated. Standard psychological treatment based on clearing up the symptoms without regard to the root cause of the problems has been relatively ineffective in treating PAS. Identifying the characteristics of post-abduction syndrome is critical for the proper analysis and treatment of abduction victims.

SLEEP DISTURBANCES

The most common of all post-abduction syndrome problems are sleep disturbances. For the average adult, sleep can be something to look forward to for relief from the anxieties and tensions of the day. The abductee often views sleep as a fearful event filled with terror and distress. They desperately need sleep, but they cannot close their eyes because of some great undefinable fear. Sometimes they are afraid that "someone" will come into their room or they are frightened something will happen to them while they sleep. To alleviate the fear, many abductees can only sleep when either the lights, the radio, the television or all three are on. They have their spouse check the house to make sure there are no intruders. The door to the bedroom and to the closet have to be closed. Even after this ritual victims still have terrible bouts of insomnia. Closing their eyes floods their mind with terrifying images of hideous beings with large horrible eyes. The image so jars and frightens abductees that many stay awake as long as possible rather than chance seeing it.

When they do fall asleep, abductees often have difficulty staying asleep, waking up many times during the night frightened that "something" is going to happen to them. Sleep can bring vivid and disturbing dreams. They dream of laying on a table, being surrounded by small large-eyed creatures, "operations" being performed on them, seeing strange looking babies, there might be a horrifying sexual component to these dreams.



Both on-going and past abductions can be half-remembered as very frightening, extremely vivid and lifelike dreams. They do not have the unreal, jumpy, often nonsensical quality of normal dreams. When the victims wake up in the morning after having an abduction experience that is now relegated to a "dream" they are shaky and nervous -- a feeling that might last for one or more days. They feel exhausted even though they presumably got their normal amount of sleep. Then, inexplicably, they may be seized with the desire to rearrange all the furniture in their bedroom. They may develop strong and seemingly irrational fears of their bedroom and sleep in another room from then on, all the while telling themselves that they are foolish or stupid to act this way. They sometimes find that they can go to another person's house and sleep soundly but when they return to their own room the sleep disturbances begin again. Often boys and girls and even young men and women living at home prefer to sleep on the floor next to their parent's bed, even though they may be embarrassed to do so. Being in the room with their parents gives them a feeling of safety that they cannot get in their own bedroom. These sleep disturbances can be extremely disruptive to their lives but they learn to cope as best they can trying to get along on as little sleep as possible.

PHOBIAS, FEARS, PANIC DISORDERS

Although sleep disturbances are one of the most common elements associated with post-abduction syndrome, fears and phobias are another frequently seen problem. Sometimes the fears are merely annoyances that do not have any great effect on the abductees' lives. Other times they may be serious, life-changing problems that the abductees wrestle with. Regardless of the intensity, the emotions involved suggest the pain that the abductees endure as they try to cope with the unconscious pressures within them.

Abductees may be extremely fearful of being alone. They find that they must be with someone at all times and particularly at night, not because of loneliness, but because they are scared that "something will happen" if they are alone. Some abductees suddenly develop seemingly irrational fears of stretches of road or of fields. They may have travelled that way without giving it a thought for years, but one day they become inordinately scared of it. They stop traveling on that stretch of road, and often go miles out of their way to avoid it. They may have strong fears of the basement, their bedroom, or their backyard. Riding on escalators or elevators can provoke panic. Child abductees who have played in a nearby park every day suddenly are afraid to go there and never want to play there again. These fears that adults and children develop seemingly have no basis and the victims find them both puzzling and irresistible.

Many abductees are seized with overwhelming panic when they must go for a routine examination or even to visit a friend in the hospital. Even private family physicians and their instruments can also be the



object of extreme anxiety. Some women never visit gynecologists because of this seemingly irrational fear. They dread the thought of a doctor performing an internal examination on them and can become hysterical when the procedure is begun. As a result many women forego yearly checkups and can therefore endanger their health. They fully understand that their fears are completely inappropriate to the situation, but they cannot control their feelings. They cannot point to a specific event in their childhood when a traumatic incident occurred that might have provoked the phobia. Their fears are as illogical as they are puzzling.

Very often abductees have generalized anxiety but when this anxiety becomes acute, panic disorder can plague the victim. Abductees may be seized with a panic attack at any time with no recognizable stimulus. As panic overcomes them their hearts "race," they breathe rapidly, they become flushed, and they may hyperventilate. A life-threatening fear overwhelms them. These attacks may become so severe and debilitating that they can prompt agoraphobia when abductees become so consumed with worry about suffering a panic attack that they are unable to leave their homes to carry out their daily routine. One abductee sometimes suffered panic attacks while she was teaching her high school class. Her panic attacks became so frequent that she was afraid to go to the market because she once experienced a panic attack there and she had to abandon her cart and run home. This type of panic can interfere with work, social, and family relations, etc. Panic attack victims find that they cannot drive alone or even be alone at home at night. When the panic attack starts even being with someone does not allay the fears. Simple persuasion and attempts to ally the victim's fears are useless.

Some unaware abductees have transient inexplicable emotional reactions to either no conscious stimulus or to normal activities. For instance some victims will wake up in the morning with intense and puzzling feelings of euphoria. They are on the crest of an emotional high for which there is no discernible reason. This may last for several days. Or they might have an almost overpowering rage at someone for simply staring at them, while this might not have ever bothered them in the past. Animals with large eyes might provoke great anxiety in the abductee and they can inexplicably develop aversions to deer, rabbits, monkeys, cows, and other animals.

