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THE ALIEN - AN EXPLORATION OF THE PHENOMENON

BY GAVIN PETER COOKE

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INTRODUCTION

"Flying saucer, flying teapot, from outer space ..."
(Allen/Mose, 1973)

This may seem like an odd quote, from the seventies psychedelic Rock Band "Gong", but it portrays the ambiguity of what has become, as the psychologist Carl G. Jung described it, in his book of the same name: "Flying Saucers, A Modern Myth of Things Seen in the Skies" (Jung 1964). In the mainstream of society the "Unidentified Flying Object" and it's occupants are seen in a humorous and somewhat incredulous light. In the majority of the scientific community this is especially true. This refusal to believe in the possibility of a real phenomenon has not deterred it's inclusion in the mainstream of society. The Ufo, more than any other symbol, has captured the imagination of modern society and has become a permanent fixture of western culture.

It's impact can be seen proliferating through society in films such as "Communion", based on the Novel by abductee, Whitley Strieber, (Strieber, 1987), in programmes like the hugely popular "X-Files" and even within the fashion of dance culture where the Alien motif is a common image. The area on the surface looks easily dismissable but this is far from accurate. The evidence shows that there is a real, but undefined, phenomenon occurring that is touching a large cross-section of society. The results of these "Mythical" interactions uncover many questions that face humanity in our rapidly changing modern environment. These questions incorporate our social, cultural, psychological and philosophical ideas of ourselves.

These are some of the areas under discussion here and they can be viewed in relation to the increasing developments in the world of Ufo/human interaction.

In Chapter 1 I will give an introduction to the Alien abduction experience. I will describe some of the events that happen in abductions and their effects on abductees. The problem with retrieving accurate information on this process will also be looked at. I will then outline the Ufo's similarities to past beliefs, like the Celtic fairy tradition, and how there is also a sequential continuation of objects seen in the sky that culminate in the present Flying Saucer image. I will propose that this sequence is directly linked to ourselves.

Chapter 2's main discussion centres on the possible psychological explanations of the Ufo conundrum. This will centre on Robert Anton Wilson's theoretical model of the human psyche. This "map" allows for the Ufo experiences' many characteristics to be explained as the outcome of changes in brain functioning. There are similarities between these experiences and techniques within ancient eastern and western mystic traditions.

Carl G. Jung's theory that Ufo's are a product of our subconscious mind and are a continuation of an ancient "symbol system" in planetary culture will also be explained. This theorizing also delves into the area of quantum physics, where examples are given that further support the idea that the Ufo is linked to us rather than appearing as a separate entity.

In Chapter 3 I will discuss some of the possible social explanations for the phenomenon. Firstly, I will discuss how the human body can be seen as an alien entity.

To do this I will cite examples from the body horror genre and the B-movie genre and also include the alienating imagery of our internal biology with regard to Donna Harraways criticism on the subject. Following this I will discuss how developments in technology mimic the concerns of evolution and transcendence contained in the Ufo myth. I will make particular reference to the "Cyborg" and to biotechnology to make clear this point. The social fixation with control is also discussed in relation to the semi-fantastic world of "Alien Conspiracy Theory" which links to Dr. Jacques Vallee's theory that the Ufo is a social control mechanism.

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Chapter 1.

EXPERIENCES OF ABDUCTION

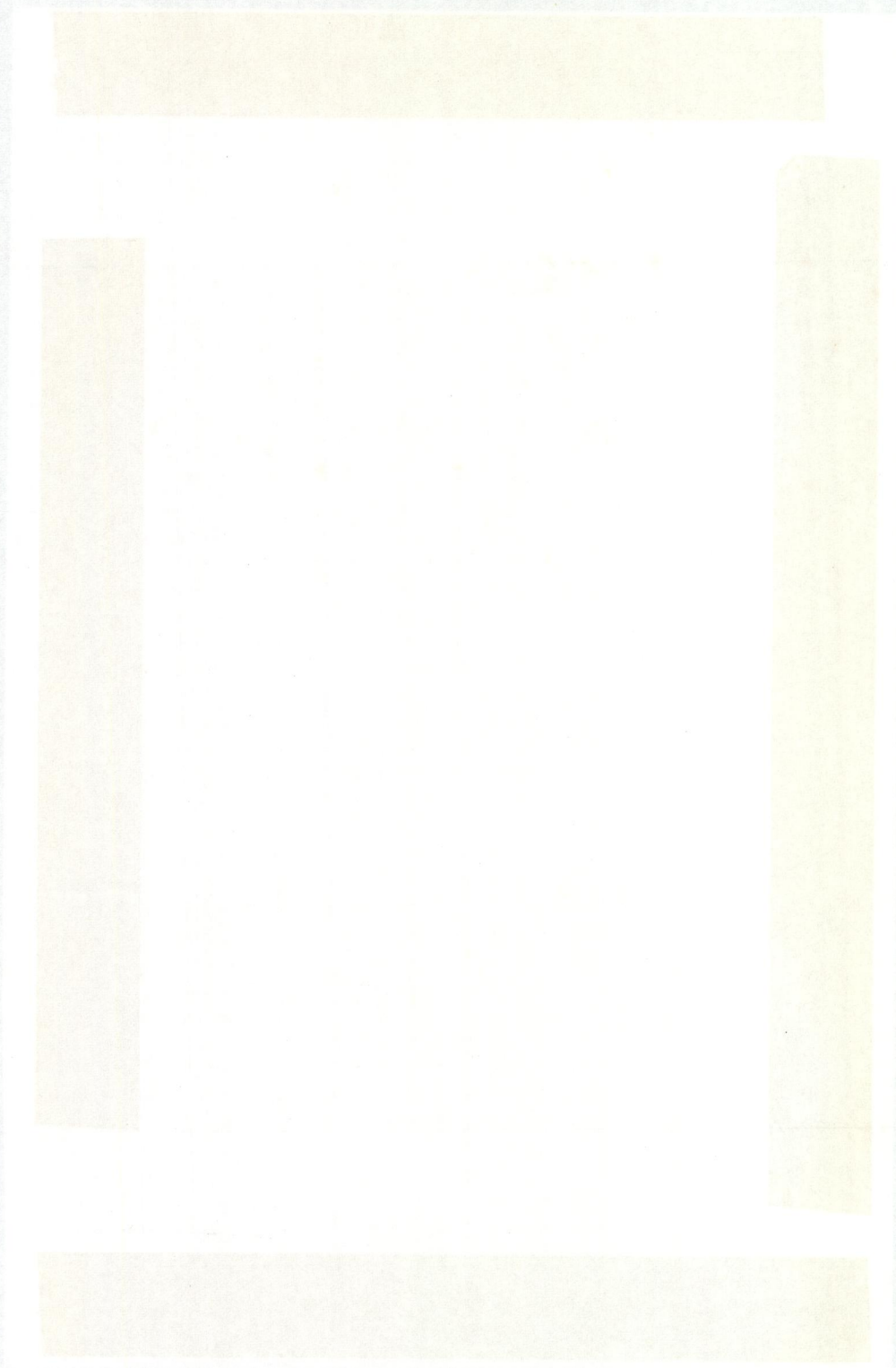
Reports of human abduction by Alien Beings in their "Unidentified Flying Objects" have increased rapidly in this latter half of the century. Within these stories of "Close Encounters" there rests most of the themes contained within the Ufo mythos. I will briefly discuss some of these experiences and their meanings here. Following this I will provide some examples of phenomena that could also be considered within the Ufo/Alien framework.

There is an overall pattern to the modern abduction myth. It is a myth because nobody is positively certain exactly what is happening. This excludes the proponents of this theory, which includes the researchers Budd Hopkins, David Jacobs and John Mack, Professor of Psychiatry at Harvard Medical School. Their literal interpretation of the abduction reports has been deeply criticized by members of the Ufological circle and the medical profession. The methods of retrieval of information through hypnotic regression are suspect, due to the fact that the deeply relaxed abductees are in a state very open to the suggestion of ideas. The main argument is that these researchers, far from achieving an explanation of the phenomenon, are actually aiding it's creation and also misleading the patients into a particular belief. However, hypnotic regression is how most of the information is gathered concerning abductions.

The usual scenario begins with the person being taken from their bedroom, or while driving, usually at night. This is accompanied by a buzzing or humming sound, bright lights or actual sighting of a spacecraft. Following this, the person or persons are floated, similar to an 'out-of-body' experience or 'near death' experience, to the Craft.



Plate 1. Flying Fact or Flying Fiction?