OBSESSIONS, INAPPROPRIATE REACTIONS, BLEED-THROUGH MEMORIES

Obsessions and phobias relating to "borderland science" subjects are another common example of PAS. For example, some unaware abductees become obsessed with unidentified flying objects. They read all they can about it, join UFO organizations, subscribe to UFO journals and some even do their own amateur sighting investigation work. They do not know why, but they are inordinately fascinated by UFOs. They think and talk about it constantly and seem unable to concentrate on much else.



Others go to the opposite extreme and are inordinately repelled by the subject of UFOs. They refuse to entertain the notion that there "might be something to it." They dislike talking or even thinking about it. They react extremely angrily to any discussion about it and may leave the room so that they do not have to participate. Their attitude is so negative toward the subject that it assumes the dimensions of a phobia and they cannot control their antagonism.

Other abductees suffer extreme emotional reactions when they see illustrations of aliens in a UFO book. The pictures rivet the abductee as he stares at them in shock and horror, unable to take his eyes off them, all the while wondering why he is reacting in this manner. Others will pick up books like Missing Time or Intruders by Budd Hopkins and have a powerful yet puzzling reaction to it, becoming extraordinarily emotionally involved with its contents. They might break into uncontrollable tears and sob for no apparent reason. Others become enraged by the book and furiously throw it across the room or in the trash. Still others are so frightened by it that they are unable to be in the same room with it. Few of these victims are able to read the book to the end.

Apart from obsessions, phobias, and panic attacks which seem to materialize out of nothing, unaware abductees very often have "bleed through" memories of strange and unusual events happening to them. They might suddenly remember that they saw someone at the foot of their bed -- something that they had not remembered for 20 or 30 years. The original terror comes back with a rush and they "know" that something has happened to them, but they do not know what. They might remember an extremely lifelike and vivid "dream" that they had years ago. The meaning of the dream assumes great importance in their lives but they do not know why. Memories or dreams can become obsessional as the unaware abductee desperately tries to find the root cause.

OUT OF BODY EXPERIENCES, ASTRAL TRAVEL, MISSING TIME

Part of these anomalous memories and dreams might be the unaware abductees' knowledge that they have had Out of Body Experiences. It is common for abductees to feel that they in some way left their body, usually during the night in bed. When they floated out of bed they were often accompanied by someone who they interpret as being a deceased relative or an angel.

A few unaware abductees claim that they have not only had Out of Body Experiences but that they have experienced Astral Travel as well. They know that they have in some mysterious way experienced a strange displacement in location. At one minute they were in one spot and then seemingly the next instant they were in another place. They might be aware of this occurring several times during their lives. The only way that they can reconcile what has happened to them is



through the only available explanation -- astral travel, no matter how ill-defined that might be.

Budd Hopkins has discovered the diagnostic importance of puzzling missing time episodes in abductees' lives. They are unable to account for a "lost" period of time which might be as short as an hour or two, or as long as a day -- or even much longer. Trying to understand the origin of the missing time can torture the victims. It makes no sense. There is no explanation, and yet they know it happened.

INFLUENCE ON ATTITUDES TOWARD CHILDREN

Other post-abduction syndrome fears related to the mechanics of the abduction experience also come to the surface. Babies become an aspect of PAS. During an abduction women may be told that they are going to have a baby and then they may experience a "dummy birth" where they go through the motions of giving birth or mental images of giving birth run through their minds. Far more frequently, they may see and hold unusual looking babies during the experience. As a result, both men and women develop distinctly "avoidance" postures toward babies. Even though they may have already had children, they find that they do not like babies very much or claim to be "not a baby person." Sometimes babies generate anxiety in them or even fear and dread. They develop the idea that babies are abhorrent and they think of the entire birth process as extremely repulsive. This can be a serious problem when an abductee marries.

Others react in a completely opposite fashion and they become convinced that they have a "missing" baby that has mysteriously been taken from them. They have the anomalous feeling that they were once pregnant and actually gave birth. Why is the baby not there? Some women can become so obsessed with the "missing baby" that they may even substitute a doll for it to alleviate their baffling feelings of desire and guilt.

INFLUENCE ON PSYCHOSEXUAL DEVELOPMENT

Post-abduction syndrome harbors more harmful and subtle effects on people that do not necessarily manifest themselves in annoyances, phobias, and participation in New Age and psychic activities. The basic events occurring within the abduction experience can cause much greater psychological damage and can fundamentally influence the psychosexual development of the individual. This is especially true for young boys and girls when they are most vulnerable and impressionable.

A young girl or boy may be abducted numerous times from the time they are five years old. Typically they are taken on board a UFO occupied by hideous looking creatures. They are stripped naked and cannot physically resist. Every inch of their bodies is examined and touched. Their genitals are probed and manipulated. While this can be accepted by younger children, it can be severely embarrassing



as boys and girls approach puberty or are in their teenage years. Most girls do not have their first gynecological examination until they are well into their teens. But by the time a female abductee has reached 16 years of age she might already have had a number of traumatic internal examinations that have been stored in her unconscious mind. For a young boy the taking of sperm after puberty can also be a traumatic and humiliating experience. All of this can be psychologically shattering. Because of the mental state that they are put in, they are not allowed to cry or to vent their feelings. The events are locked away so that they cannot deal with them in any sort of constructive manner. Some adults are left with the feeling that they were molested as a child. They may not know who did it, but the feeling can be extraordinarily destructive to them for the rest of their lives.

To complicate matters, while the Aliens are performing their procedures on them, young boys and girls can sometimes look over to other tables and they are stunned and deeply embarrassed to see naked adults being examined and probed. Girls stare in shock as the Aliens perform procedures on the man's sometimes erect genitals. Boys see naked women undergoing internal gynecological procedures. Observing these events can induce a profound sense of unconscious shame and guilt in children.

Furthermore, the adults have no control over the situation. They have no more ability to act independently than do the children. Adults cannot be relied upon to remedy the situation. They are powerless. Normal adult roles cannot be fulfilled. They cannot act as protectors and rescue the children. Only the Aliens have power and the children are wholly and totally dependent upon them.

All of this is made incalculably worse by specific procedures performed on all abductees -- and its effects are especially deleterious on female children while they lie naked on a table. During a specific time in the abduction sequence, an Alien performs gynecological procedures on her. When he is finished, he creates a rush of pleasurable emotions in her manifested by feelings of yearning to be with him, not wanting to leave him, and even loving him. There is no resistance to this; the girl is powerless to prevent it; she is completely vulnerable. Even worse, she will be made to have those feelings while he performs the gynecological procedure. The situation is sexually charged. The harmful implications are obvious. "Female" Aliens will execute the same functions on boys just prior to or during the extraction of sperm.

These procedures can have extraordinarily destructive effects on the child's psychosexual development. The sexual nature of the event is retained deep within the unconscious mind and the content of these memories is bizarre. Abductees are forced to have sexual feelings focused on a nonhuman creature in a strange setting and then they are made to forget these feelings so that they are unable to come to terms with them. When the Alien is finished with a young girl, he



simply turns around and walks out of the room while she is laying there with the residue of the sensuous feeling. In other less frequent scenarios, the Aliens might even urge the girl who is going through puberty to "breed" now that she can bear children. They might conjure up mental "pictures" in an eleven year old girl's mind of humans having sexual intercourse or they might flood her mind with clinical images of the physical details of intercourse to instruct her. The psychological ramifications of this can be extraordinary. Profound guilt, shame, and distrust of others are common manifestations of the more frequent procedures and the sexual imagery can be even more destructive for the victim.

There is evidence that the events that occur to women in abductions influence their preference in men. Some women who are abductees report that they prefer men who are small and dark, or they like powerful, dominant men who make love to them and then "just walk away." If a "female" being performs the procedures enough times, then women abductees might develop a sexual preference for women rather than men. Sexual fantasies for women may oddly include science fiction themes. Masochism and bondage is not infrequent in some women who are so psychologically accustomed to frequent violation and pain mixed with "pleasure" that they unconsciously associate the two with sexual activity.

Some women continually seek to recreate the feelings engendered in them during bonding. One abductee said that she went from man to man trying to recapture the feeling but was never able to duplicate it, although she did not know where she had gotten that feeling in the first place.

For men impotence and difficulties with ejaculation are common. Some become obsessed with control. They try to control every aspect of their bodies, including ejaculation. Others have a feeling of shame and guilt when they are sexually active, unconsciously rekindling feelings that they may have had during the abduction experience.

A very common form of sexual dysfunction for women is loss of interest in sex. Sex becomes such an object of unconscious fears and trauma that their sexual lives are destroyed. They have no interest in sex and it becomes something that must be endured rather than enjoyed. Some young women will go for years without a sexual relationship. Any sexual contact is unconsciously viewed as another assault and therefore it is to be avoided.

Some women have an inability to achieve a physically satisfying experience during sexual activity. Sex becomes unconsciously equated with creatures and abductions and it is to be avoided. All sexual activity that leads to loss of control cannot be tolerated. With the sexual aspect of bonding complicated with the gynecological procedures performed in abductions, normal sexual relations become something to be only tolerated and endured. There is no pleasure in them. In one extreme case an abductee's avoidance behavior was so profound



that not only was it impossible for her to have normal sexual function, she was also unable to talk about her reproductive organs, refusing to admit that she even knew their clinical names. These problems can be devastating to normal relationships.

Often men and women develop an inability to be intimate. It is difficult for them to be vulnerable to their partner. Their ability to trust is very weak. They have difficulties sustaining relationships with the opposite sex. And some women go through periods of hating men, but they do not understand the basis for these feelings -- they have had no unusually negative experiences with men.

These post-abduction syndrome problems can make both men and women think that they are mentally unbalanced. Their behavior is inexplicable to them and they cannot justify it. They know that it is not a natural outgrowth of their familial upbringing. They were not sexually abused. They did not suffer conscious sexual trauma nor were they patterned to equate pain with pleasure. Yet they might understand that they react to sex as if their upbringing contained these sexual problems. They are often extremely introspective, having continually ruminated on their odd behavior both sexual and otherwise for most of their lives. They cannot control or understand their actions and feelings. The problems can be so extremely severe that thoughts of suicide are not rare for adults and even young children.

THE SEARCH FOR ANSWERS

These anomalous memories, dreams, experiences, and the depression that they engender lead abductees into a lifelong search for the answers to questions that they cannot fully formulate. In some way they "know" that there is a "higher" or "Cosmic" consciousness. They feel sure that they can communicate with other people by mental telepathy. They think that they can "read" people in a minute, knowing all they need to about their personality. They in some way know that something has happened to them.