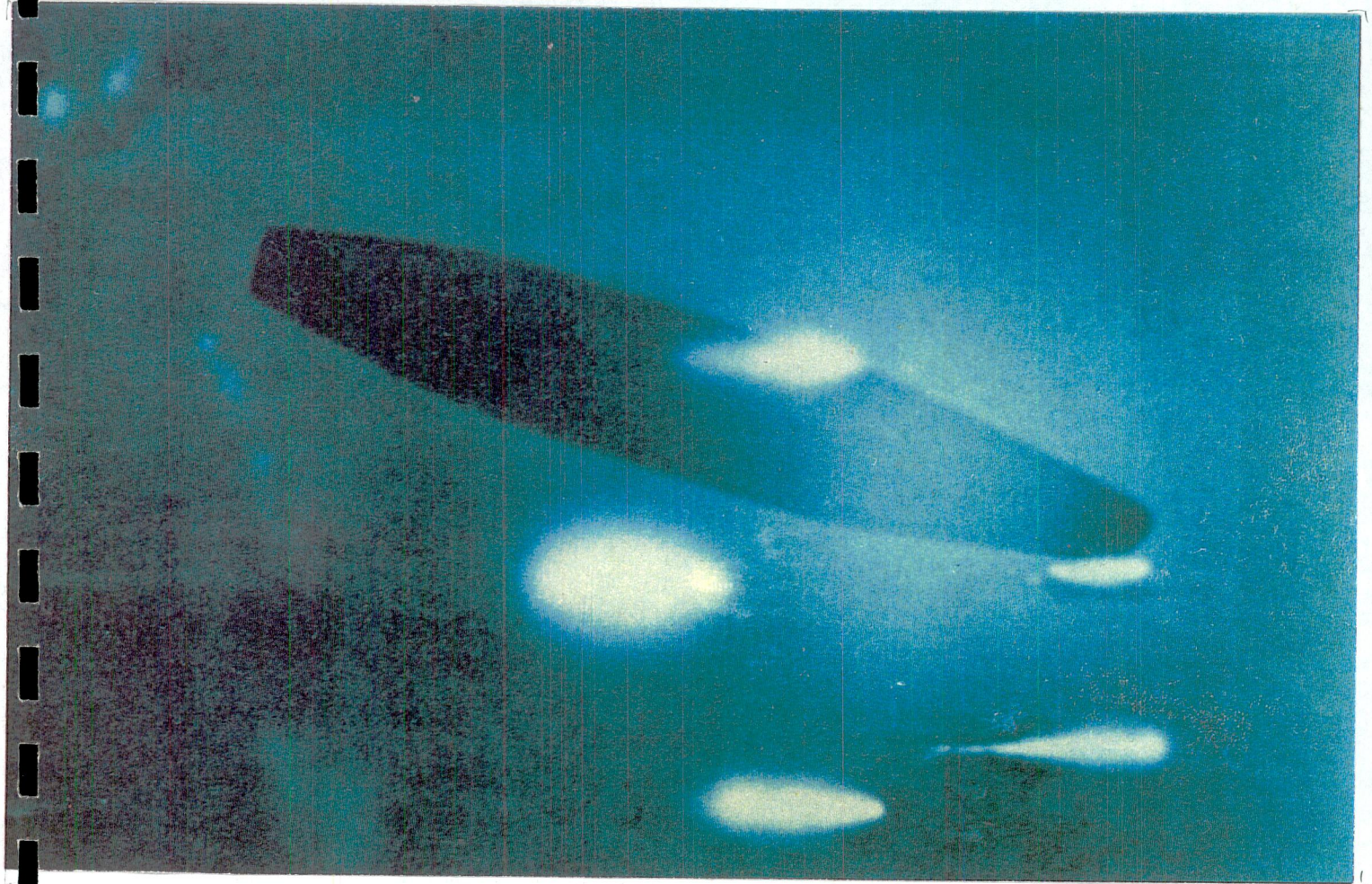


Plate 2.

Alleged Mother Ship.



This procedure is controlled by an "energy beam", or the "tunnel of light" image, and they are commonly accompanied by two or more humanoid beings. The abductee, at this stage, has been paralysed, unable to move or scream. In the ship's interior the atmosphere is described as "generally sterile and cold, mechanistic and hospital like" (Mack 1994, P.36). There are a variety of Aliens described and the most common form, which is the most common image dispersed within our media network, is the "Grey". The Greys are about three to four feet in height, they have extended pear shaped heads, large black almond shaped eyes and are thin, insect like and hairless.

The most frightening experiences concerning the abductees are the "medical examinations". "Instruments are used to penetrate virtually every part of the abductee's bodies including the nose, sinuses, eyes, ears.. " (Mack, 1994, p.38) More importantly the reports claim of the Alien's interest in the human's genetic structure through their reproductive system. This involves the removal of sperm samples and egg samples. Women also experience being impregnated by the Alien Beings and having fetuses introduced or removed. The abductees are led to believe they are involved in some hybrid genetic programme of an Alien/Human interspecies. Some alternatives to this image are suggested in Chapters 2 & 3. Another frequent device used, illustrating the Alien's technical prowess, is the "implant". These are tiny metallic devices implanted in the abductee for presumed tracking or control usage. Many of these, abductees claim, have been removed from their bodies but the evidence has a way of coincidentally disappearing.

"If (implants) ever do show up on an X-Ray or CAT scan, within a day or two they disappear. The aliens seem to have a little alarm bell that goes off in the sky, and they come and remove the object". (Hopkins, 1992, quoted in Rickard, 1995, p.24.).

This gullable acceptance of scant evidence is a common characteristic of the investigators' "blind faith".

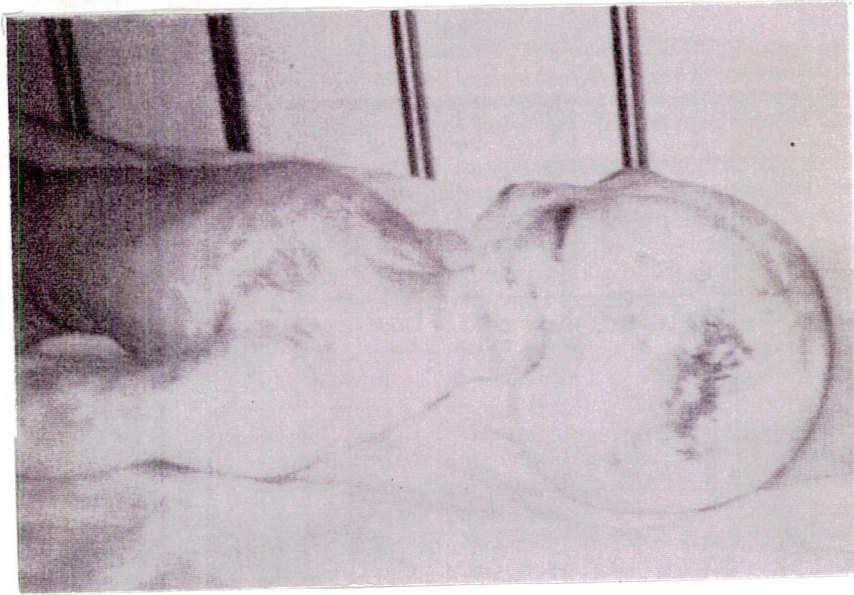


Plate 3.

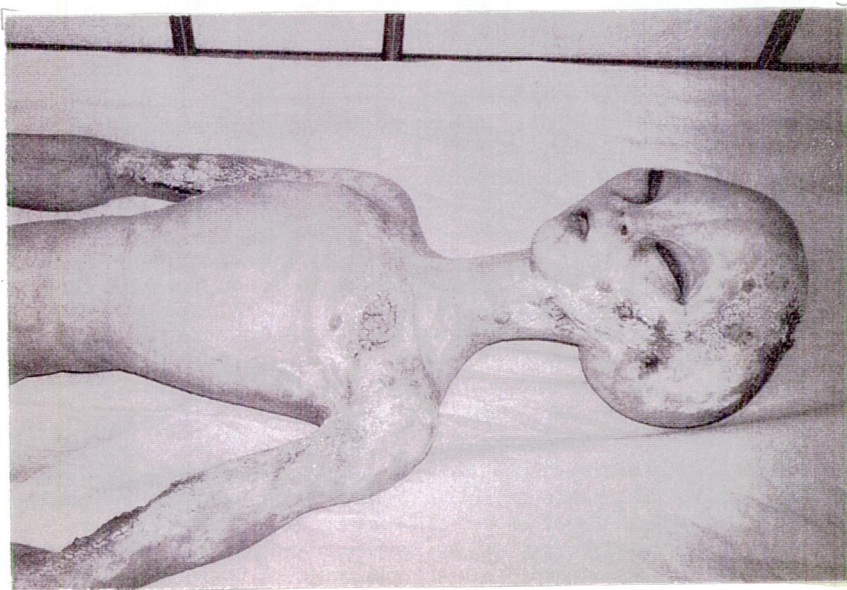


Plate 4. The Alien Greys, photos of models
from 1994 Rosewell film.

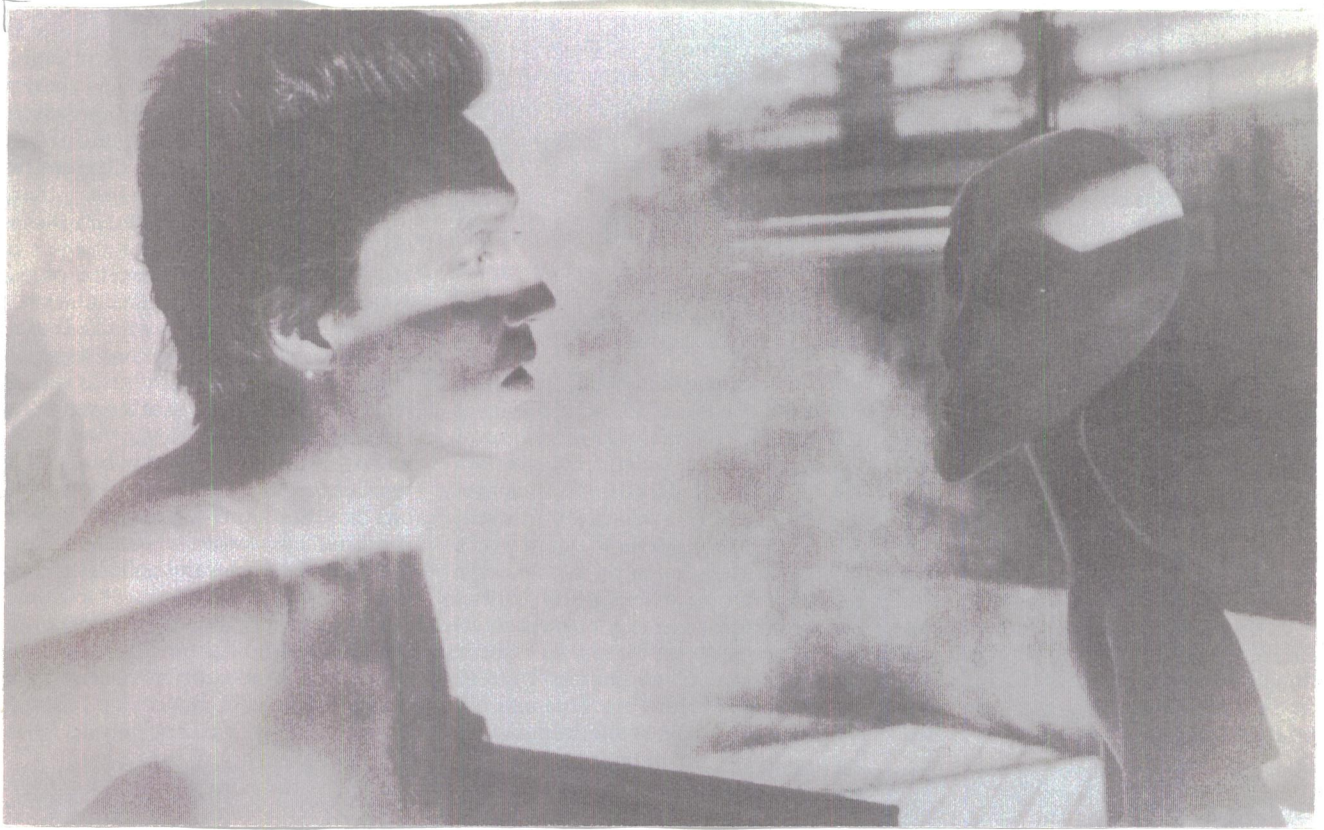


Plate 5. The Meeting. from 1989 Screen Adaptation of Streiber's autobiographical Communion.

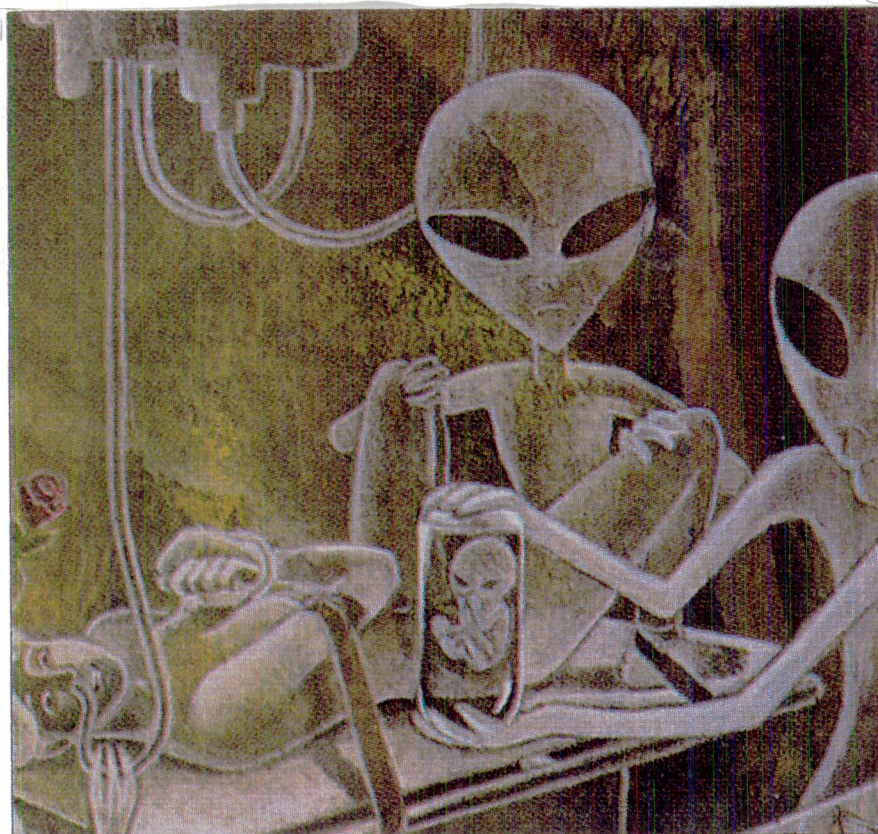
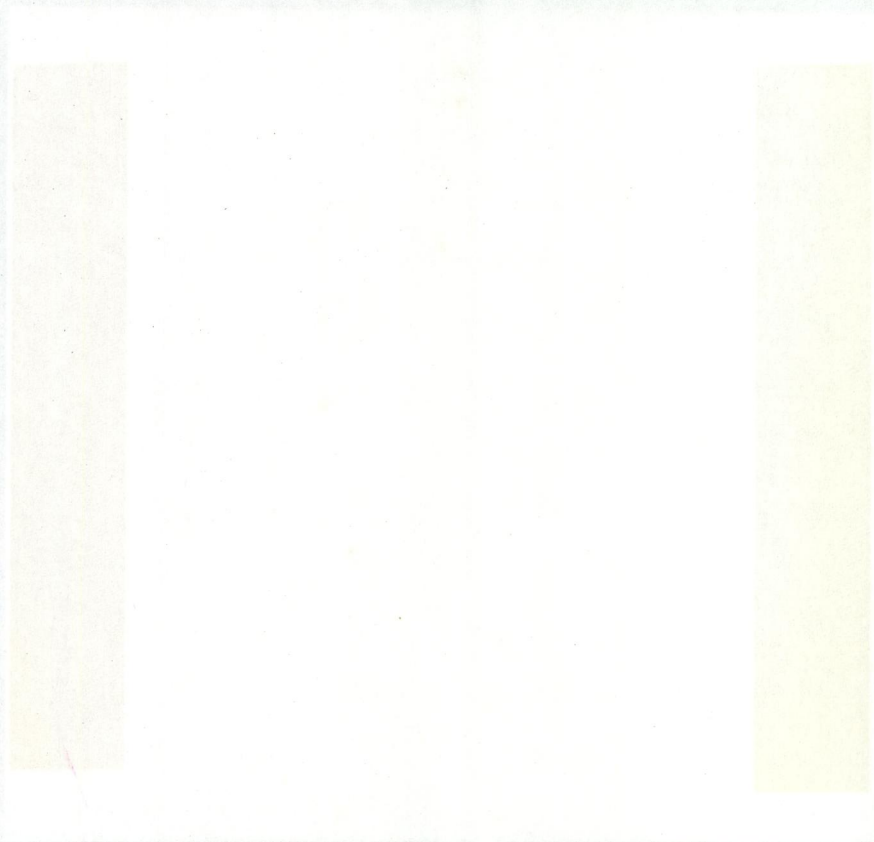


Plate 6. The results of the Hybrid Programme.



The most interesting aspect of the Alien/human interaction is the alteration of the consciousness of the abductee that results from the experience. This transformation, or realization, process happens over a period of time when more evidence is recovered from the abductees "hidden memories". The abduction experiences do not all begin in a traumatic fashion but it is a frequently reported characteristic. The pattern of realization begins when the abductees go beyond their fear and terror at their helpless state. This symbolic death of the "ego", the surrendering of control opens them to increased levels of philosophical contemplation. The perception of the Alien now changes to one of a spiritual entity, operating on a different level to human understanding, in comparison to the original image of a crude, emotionless creature.

Many reports tell stories of the experiencing of past life existences that stretch back through long periods of time. Information portraying the apocalypse of the earth is also transmitted. This is done either by a visual telepathy or shown to the people on a type of screen. After their experiences many show signs of increased paranormal psychic activity. This is characterized by examples of telepathy, extra-sensory perception, out-of-body experiences, and increases in synchronisities.