In an attempt to cope with the problems engendered by PAS and the abductions, their search for answers finds some satisfaction in the fringe aspects of the popular UFO scene where they often become contactee followers enamored with the possibilities of psychic phenomena. They might join New Age organizations, attend psychic phenomena seminars, and go to psychic conventions. It is not completely satisfying, but at least the topics discussed seem to have some sort of an intrinsic, albeit vague, meaning for their lives and the popular psychic world seems to answer some of their private puzzling questions.

Some unaware abductees become attracted to "Channeling" and might even become channelers themselves. They are convinced in some way that alien visitors exist and can be contacted through channeling. The channeled messages that they receive usually reflect benevolent Space Brothers who give beneficial advice about living together in



peace and fellowship, stopping wars, stopping pollution, the benefits of vegetarianism, macrobiotic diets, holistic medicine, celibacy, and the like, according to the prevailing cultural beliefs. The messages suggest cures for illnesses or give advice on how to proceed in business matters or child rearing. Even though channeled messages in no way reflect what researchers know about the abduction phenomenon, the unaware abductee may be absolutely convinced that the messages he is receiving is the authentic voice of the Alien who is "communicating" with him. Dealing with their half-memories and strange dreams then becomes easier as they seemingly find benign answers from an unorthodox source that appears to satisfy their questions about their past events.

Religion becomes another of the great institutions that addresses itself to the incomprehensible events that are occurring to the unaware abductees. It is not unusual for a person to seek answers through organized religion -- usually evangelical Christian groups. When the abductee tells the minister that strange things have been happening to him, the minister's explanation usually takes the form of "demons." It is the Devil's work. Prayer and faith will vanquish the demons and allow the victim to lead a life free from harrassment. For some abductees this explanation and prescription is satisfying because it gives meaning to their experiences. But for many others the demonic analysis does not quite ring true. They remain as tortured as they were before and eventually begin to look elsewhere for answers.

It must be emphasized that the unaware abductees are trying to deal with the phenomenon as best they can. The internal pressure to discover the origin of their experiences can be tremendous. In the past the only available menu of explanations has been in the psychic and religious communities and it is there that they have found some sort of structure, no matter how tenuous, in which they can make sense of their lives. In psychic societies they find kinship with others who claim to have had the same type of experiences. They discover meaning in their half-memories that satisfies the "cosmic" implications for which they were searching. In religion they find solace and seek to master the events through faith and prayer. Often their quest is primarily for reinforcement that they are not mentally ill. They anxiously want to prove to themselves that their feelings and bleed-through memories are "legitimate," and that they are not just fantasizing. They desperately want to exert intellectual and emotional control over fundamentally uncontrollable events in their lives. The psychic world and religion give them a semblance of control--although it might only be temporary.

THE SEARCH FOR HELP

Rather than joining New Age groups, or religious sects, many turn to professionals to help them come to terms with their inexplicable fears, strange behavior, and odd attitudes. They know that there must be something "wrong." So they go to a psychologist or psychiatrist.



The vast majority of professional therapists are not equipped to help them. Even though they do their best for them, help is often not forthcoming. Many well-meaning therapists try to convince the abductee that their problems stem from familial relationships in childhood, or that their vivid dreams originate in repressed sexuality or in childhood sexual abuse. When the abductee says that his problems might have something to do with seeing a strange object in the sky, a "monster" in his bedroom, or an unexplainable missing time event, the psychologist routinely tries to convince him that these are just fantasies and the abductee's problems are based on other psychological causes. "Standard" therapy not grounded in the knowledge of what actually happened to the abductee rarely dissipates their anxieties and the problems continue unabated. The most harmful situations occur when a psychologist will not admit his or her biases and will "string along" the abductee client in the hopes that he will see the error of his ways and eventually drop his fantasies. Other psychologists are candid about their viewpoints and will tell the client that he cannot admit the possibility of UFO involvement. A few of them have the integrity and presence of mind to understand that something might have happened to their clients that is not amenable to their form of therapy and they will refer clients to a trained and competent abduction researcher for help.

Most abductees do not have this good fortune and they will sometimes go from one therapist to another seeking relief from the mental pressures built up by post-abduction syndrome. But they do not find relief. Only hypnotic regression, and special counseling by an individual familiar with both basic psychological techniques and the abduction phenomenon brings relief. Finally aware of the root cause of the disturbance the abductee can go to a sympathetic professional therapist and find help with traditional therapy.

Many abductees will one day remember something that they had never brought to consciousness before that leads them to think that the abduction phenomenon might be the root cause of their problems. The idea comes to them like a thunderbolt, shaking them to their foundations. Causal reading of Budd Hopkins' Intruders might trigger a set of associations resulting in the realization that what he described in the book might have happened to them. Glancing at the cover of Strieber's Communion might cause the panic and anxiety of forgotten incidents to come rushing back. The same anxiety might be triggered by viewing a television show on abductions or even just engaging in idle conversation about the topic with a friend. Or one day they simply remember something. But what is it that happened to them? They become tortured with the idea that something incomprehensible, something incredible, might have occurred. They more than suspect that they are victims of abductions and they find their way to a competent abduction researcher who works to unveil their memories.