It is not important that these events could be constructs of the imagination but what is interesting is the changes in lifestyle that is initiated by this process. Ordinary people are becoming aware of alternative belief systems through some type of direct experience, without showing signs of previous interest. Their world views become expanded and usually incorporate ideas that the human and it's soul are simply part of a much larger system of relations with other living "entities" in the cosmos.

As a result of these revelations, many abductees' lives reflect a new found interest in theosophy or they become active in positive groups such as the environmental movement.

The themes shown here are ones that lead back to humanity's creation and interpretation of the functions and meanings of life. Images of strange otherworldly creatures and objects in the sky are also in existence in our culture's past beliefs. These are especially evident in the Celtic belief of the fairy tradition.

The records and stories of man's interaction with the "Little People" or the "Gentry" were as numerous as the accumulating Ufo stories. There is also a remarkable similarity between the actions and devices of the two. Both contain elements of abduction, inter-species sexual contact and the exchange of gifts and information for co-operation by the human side. The existence of "fairy rings" or their appearance at mounds or stone circles further connects the imagery of the two phenomena.

"In Nithsdale a fairy rewards the kindness of a young mother, to whom she had committed her baby to suckle, by taking her on a visit to Fairyland. A door opened in a green hillside,... and they were admitted to a beautiful land.. where the trees were laden with fruits which dripped honey.. and when a green dew had baptized her right eye she was enabled to behold further wonders..." (Vallee, 1988, p.128)

Stories of this nature are frequently told by abductees who claim to have witnessed beautiful planets and cities courtesy of their extraterrestrial mentors. Another feature that makes the stories of Ufos link to the past is their physical manifestation.

In the Spring of 1897 a mass of dirigible type air ships were seen in America. They behaved in the same way as modern Ufos.

They flew in formation, performed the aerial acrobatics of rapid altitude change and swift departures. They even left artifacts of themselves behind. An anchor from one of these crafts was taken in Texas as it had caught itself on railtracks, and one of the Craft's small occupants, wearing a blue sailor suit, had to cut it free and hastily depart.

The main difference with these sightings is that the objects travelled over areas of large population, like the cities of Chicago and San Francisco in daylight hours. (Vallee, 1988, p.42-49). These dirigibles can be seen as a transitional image of the Ufo that emerged in the second half of this century as the technologically-advanced Space Craft we are now familiar with. In this light the phenomenon is closely linked with the mind and imagination of the human being. It's image is perceived within the parameters of our own creative process.

Most modern societies have distanced themselves from their culture's past beliefs and traditions that were rich in reference to the inhabitants of the supernatural world. In Ireland the positive belief in fairies has become reduced as the rural traditions that spread these images in the culture's imagination decreases. These images do not totally die out but they can be seen to re-emerge in consistency with the mass expectations within a culture's imagination. With this idea it is simple to see that images of fairies and angels have been replaced with images of space travelling Ufonauts. This can be viewed as corresponding directly to the increased saturation of society with advancement in the areas of science and technology.

"In the last half of the twentieth century, the mythological outlines of what the Alien must be are being cast. The expectations of a public who has been given the rudimentary knowledge of biology and astronomy allows the thing to be conceived." (McKenna, 1991, p.73.)

What is beginning to emerge is the idea that there is a very strong connection between the human being and the Ufo phenomenon. This connection appears to operate far beyond the apparent physicality of the phenomenon to a singular and collective level of peoples psyches.

These ideas will be explored in Chapter 2.

* * * * *

Chapter 2.

POSSIBLE EXPLANATIONS

THE PSYCHOLOGICAL VIEWPOINT

In this chapter I will discuss some of the explanations that could account for the reports of the "abductees" varying experiences discussed in Chapter 2. For this information I will look to the increasing similarities between modern theories on the functioning of consciousness, mysticism and quantum physics.

It is apparent from the quantity of reports on Ufo contact that there is a very real phenomenon occurring. The variety of the evidence, with its' contrasts and similarities, suggests that the experiences are directly linked to the sensory apparatus of the observers. Either this is the case or the earth is being invaded and observed by a vast variety of Aliens, each of whom have different ideas for the future of humanity! The most intelligent way to begin investigation is with the available participant in the Ufo conundrum, the human being. In contrast to the rational means of solving the problem put forward by groups like S.E.T.I. , and the Australian M.E.T.A., Terrance McKenna, the Shamanism expert states:-

To search expectantly for a radio signal from an extra-terrestrial source is probably as culture bound a presumption as to search the galaxy for a good Italian restaurant.
(McKenna, 1991, p. 73)

The extraordinary feelings of "altered consciousness" in the witnesses of the Ufo stories happen spontaneously. They can also be achieved through the Eastern traditions of Yoga and through chemicals which act directly on the brain.

It is within this area that light can be shed on the ambiguous area of "Mystical experience"

...those aspects of the psychedelic experience which subjects report to be ineffable and ecstatically religious involve a direct awareness of the energy processes which physicists and biochemists and physiologists and neurologists and psychiatrists measure.

(Timothy Leary, 1970, p. 20)

The "ecstatically religious" above can be exchanged with the "ecstatically Alien" experience which, for some, has turned to religion. Robert Anton Wilson is described as a scientific philosopher. He discusses the aspect of consciousness in his book "Prometheus Rising" (Wilson, 1983). He shows this through a model of consciousness, "the Eight Circuit Model", based on the writings of Timothy Leary, using a computer as an analogy for the brain. The first "circuits" are described as "antique", meaning they have always existed in man's evolutionary development. The "circuits" are imprinted on the psyches of individuals through sensory experience. The first four circuits are named the "Oral Bio-Survival", the "Anal Emotional-Territorial", the "Time Binding Semantic" and the "Moral Socio-Sexual Circuit". These four circuits chart the development of an individual from birth to puberty. The information imprinted at these stages deals with the initial image of the mothering figure and the subsequent nourishment or threat. The second relates to the power struggle within the family unit and involves rules relating to domination and submission. The third deals with the human symbol system which classifies the environment in relation to the beliefs of that society. The fourth is defined by the first sexual experience and it too is defined by the taboos of the society. Theories of right and wrong and the adult-parental personality appear here.

For this discussion we are more concerned with the following newer circuits.

The range of phenomena experienced during Ufo contact are included in Wilson's further "mappings" of consciousness. These include reports of images of past and future events, out-of-body experiences, Alien contact and every other associated occurrence. The first of these "evolutionary" circuits is named the "Holistic Neurosomatic Circuit".

This is induced, according to Wilson, by "ecstatic experiences", (Ufo related contact) and biological or chemical yogas (L.S.D., Psilocybin, Hallucinogenics). This circuit processes the mind/body feedback system. What this means is that the nervous system is gaining more control over itself. This control can lead to the ability to overcome physical injury and disease and can lead to an intensification of the senses. This intensification can be both pleasurable or intensely frightening. This can be seen clearly in the abductees who are either traumatised by their experience or "enlightened". In all mystical traditions there is a journey from chaos to clarity as one adapts to expanded views of reality. The appearance of "stigmata like" marks on the bodies of abductees is also a common feature, and can be seen here as a psychosomatic occurrence regulated by the mind/body feedback. There is a well known story in Ufo circles concerning Dr. X. He was a respected biological scientist who, while living in France, observed a Ufo. Before his encounter he had difficulty walking due to a war wound which damaged his brain. After the encounter, specialists examined him and found that the neurological after-effects of his wound had completely vanished.



Plate 7. An austere mystic of
the Yoga tradition.



He also suffered from depression, a recurring triangular rash and witnessed other strange phenomena after his initial sighting.

.. he would report further miraculous healings, as well as poltergeist infestations, strange fugue-like journeys that seemed to cover impossible distances, ... (Jim Schnabel, 1994, p.4)

Wilson points out that problems arising from the lower circuits include, for example, violence associated with the dominant/aggressive or submissive/passive nature of the second circuit. It is obvious that these tendencies can be transcended. What is not immediately obvious is that the fifth circuit, with its' ability for healing and somatic pleasure is no more miraculous than gaining control over a person's emotional tendencies. It was the "Cartesian" mind/body dualism, which regarded the two as separate entities, rather than a symbiotic system that made these abilities appear "alien" or "divine". The Eastern practice of "Kundalini" or sex yoga is a way in which to activate this circuit. This is achieved through techniques of prolonging the genital embrace which leads to a blissful heightening of consciousness. Wilson continues that this circuit is linked to the right cortex of the brain and neurologically linked to the limbic system and the genitalia. This link explains the sexual metaphor of the kundalini energy and why so many abductees report undergoing "quasi-medical examinations", the purpose of which is the extraction of egg or sperm samples for "genetic manipulation". The Aliens' interest in our sexual organs could be a symbolic reference to this way of altering brain functioning. It is also interesting that the "kundalini serpent" is supposed to dwell coiled around the cocyx bone at the base of the spine. This form is similar to the double helix structure of the DNA molecule which is functional in the next circuit of the model.