Uncovering abduction experiences is often a painful and profoundly affective ordeal. When victims remember the events, their stories are often accompanied by embarrassment, pain, and tears. But after the abductee has recovered the lost memories and has become aware of the origins of his or her experiences the problems of the past, even ones that seemed intractable are now amenable to resolution. For the first time the abductee gains an insight into the origins of these problems and has the possibility of liberating himself from them. Anxiety is lessened, sleep disorders cease, panic attacks dissipate, sexual problems become amenable to treatment, and fears, phobias, and obsessions are halted. When the memory recovery process is completed, abduction victims often undergo great changes in their psychological outlook. At the same time the aware abductees must now begin to cope with an entirely new set of concerns. These concerns are not necessarily part of post-abduction syndrome, but they are extremely important nonetheless.

CONCERNS OF THE AWARE ABDUCTEE

The first problem for the aware abductee is isolation. The abductee finds it very difficult to tell anyone about his or her experiences. Usually the person they are confiding in thinks that the abductee is mentally unstable. Ridicule and derision are common for all abductees, while some abductee's friends "go along" with the claims and humor the abductee for the sake of the friendship. Even when the abductee tells a family member like his mother, father, or sibling, once again the relatives either "laugh it off" or express deep concern for the mental stability of the abductee. They may superficially agree with the abductee but deep down they "know" that what he is saying could not possibly have happened. Parents tend to think that it is a phase that the child will outgrow because everyone knows that children imagine things and that young people pick up silly ideas.

Yet some relatives are supportive. The abduction phenomenon is often generationally based, and the parents are sometimes receptive to the children's claims because they know that something strange once happened to them as well, although they do not know exactly what it was. But it is not uncommon for abductees' spouses (particularly husbands) to disbelieve them. This can drive a wedge in their marriage as the husband or wife can offer them little support when the abductee is most desperately in need of it. Even support can be a double-edged sword: If a woman is having ongoing abduction experiences and her spouse believes it to be true, then he might withdraw from her for fear of it happening to him as well. This does not happen very often, but when it does it can present significant marital problems.

In general, most abductees manage to find someone to believe them or at least not ridicule them. Still they cannot freely discuss their experiences with just anyone. This can be a serious dilemma because their experiences are so unique, so incredible, so unbelievable, and so influential on their lives that victims have a strong compulsion



to talk about them as much as they can. Therefore the basic isolation continues in the abductees' day-to-day life.

When abductees realize that the origin of their problems is the UFO abduction phenomenon, their involvement in psychic societies often fades. Their religious convictions may remain strong but they invariably abandon the demonic theory. Knowledge of the abductions finally gives them the answers they were seeking and the majority of them let go of previously held belief structures that were never fully satisfactory. Most abductees realize that their interest in channeling is unproductive and the information they gathered from it in no way reflected the content of the abduction experience or the reality of the events that have befallen them.

Yet there are those abductees who even after discovering what is happening to them continue to embrace channeling. The thought that they are victims of abductions rather than "Chosen People" who are looked after by Space Brothers is difficult to cope with. They willingly retreat into the comfort of channeled information from kindly and benevolent aliens. In this world, they do not have to deal with the terror and helplessness of abductions. They become loving partners with the Space Brothers who attend to them, look out for them, and insure that no harm will come to them. With channeling they can maintain a measure of emotional and intellectual control. They can contact the Space Brothers at their will, they can ask them whatever questions they desire and they can get satisfactory replies. They dictate the terms of the framework for contact. Instead of victims they are co-operative participants who have some measure of say in their destinies. Abductions take on a benevolent cast and they have nothing to worry about. No harm will come to them.

For abductees who have a more realistic attitude toward their experiences, even more serious problems can present themselves. Victims begin to understand that the possibility exists that abductions are continuing to happen and that they might occur in the future. With this awareness, new anxieties and fears beset abductees. A new round of bedtime fears might begin. They become extremely anxious when they go to bed. Any unusual sound in their house or apartment sends them into extreme fear. Nighttime driving can be frightening--especially in isolated areas. They are constantly aware that an abduction can take place at any time and this can be very difficult to come to terms with.

If a man or woman is not married, then the legitimate concern arises about whether they can ever get married. Will they put their spouses in danger? Can they ever lead a normal married life? Do they have a responsibility to their future spouse to warn them of the danger? Often these fears are unfounded because once a person is "tagged" then the abduction phenomenon is set in motion, but if the person is not targeted, then the chance of abductions occurring are remote. Still, there might be "opportunistic" abductions where two



or more people will be taken simply because they are in close proximity to the tagged individual. We have not yet ascertained, however, if those bystanders are in themselves tagged abductees or if this event would be their first time. Regardless, there is no guarantee of safety and the abductees fears are legitimate.

Abductee parents are legitimately concerned for the safety of their children. Parents realize that the generational aspect of the abduction phenomenon might put their children in danger. But they can do nothing about it. They may even see their children during a joint abduction, but they are powerless to help them. As a result they suffer extremely powerful guilt feelings.

THE ABDUCTION RESEARCHER'S RESPONSIBILITIES

These concerns are often greatly alleviated during the period of memory recovery. The competent abduction researcher can help the abductee to overcome many of the fears and problems engendered by the abduction experience itself and by the consequences of recovering the memories. After serious and frank discussions of the benefits and drawbacks of recovering abduction memories, most abductees who elect to proceed with the recovery process are eventually satisfied with their decision. The anxieties and fears that they might have after they discover the origin of their problems present a far better situation than before they knew. At least now they can try to intellectually and emotionally control the previously uncontrollable. Before recovery they were only victims, now at least they have the opportunity to fight back, to gain some control in their life.