The next circuit is given the title of the "Collective Neurogenetic Circuit". This is attained through very advanced yogas and again high doses of hallucinogens. The theory proposed here is that there is a way of extracting the information contained within our DNA/RNA feedback system. Our bodies and nervous systems emerge from the information contained in our DNA molecules (deoxyribonucleic acid). This information is carried by messenger molecules RNA (ribonucleic acid). Wilson claims that within this network exists all information concerning the collective evolutionary processes of humankind, past present and future. Throughout history we have personified this information in order for communication to take place. In relation to this, Allister Crowley, the mystic described some of these personifications.

...he is also the Green Man of Spring festivals..
But the "small person" of Hindu mysticism, the
dwarf insane yet crafty .., is also the same..
Silent Self of man or his Holy Guardian Angel.
(Crowley, quoted in Wilson, 1983, p. 176)

The most modern of these forms can be seen in the current images of the extraterrestrial who maintains the form of the "small person". The psychologist, Carl G. Jung, referred to this level as the "Psychoid" area of the psyche. He believed that the conscious mind developed from the unconscious. At this level there is no differentiation between mind and matter.

And matter cannot be alien to psyche, for how
also could matter produce psyche? Psyche and
matter exist in the same world, and each
partakes of the other..
(Jung, 1951, p. 261, quoted in Copra, 1982, p.397)

He saw this mind/matter relation as a coherent, regulating, dynamic system. In his terms the psychic energy or "libido" was part of the greater general "life energy", which also went beyond the confines of the human body.

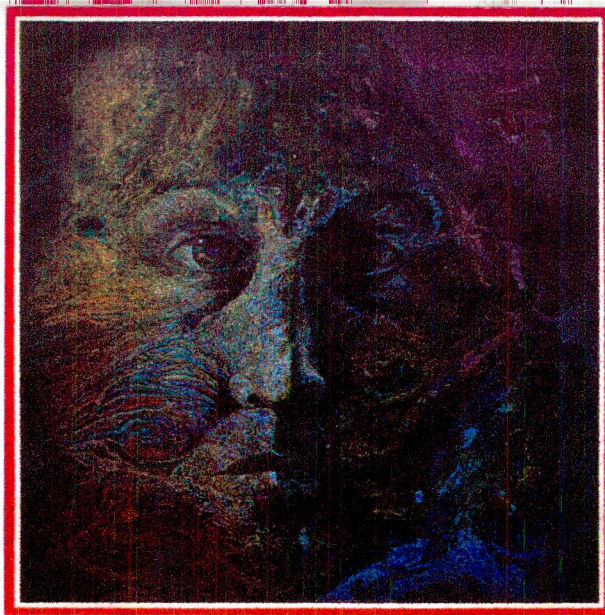


Plate 8.



Plate 9.

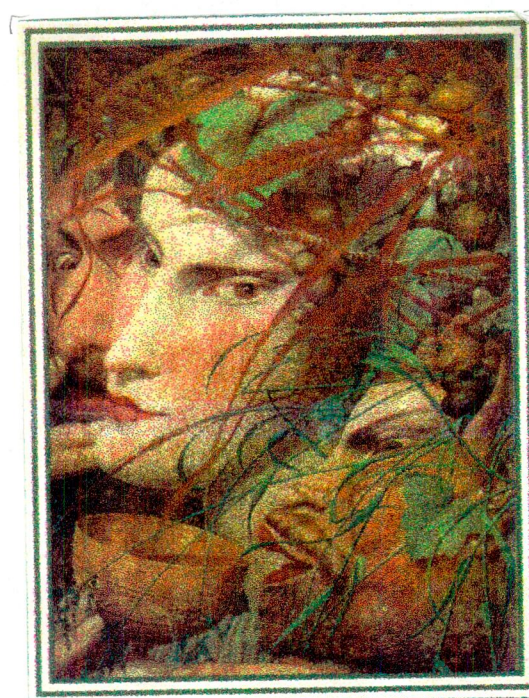
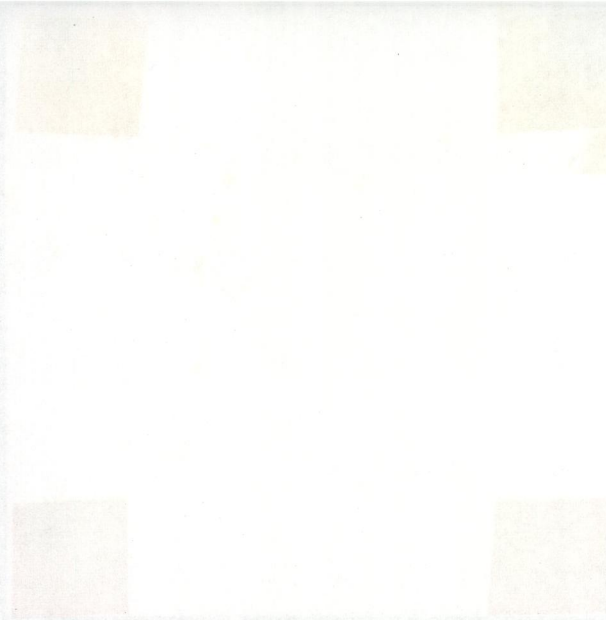


Plate 10. Archetypes



We thus gain the advantage of being able to follow quantitative relations beyond the narrow confines of the psychic into the sphere of biological functions in general. (Jung, 1928, p.17, quoted in Capra, 1982, p.398)

Jung believed in a "collective unconscious" as well as the individual. This collective unconscious contains the collective experiences, myths and beliefs of humanity. These are known as "archetypes" which are "collectively present dynamic patterns". He also introduced the term "Synchronicity" or meaningful coincidence. Synchronicities stood for the acausal connection between inner symbols of the psychic world and events in external reality. He theorised that this may be what Ufos are. He describes Ufos in terms of "visionary rumours". These occur due to "psychic dissociation" which is a split between a person's conscious mind and its' unconscious contents. The unconscious then projects its' contents into an object which in turn is absorbed by the conscious mind.

The visionary rumours are created from emotional tension which is developed singularly or collectively. When this fear is collective, the following projections manifest as symbols from beyond the earth. Jung points out that this is common at the end of sections of time.

Correspondingly he stresses that the present concerns of humanity, that through rational methods we have brought ourselves closer to extinction through our unrestrained technologies, provides a strong base for the occurrence of "other-world" phenomena. The same "signs and wonders" happened during the fall of Roman paganism and the rise of Christianity. (Jung, 1964, p. 8) The rationalists, now, have as much disregard of the Ufo phenomenon as the Romans had for Christianity, until they realised it had usurped their belief system. This "vitalpsychic need" produces signs of metaphysical intervention, the purpose of this is to answer the unconscious desire of humanity.

The desire manifests as the Ufo and the Alien, both of which are archetypes. The Ufo appears mainly in spherical form, a shape that Jung describes as universal. The circle is a universal sign for totality. The mandala, meaning circle in Sanskrit, is a meditative pictorial device used to raise consciousness in the Hindu tradition. In Platonic thought the soul is meant to take the form of a sphere. The comparisons continue throughout cultures and time. Even people unfamiliar with these connections continue to see the spherical Ufo and dream of similar images. We can see from Jung's analysis the connections between his pool of archetypal knowledge and Wilson's DNA model and the enlarging scope of the mind/Ufo interaction.

What appears constant in the models of consciousness or in the Ufo or in modern physics is the interrelatedness of all the individual parts into a unified although 'blurred' whole. The next circuits are similar in content. The first is the "Meta-Programming Circuit".

Within the province of the mind, what I believe to be true is true or becomes true, within the limits to be found experientially and experimentally. These limits are further beliefs to be transcended. (Lilly, 1972, p 128)

This quote from the scientific researcher John Lilly sums up the meaning of this chapter. It says that it is possible to programme yourself in order to experience different realities. This can be seen in contemporary society in the image of virtual reality. People choose to explore other realities contained within the parameters of the computer. The yogic tradition carries out this practice without the aid of a computer. The variety of explanations and beliefs surrounding Ufos also shows our ability to experience alternate realities, although for the majority this process happens in an unaware state.



Plate 11. Sri Yantra Mandala, Nepal 1700.



Reality is seen as an exterior object and it is seldom recognized as an interior creation. The Ufo rages between two factions. On one side there are the believers of the Ufos objective reality, separate from ourselves (Budd Hopkins and other abductee fanatics). On the other side are the rationalists, Carl Sagan (astronomer) who believe it is a subjective creation or pure hallucination. John Lilly explores these divisions between the external and internal concepts of reality in his book "The Centre of the Cyclone". He uses various techniques to access these regions, including L.S.D. in combination with a sensory deprivation flotation tank where the body is suspended in a zero gravity situation in water in total darkness and hypnosis. He experienced a large array of alternates during his explorations.

I would try to go to universes other than our consensus universe, universes I didn't necessarily believe existed but which I could imagine. (Lilly, 1972, p. 108)

During one of his excursions it became clear to him that reality was a matter of multiple choice and no one map was entirely correct.

I was being programmed by other senseless programmes above me and above them others. I was programming smaller programmes below me... I was meaningless. (Lilly, 1972, p.88)

After this revelation that the mind consists of programmes operating on unconscious levels Lilly had quite a hilarious encounter with some "archetypes" relating to his fears of impotency.

The two programmers were once again talking about the robot which was me. One of them said "This one wants an erect penis!" The other.. picked an erect penis off the shelf and thrust it onto the robot .. I came back laughing .. (Lilly, 1972, p. 89)

"The semanticist Alfred Korzybski stated that when we split verbally that which is never split existentially we introduce errors into our own thinking".. (Korzybski, quoted in Wilson, 1983, p. 188). His main example was to show this was that we never experience time without space and vice versa. Until Einstein, space and time in science had been separated, causing many contradictions. Einstein re-established the connection, the separation only existed verbally, and space and time were united into the "space-time continuum". This can be applied to the Ufo debate by pointing out that Ufos do not appear separate from the observer. A Ufo cannot be reported unless there is someone to do so. One functions as a result of the other. This interaction between the object and the observer has become of paramount importance in the world of quantum physics.

The crucial feature of atomic physics is that the human observer is not only necessary to observe the properties of an object, but is necessary even to define these properties.
(quoted in Capra, 1976)

In the examination of subatomic particles in quantum physics the dualistic Newtonian approach to science was discarded. This approach consisted of understanding a dynamic structure by dividing it into smaller parts to find the "building block" components of the structure. From the interaction between these components the structure was understood to operate. Quantum physics was able to explore increasingly smaller particles and discovered that these were ill-defined and acted differently, depending on the experiment. The realization was that there were no independently acting particles but instead there were interconnecting patterns of similarity. Science until recently used agreed-upon principles as a foundation for research.

The "Bootstrap Theory of Particles" of Geoffrey Chew contested this approach. This theory explains that nature cannot be reduced to fundamental entities but only exists by virtue of their mutually consistent relationships. This theory accepts no fundamental constants or equations. The physicist becomes just another part of the mutual relationship. (Chew, in Capra, 1976, p. 353). Heisenberg said "What we observe is not nature itself, but nature exposed to our method of questioning" (Heisenberg in Capra, 1976). In atomic physics Scientists cannot be detached objective observers. Their involvement actually influences the properties of the observed energy in question. Electrons are both particle and wave. This depends on what experiment the physicist wishes to carry out. So a result will confirm the electron in one form or the other. It will determine its velocity or its position but never both. The interaction of physicist and electron defines the electron. There remains after these procedures an uncertainty concerning objective reality. This model can describe any attempt to discover actual "reality". Heisenbergs "Uncertainty Principle" explains: "The more we impose one concept on the physical object, the more the other concept becomes uncertain". (Heisenberg, in Capra, 1976).

Neils Bohr reconciled the opposites inherent in the electrons' (simultaneous) wave and particle nature by simply saying that they were complimentary descriptions of the same reality. (Bohrs, quoted in Capra, 1976) The essence of the Chinese philosophy of Taoism reflects these recent discoveries. In Tao there exists the polar opposites of the principles "Yin" and "Yang". These principles are the same in essence and the transcendental knowledge is attained when the opposites are dymanically unified. Out-of-body experiences are frequently reported in abduction cases, as the reports showed in Chapter 2.

The most imaginative conclusions of some physicists, resulting from the many paradoxes within their field, can actually include "Out-of-body" experiences, precognition (the ability to see events before they happen) and other phenomena.

This area in R.A. Wilson's model is referred to as the "Non-Local Quantum Circuit". In scientific theory a theorem must have no mathematical flaws in its' equation and it must be based on replicable experiments. Bell's theory fits these requirements. It proposes that there is a faster-than-light communication occurring between every system. This communication is instantaneous and every separate system is in theory unified as a gigantic whole system. The Einstein theory of special relativity refutes this and proves that energy cannot travel faster than light. (Wilson, 1983, p. 246)

To accommodate these theories it was proposed that the "Ballian transmission" does not communicate through energy. Dr. Edward Harris Walker suggested the transport medium was 'consciousness' and similarly Dr. Jack Sarfatti suggested that pure information was the answer.

Pure information, in the mathematical sense, does not require energy, it is that which orders energy. It is the negative of entropy, that which brings disorder to energy systems".
(Sarfatti, quoted in Wilson, 1988)

Dr. John Lilly came to similar conclusions during his participatory explorations of inner space.

There is no barrier between space one and space two, since by definition, I have moved from one space to the other. No energy is required except that of contemplation and concentration.
(Lilly, 1972, p. 199)

The theories and similarities in this Chapter all propose that there is no separation between object and subject. There is no division between the Alien and the human.

The divisions and limitations only arise when they are 'created', in a sense, by our imaginative capacities. When these limitations begin to be overcome, it allows for a greater understanding of any perplexing question. Only a greater understanding can be expected, though, and not the ultimate answer.

* * * * *

Chapter 3.

POSSIBLE EXPLANATIONS

THE SOCIOLOGICAL VIEWPOINT

In this chapter I will discuss some of the possible sociological explanations for the Ufo phenomenon. In modern culture there can be seen similarities between what concerns us and what the Aliens appear to be concerned with.

The common themes I will discuss are the representation of the body as an Alien, the desire to transcend and evolve from the body, relative to the idea of the hybrid, and the increasing need to maintain control from within and without in society. These are discussed in relation to advances in bio- and information technology and also the area of conspiracy theory, which revolves around the idea of control and fear.

One of the increasing areas where humans realise their lack of control is situated within the body. Modern society has been subjected to the virus as the ultimate invading Alien to our physical and mental defences. The ferocity of the recent "Ebole Virus" which included the rapid break-down of the internal organs, resulting in a type of inner liquification, is common material of the "body-horror" filmgenre. In these films, illustrated by David Cronenberg's "The Fly", "The Thing" and "Shivers", the personal subject becomes infested internally by an external organism. The continued mutation and metamorphosis of the flesh, as an entity with its' own agenda, separated from the conscious will of the victim, becomes more alien than any bug-eyed Martian. As Cronenberg describes: "The human identity is an uneasy pact between the horrified self and its' ever mutating carcass" (Cronenberg quoted in Williams, 1993, p. 31)

This theme of the difficulty in the maintaining of individuality is central to abductees whose boundaries between what constitutes Alien and human have become blurred. Donna Haraway in her dissection of the meanings contained in the politics of the immune system also reflects these concerns.

Immunity can also be conceived in terms of shared specifics as the semi-permeable self able to engage with others (human and non-human..) but always with finite consequences of ...individuation and identification, and of partial fusions and dnagers".
(Haraway in Kauffman, 1993, p. 222)

She continues by examining how the visualization of our Biology in the scientific realm presents it in military terms, the defence of the body from attack and this further alienates it from its' inclusion in our wholeness. Through this process we become partly Alien. In reference to an article depicting outer and inner space in the "National Geographic" Haraway quotes:

We see spacemen.. floating about as individuated cosmic fetuses,, while in the earthy space of our own interiors, we see non-humanoid strangers.. by which our bodies sustain our integrity.."

(Haraway in Kauffman, 1993, p. 219).

Some reports of Alien contact describe peoples' repulsion at the physical appearance of "the other". It is not difficult to extend this to the ageism that afflicts society and its specific relation to women in western culture. This topic of the horrific ageing female body is situated in the "mutating female" films of the cult B-movie genre. The titles include such classics as "Attack of the 50ft. Woman" (1958) and "The Wasp Woman" (1959), directed by Roger Corman. The films describe the females who, through ageing, have lost their potency with the conditioning of our patriarchal culture. The women subsequently become empowered, through a serum or extraterrestrial contact to wreak their revenge.

In this process they have become monstrous in the attempt to reverse the effects, physical, social and psychological, of ageing. Vivian Sobchack cites the psychoterapist Elissa Melamed who suggested that: "We often experience the changes of ageing as somehow alien to us, as if the 'real self' is frozen in time, imprisoned somewhere within the ageing body". (Melamed, 1983, p.47). The mortality of the body is also represented in the utopian ideas of the techno culture.

The desire for an evolutionary transformation of the human has shifted focus from the preparation for the journey into "outerspace" from a dying planet to the virtual "inner" space of the computer". (Morse, 1994, p. 169)

The "Cyborg" is the present incarnation of man's attempts to evolve using technology. It is a Utopian image of the union between organism and machine, a fantastical hybrid created from the merging of biotechnology and information technology. The partial or total transformation of the human biology can be viewed as a practical step that will enable the human to act more efficiently, with more control, in a society of increased technology. Most interaction will take place virtually within the paradigm of cyber-space, a space created within the computer network consisting of pure information. The pinnacle of this logic is total transcendence of the limits of the body by down-loading human consciousness into the infinite options contained in virtuality. The symbolic intention of the cyborg human is to gain control over the reciprocal transforming environment. One of the reasons suggested for the Alien's hybrid programme also relates to the acquisition of altered bodies to inhabit altered environments. The technology to realise these dreams is in its infancy but already cyber obsessed individuals are taking steps to advance the "evolution".