But control is a relative term in this phenomenon. Lack of control is the operative factor. The idea of being taken against one's will and experiencing a variety of physical and mental procedures is terrifying to live with. The fact that horrible all-powerful creatures are conducting the procedures compounds the problem incalculably. For some abductees, it is simply too much to handle. They prefer to think of their experiences as fantasies or dreams. They want to keep it at arm's length so that they will not have to come to terms with it. Abduction researchers should respect that and not force victims into the recovery process. Other abductees face the facts squarely. They know it has happened and after wrestling with the fear and the terror, they want to get on with their lives.

No matter how they handle the experience, all abductees have one thing in common: they are victims just as surely as women who are raped are victims or soldiers can be victims of post-traumatic stress syndrome. "Crimes" have been committed against them. Their trauma is compounded because they are not allowed to remember it. They may have suffered many profoundly affecting events that are stored in their unconscious minds. The pressure that these events can cause on one's mental state can be intense. They are in pain. It is only through the techniques of competent hypnosis and therapy that the problem can be alleviated. Only a few researchers have learned enough



about the abduction phenomenon, hypnosis, and post-abduction syndrome, and at the same time are sensitive to the victims' fears and concerns to be able to help them. Their numbers will grow but as of now most victims remain victimized with no relief in sight. Budd Hopkins and I spend an enormous amount of time helping alleviate the symptoms of post-abduction syndrome. We have set up support groups to try to aid abductees in their efforts to come to terms with their experiences. The support group diminishes PAS pressure in a formalized way. It allows abductees to talk about their experiences and feelings freely, it provides a cathartic expression for them, and it helps to relieve their feelings of isolation.

Other abduction researchers must learn to recognize and deal with PAS symptoms and in conjunction with qualified therapists make this an integral part of the abduction investigation. We must always remember that we are not only engaged with subjects who are in a position to give us information, but that we are dealing with emotionally vulnerable victims who need solace, support, and help. In this situation, the researchers' first responsibility is toward the victim and only secondarily toward gaining information. Although the primary interest for abduction researchers is to find out what happened, the type of research that we now find ourselves in precludes purely scholarly interest. Abduction research is very much different than anything we have ever encountered in UFO studies. Learning to recognize the symptoms of post-abduction syndrome is the first step in understanding the depth of involvement that the abduction phenomenon has in peoples' lives and it is the first step in acquiring competent help for the victim. Therefore it is wise to remember the most important rule of the Hippocratic oath: Do no harm. If researchers can learn what it means to follow this dictum, we will be on solid moral and ethical ground for our research, and we will be helping others and not contributing to the further victimization of the already victimized.

Although this paper has presented a portrait of the abduction experiences' most extreme effects on people, it must be emphasized that post-abduction syndrome does not occur in all abductees. There is a spectrum of effect that ranges from little or no influence on their lives on the one end, to the serious problems engendered from post-abduction syndrome on the other end. In fact, many people cope with abductions very well. Whether they know what has happened to them or not, they lead normal lives with only minor repercussions from the events that have occurred to them and they do not exhibit any of the problems of PAS. The researcher must not assume that because people have had abduction experiences they are automatically suffering from the most psychologically destructive aspects of them.

If there is anything I have learned in my study of abductees, it is that human beings are extraordinarily resilient. They are able to conquer fears, overcome hardships, bounce back from adversity, and lead normal, happy lives with or without the knowledge of having



had abduction experiences. Studying the abduction phenomenon gives one a new perspective on just how special and exceptional people are. In the end it is a triumph of the human spirit that is most remarkable in dealing with this subject. And in the end I believe that it is the human spirit that will ultimately prevail.

REFERENCES

1. All of the cases and examples presented here are from my personal files.
2. See Budd Hopkins Missing Time, New York: Marek, 1981, and Intruders, the Incredible Visitation at Copley Woods, New York: Random House, 1987, for the role of physical problems as a result of abduction experiences.

ABUCTIONS

Hybrid Thoughts

By David Jacobs, Ph.D.

X Jacobs, a professor of history at Temple University, is the author of *The UFO Controversy in America* (1975). He is presently at work on a book about abduction cases.

We are indeed fortunate to have someone of Michael Swords's caliber involved with UFO thought. His clarity of mind, breadth of information and ability to explain the most technical and difficult concepts in an understandable manner is a special talent. Few are able to do it at all and fewer still are able to do it with Dr. Swords' extraordinary skill. He is also to be commended for opening this dialogue about abduction procedures.

In this light I was happy to read his thoughtful article about the unlikelihood of hybridization of extraterrestrial beings (*MUFON Journal*, November, 1988). In it Dr. Swords advances strong arguments about the difficulty of cross-breeding between species. While I would not presume to debate the biological information included in the article, I feel that there are a few points that need to be addressed.

Abnormal Babies

One of the constant features of the abduction phenomenon is that time and again male and female abductees say that during the event they are shown babies and that the babies appear to be different than "normal" babies. These differences are characteristically the same for virtually all abductees whether recalled under hypnosis or not. Abductees describe the babies as being phlegmatic, unresponsive, and "sickly." The babies have a large cranium, very large (for a human baby) eyes with small whites, a small (for a human baby) nose, a small (for a human baby) mouth, and small (for a human baby) ears. The skin color is not a normal human skin color, but either light

grayish or pale white. The hair is sparse. Their bodies are thin and frail. All the abductees realize that the babies are neither human babies nor alien babies. In fact it is the abductees who say that the babies look like a cross between the two and they continually refer to the babies as "hybrids" or "cross-breeds."

Although Aliens do not specifically state that the babies are hybrids, the aliens will frequently tell the abductee that "this is your baby." Many abductees immediately deny the possibility, but some suspect that this is true and the babies may exhibit features consistent with this assertion (e.g. the baby may, like the abductee, have red hair). In addition, many female and male abductees feel an instant affinity for the baby and they in some way "know" that the baby is indeed theirs or that at the very least they have some sort of "connection" with it. Time and again women state that the aliens forced them to "feed" the baby and that when they woke up in the morning, they were inexplicably lactating even though they were not pregnant. Finally, these accounts are entirely consistent with the tenacious interests that aliens have displayed in human reproductive processes and this has been a constant feature of virtually all abductee reports.

In his article Dr. Swords dismisses as unfeasible biotechnological processes that promote "hybrid" generation. He outlines the problems with cross-breeding between species, and he points out that cross-breeding, although seemingly easy to posit, has so many difficulties that the likelihood of it taking place is practically nil. Yet Dr. Swords ignores the obvious problem with this argument: Although it might be impossible to cross-breed species here on earth, it might be an altogether different situation when you are dealing with a non-earth species. Not only do we have absolutely

no idea what the organic and biological composition of the aliens is, we also have no sure knowledge if they are biological. Therefore we do not know whether cross-breeding is less or more feasible. It is certainly within the realm of possibility that it is far more feasible than we can imagine. Dr. Swords also fails to include an obvious non-hybridization procedure in his schema: human sperm and egg are united, and then genetic engineering takes place that leads to the babies' unusual physical and mental characteristics. This is not cross-breeding but would explain the data without having to overthrow it.

Dr. Swords says that the aliens appear to be only slightly more advanced than we are and he rejects the argument that they are advanced enough to have solved the seeming insoluble problems of cross breeding. But since we do not really know exactly what the aliens' purposes are or how they are accomplishing their tasks, it can be just as easily argued (and probably with a greater assurance of rectitude) that they are in fact doing exactly what abductees report and therefore they are far more advanced biotechnologically than we can know at this time. The same argument applies to the seeming illogicalities of utilizing sperm and egg for cross-breeding rather than other more complete cells. The point is we simply do not know what is happening biologically and trying to uncover the intricacies of what is not transpiring is a difficult if not impossible task at this time.

Moreover, to suggest that aliens can or cannot do something is to pass judgement on their scientific capabilities and to display a rather thorough knowledge about the limits of alien biotechnology and psychology that is not found in the evidence. But Dr. Swords demonstrates familiarity with alien limitations by stating that "An artificial birthing tank is surely a child's play for such a species," and "They do not need to harvest sperm or eggs to pursue any genetic experiments including hybridization." Although he may be right, this type of speculation and conclusions is

Although the hybridization of disparate genes may seem highly unlikely at the moment, given our present state of technology, can we preclude it from being a possibility 100 or even 1000 years from now?

present unverifiable; it does not add to our knowledge, and it may throw us off the track.

Speculative Scenarios

Dr. Swords suggests several scenarios for suspecting that these events may not have taken place as described. One of these scenarios is that aliens might be putting images in people's minds therefore the children may not exist at all. If this is true, he wonders what else might be put in people's minds and therefore even the entire abduction scenario could be a mental construct. In fact images are placed in people's minds for specific procedural reasons and in my forthcoming book I will demonstrate how this works within the abduction scenario. In my research, however, I have found no evidence whatsoever that child presentations are mental constructs. Implanted images are easily discernible and child presentations do not fit this procedure. Child presentations have the same quality of recall as all the other nonimagined and seemingly authentic episodes. In order to make the case for image implantation, one must demonstrate that child presentations differ qualitatively from the reality of all other event-level data within the abduction scenario and then show how that data is generated. Then one must show the connection between an imagined event and its physical sequelae such as lactation. Once again, one can always speculate but there must be some evidence upon which to base the guess.

As Dr. Swords alluded to, the key question is not whether aliens can or cannot cross breed between species, but whether the abductees are accurately reporting what they are seeing and experiencing. Based on a careful study of over two hundred abduction

reports in the past several years, I can state with a reasonably high degree of assurance that they are. If this is true then we are left with a puzzle and no amount of nay-saying is going to make it go away. Denying their validity is certainly one way to confront them. But a more challenging and I think more accurate way of dealing with the material is to do what all good investigators do: go where the evidence leads you and refrain from imposing an anthropomorphic framework around an event and then denying its reality because the data does not fit that framework.

We have a phenomenon and we have the data. We may not have the best data that one can come up with and this has been a problem with the UFO phenomenon in general for the past forty-one years. Abduction data is not any more vulnerable than the standard UFO data that seem to be scientifically impossible like right-angle turns, noiseless hovering, instant acceleration, and so forth, and like UFOs, we must come to terms with it. The problem of hybridization is just one of an enormous variety of seemingly incomprehensible problems that the abduction phenomenon presents us with.