Margaret Morse describes food that "negates the very idea of the organic or natural value of food" (Morse, quoted in Bender, 1994, p. 161). These foods appear as vitamin gels and chemical soups which act as stimulators of intelligence. What this essentially means is that the brain takes the forms of a lubricable machine oiled by brain chemicals. The foundation for the belief that this fusion of flesh and metal will be beneficial and in some way transcendent is not very powerful.

VR replaces the body with two partial bodies, the corporeal body and an incomplete electronic 'body image'. On the bodily level the experience is therefore one of dislocation and dissociation. (Penny in Bender, 1994, p. 243)

Far from being liberatory this belief system, that is a product of the mind, enforces the western tradition of the denial of the body and in so doing it further denies true possibilities of evolution. It does, however, maintain the mysticism of control that is projected by Western advanced capitalist society.

Science and technology legitimises itself by the belief in what the freelance writer and technology sceptic, David Hambling refers to as the "magic bullet". This is the belief that any problem can be solved with an advanced gadget. (Hambling in Fortean Times, No. 85, p.49). There is a fixation in society with technology. Ufo enthusiasts of the "hardware" variety reflect this by their belief in the physicality of the Ufo and the other belief that the U.S. government have crafts that are derived from Ufo technology. The scenario has been created that increased technological innovation is a measure of human intelligence, progress and possibilities. This has so far proved untrue, as most technologies are created for the purpose of the efficient destruction of life rather than advancing it.



Plate 13. UFO or Aircraft, Avian, USAF Base, Italy.

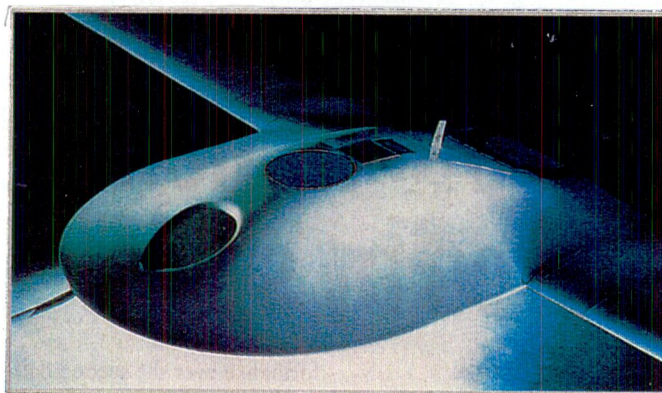
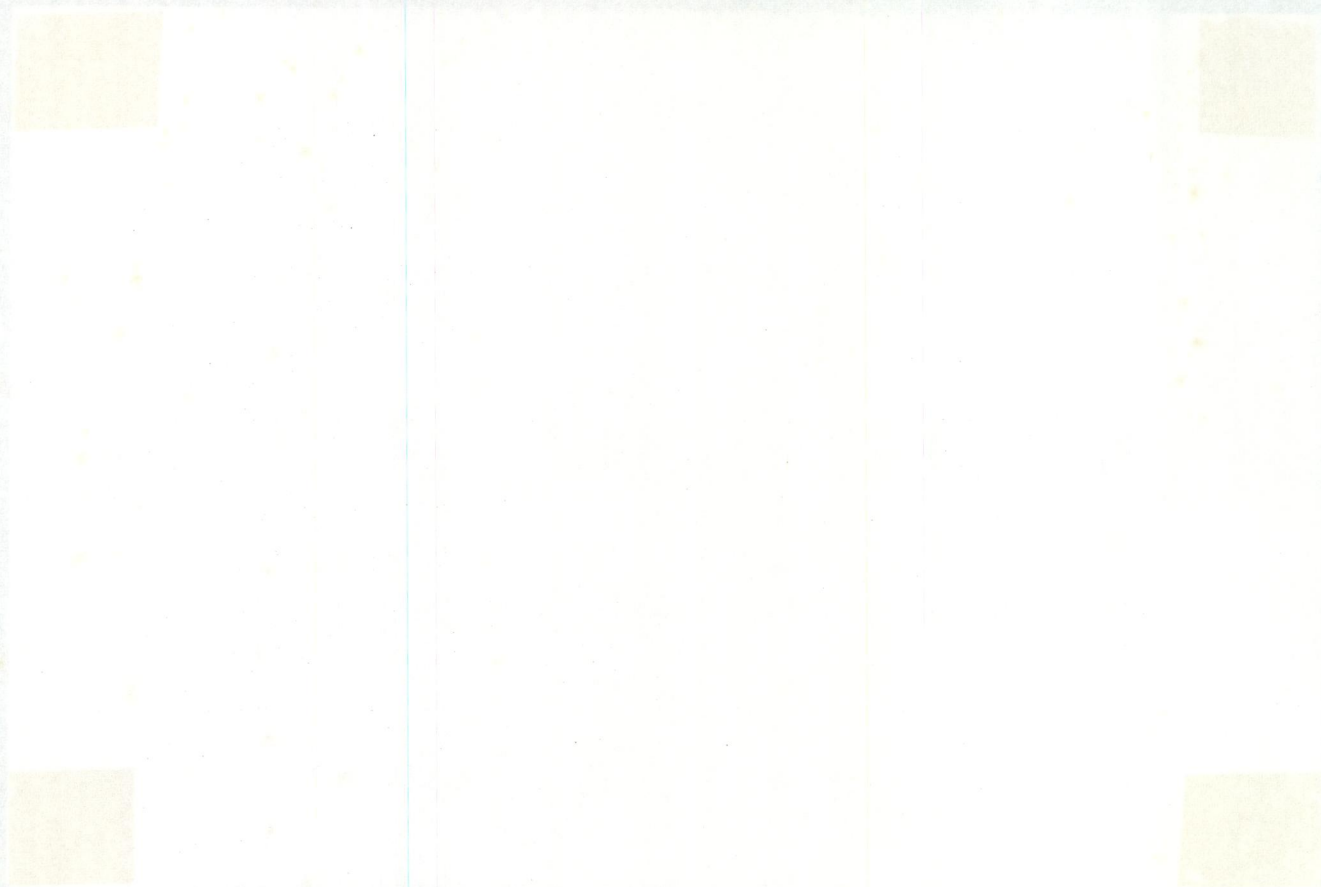


Plate 14. The Darkstar,
Unmanned Aerial Vehicle.



During the Gulf War the United States used virtual-computer technology to carry out attacks which implied that "any country can become a simulated enemy, digitally reduced to a target rich invironment" (Levidow, quoted in Bender, 1994, p. 326). The reality of the situation, Hambling continues, is that is is easier for people to believe in the "technological Holy Grail" of governments flying top secret Ufo crafts than the depressing reality that billions of dollars are being wasted on useless aircraft. (Hambling in Fortean Times, No. 85, p.49) This mystification of human endeavour is also located in the activities of biotechnology, in specific regard to the "Human Genome Project".

The human genome project was launched by the United States government in 1987. The aim of this collaboration between hundreds of scientists is to discover the human genome. The genome is a complete set of chromosomes that contain all the genes of an organism. In short it is the exact chemical blueprint for a particular being, the human. The future hope for the project's results is that it will allow for the eradication of diseases and human "defects" through genetic screening and gene manipulation. Dr. Watson, the projects director stated that its most important function will be the study of genetic material from foetuses to check for debilitating disease. This gives the parent the choice of "terminating" the pregnancy. Ninety-five per cent of parents who discover their child will be born with some severe condition choose to abort the foetus. (Marks in Bender, 1994, p.100). Once again the advancement of Utopian scenarios is halted by equally negative implications. At present there is a ban on the manipulation of "germ line" cells which means scientists have been halted in experimentation in the creation of organisms.

Human cloning is an example of this. The future implications of this technology are frightening. The feedback produced by the continuation of the theme that the Aliens are manipulating human genetic material without consent enforces our concern and lack of ethical clarity in this region. Its futuristic possibilities entail the delusion of an ultimate control technology. The possibility that we could soon artificially create life, and that the Aliens are already doing so, attacks a very large collective belief in humanity. Until now the act of creation was considered only possible by divinity. The thought that humans can create life is in discordance with images of the omnipotent creative God.

This is one of humanity's last taboos and it is possible it will remain that way. Who is there to set down guidelines when the agenda is creation of living entities? Even within the Alien interaction this remains unclear. Some reports state they are spiritually advanced and therefore their genetic programme must operate accordingly, others claim more frightening vistas of control and manipulation. The following image speaks of the "clinicalization" of life created by the Alien biotechnicians:

Along the left side of the room there were cases..
In the cases are "like baby versions of them (aliens).
"They are all in a liquid" and "all facing out...
They're just like miniatures" (Mack, 1994, p. 157)

Is this the type of scenario we can expect to see in the near future? In the bleak post-apocalyptic cityscape of "Mega City One", from the British comic 2000 A.D., the factories contain genetically engineered workers. They are sad, disposable drones who are dispensable due to their artificial creation, which denies them their individuality and purpose outside the workplace.