For example, there is no known physiological processes which might lead to an understanding of how telepathy works. Yet virtually all abductees state that the communication they have with the aliens is accomplished by this method. Are we to state that this cannot possibly happen and therefore all abductees are mistaken and that they are actually hearing communication through their ears? We can, of course, make this assertion but it takes us away from the data and when that happens, anything can be explained away and nothing can be learned. Similarly, many abductees claim to have floated

through closed windows. At present this is quite impossible and yet to say it cannot happen and therefore it is not happening is to deny one of the central features of the abduction experience and then launch us into a never-never land of groundless speculation.

Hynek used to talk about the dominant frame of mind in the Air Force as being, "It can't be, therefore it isn't." We must be careful not to fall into this trap. By saying that they can not be in some way either combining disparate genes and therefore they are not is to suggest that our present knowledge of genetics and biotechnology prevents such an event from happening forever. Although right now it might seem highly unlikely, I certainly would not preclude it from happening 100 or 1000 years from now.

Let us not get carried away searching for answers to explain away these accounts. In the end Dr. Swords may be absolutely correct and cross-breeding is not taking place, but we are involved with a highly complex and important area of research and it calls for a steady hand in correctly perceiving and analyzing the information that abductees relate. Even though faulty memories and confabulation can be involved in these accounts we must learn to correctly evaluate the data as best we can. Above all we must not make the central mistake that has fueled emotionally committed debunkers for years: assuming that the data is not correct and then basing explanations upon either changed or ignored data.

From what I know about the abduction phenomenon, I would be quite happy to find that all the data that we have amassed has been internally generated by the abductees. But let us not be overzealous trying to make this happen. Saying, "There ain't no such animal" can defeat the primary purpose of investigation and analysis: the discovery of the truth. We can only find the truth by confronting the data realistically without attaching a current cultural and technological overlay to it.

ABDUCTIONS

ed number of habitable planets in the Galaxy to far below the millions foreseen by Drake. There is another factor that could lower the number further. Studies of the Earth's climate show that even a small change in our average distance from the Sun could have turned the Earth into a runaway greenhouse or a cold, dry desert. The range of orbits where life is possible — the habitable zone — is small. A little closer to the Sun and we would fry; a little farther away and we would freeze (see Figure 2). It may be that the habitable zone is far smaller than astronomers thought, or even that there is no permanently habitable zone at all.

The requirements for life can be summarised as follows: a strong magnetic field is necessary so that the planet can become "active"; only an active planet offers protection from cosmic radiation, recycles crustal material, and produces oxygen by the release of gas from the interior. A single planet cannot develop such an internal field without being too massive or rotating too rapidly to be able to support life. Even a double planet must develop life very quickly in order to forestall the instabilities of greenhouse effect or glaciation. All habitable planets are double, there-

The implications for humanity are that we may be alone — this Galaxy belongs to us. Our species may be the only opportunity for life to spread across this Galaxy.

fore, and all single planets are uninhabitable.

This implies that there may be two types of terrestrial planets: the first type consists of double planets, with very strong magnetic fields, plate tectonics, tides, life, and stable (or moderate) climates; the second type consists of single planets, with weak magnetic fields, incomplete plate tectonics, and unstable climates that are either too hot or too cold.

If this is correct, we may be alone, or one of a very few civilisations in the Milky Way. Any civilisation attempting to colonise the Galaxy will find that every suitable planet is inhabited, and that every uninhabited planet represents a major challenge to make it habitable. This would delay considerably the colonisation of the Galaxy,

perhaps long enough to explain why no other civilisation has reached us so far.

This hypothesis, of course, has significant implications for the search for extraterrestrial intelligence. It will be a long, difficult task; if there are only a few civilisations in the Galaxy, the nearest one may be tens of thousands of light years away. SETI may be more successful in nearby galaxies, such as Messier 31 in the constellation Andromeda, which represents billions of possible targets.

The implications for humanity are that we may be alone — this Galaxy belongs to us. Our species may be the only opportunity for life to spread across this Galaxy.

The American Indians made a very wise choice when they selected the words for treaties meant to last forever:

*As long as the moon shall rise,
As long as the rivers shall flow,
As long as the sun shall shine,
As long as the grass shall grow.*

These words encapsulate the requirements for life — a double planet with a large moon, a temperate zone where water can flow, a warm and lasting sun, and a system like Gaia to keep it so.

Extraterrestrial Hybridization Unlikely

By **Dr. Michael Swords**

Dr. Swords is an associate professor of natural sciences at Western Michigan University, Kalamazoo, and editor of the recently-revived *Journal of UFO Studies*. His last appearance here was a reader's guide to *Communion* (May 1987, No. 229).

INTRODUCTORY REMARKS

Much has been said in UFOlogy recently over claims of sperm and egg-taking during abductions, and of hybrid babies containing the genetics of both extraterrestrials and humans.

The contexts of these claims make them, if true, not far from the ultimate horror story. Comments made by parties interested in or actively researching these reports, concerning the possibility or impossibility of these claims, have been "fast and loose," showing little familiarity or even care for the biology involved in the situation.

As such, comments upon the reality of the hybridization claims have not been particularly helpful to UFOlogists trying to understand abduction reports, nor in aiding "outsider" scholars and researchers in taking them seriously. This article will attempt to

clarify the salient points of genetic science as regards these claims, and will attempt to separate those hypotheses which might be tolerated as possible explanatory concepts and those hypotheses whose naive repetition will cost the UFO researcher severely in credibility with the educated community.

GENETICS 101

All higher animal organisms on the planet reproduce by means of sex. Regardless of what you or I might feel, the reason for sex is gene-