These ideologies are already being introduced to society as Donna Haraway suggests in the essay: "When man (Trade Mark) is on the Menu" (Haraway in Crary, 1992, p. 38-43). She discusses the ad for a bio-engineered mouse in the magazine "Science" from 1990. The unfortunate rodent is named "Onco Mouse" (tm); the trademark signifies the creature as a product, an object rather than a warm blooded mammal.

Onco Mouse reliably develops neoplasms within months.. and offers you a shorter path to new answers about cancer... Available only from DuPont, where better things for better living come to life. (Haraway in Crary, 1992, p. 38).

The imagery and wording maintain the mythic nature of the godlike status of science and technology whose questionable experiments continue under the guise that they are to benefit humanity. The mouse has been resituated and redefined. It is now an artificial element and its environment can only be in its' birth-place of the laboratory.

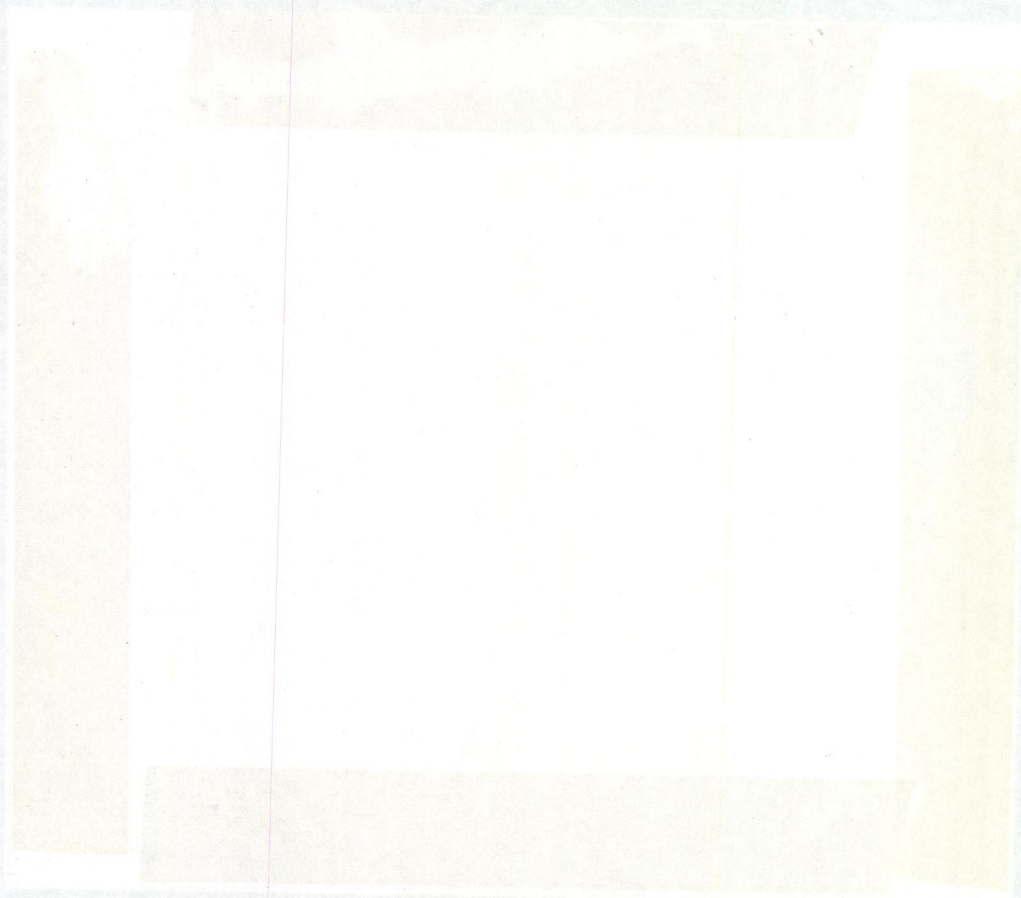
The mice and men of techno science are simultaneously research models, cultural metaphors and potent jokes with the power to remake worlds and the subjects who inhabit them. (Haraway in Crary 1992, p. 40).

Below the surface of these advertisements there exists a control mechanism. The mechanism leads the viewer into the acceptance of expanded realities as defined by these communities. The exterior message is of collective advancement but the reality means the advancement of profit by multinational corporations without the consideration of its moral implications.

The common characteristic of the proliferation of technologies within society is one of expectant optimism. The attitude expresses that presently we are in a revolutionary pivotal point whose outcome will lead to an increased level of life quality.



Plate 12. Artificially grown cartilage transplant.



This has been the promise with every technological innovation. The advent of the television promised means of self stupification for many. Cyber and biotechnology is no different. Their self-supporting theoretical promises advance at the same speed as the opposing dystopian imaging of the "new culture". Simon Penny argues that in virtual reality the user submits to the limitations of the medium and this results in the acceptance of control by the technology. He also points out that as society's activities become increasingly computer-orientated, the possibility of increased monitoring and surveillance begins. (Penny, quoted in Bender, 1994, p. 246). To an extent this is already a reality as some American College Campuses operate on a system using a universal plastic card. This acts simultaneously as a creditcard, a library card and a computer card and it means that all the student's transactions are electronically monitored, revealing where they were and what they were doing at specific times. Virtual reality implies increased possibilities of surveillance. This area of thought can quickly go beyond the levels of rationality until we are plummeted into the intriguing, frightening and often hilarious world of the Ufo conspiracy theorists.

The conspiracy theorists are a wildly dedicated bunch with the collective aim of uncovering all the information closely guarded by the governments of the world, that hid the truth of what is "really" going on in the world of the Ufo. These people are far from professionals but they are secure, or wildly disturbed, in the knowledge that they are free agents; modern crusaders for the liberation of knowledge. This liberation of the "supreme truth" is of course a delusionary quest for regaining a sense of control in a world of increasing theoretical complexity.

To assume that conspiracy exists is rational rather than paranoid. The American government does have a history of concealing illegal experimentation. They tested the psychoactive drug LSD on the patients of psychiatric wards, on military personnel and the general public during the 40's and 50's to discover its potential as a truth drug (Stevens, 1989, Chapt. 8). However, these paranoid factions travel well beyond the realms of rationality with their ideas. Usually their investigations lead them into a cover-up of such complexity that the entire history of human civilization becomes one huge orchestrated conspiracy of ultimate manipulation by the extraterrestrial enemy! The following quotes come from a document in circulation within the Ufo community. It is written by an ex-member of the American Intelligence structure by the name of Milton William Cooper. The document is given a sense of validity by its references to names, dates, documents and places of the parties involved:

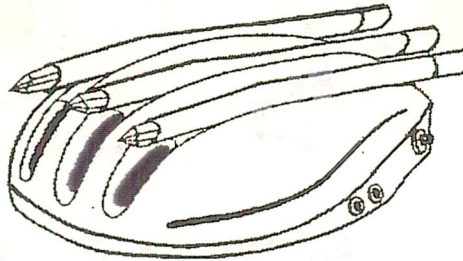
The Aliens claimed that they had created us through hybridization and had manipulated the human race through religion.. The aliens showed a hologram which they claimed was the actual crucifixion of Christ... We currently have and fly atomic powered alien type crafts... We have been lied to about the true nature of the moon.. It possesses a gravitational field and man can walk upon its surface without a space suit.. (Cooper)

Due to the revelations that the apocalypse was shortly coming as revealed by the Aliens, the secret government set about steps to slow the population process.

"All three alternatives included birth control, sterilization and the introduction of deadly microbes.. AIDs is only one result of these plans". (Cooper)

The culmination of this story ends with the total enslavement of the human race by the elite government and Aliens. The human slaves will be used to create space colonies for the ruling parties.

CYBORG ATTACK/PROTECTION HELMET



First Line Defense•This Secret Helmet is now
available to the public•

FIGHT BACK & PROTECT YOURSELF!

◆\$329.00 & \$15.00 S&H◆

FANTAZIA ENERGY WATERS

Deactivates Alien Implants!!

Increases "Light Body" to protect you from all
negative energy fields.

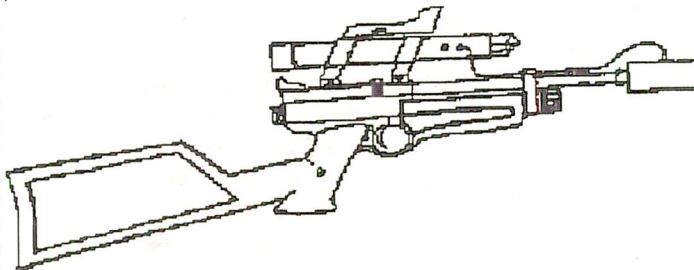
◆\$48.00◆

WATER OF LIFE

Disintegrates Alien Implants! Flashes the
Implants completely out of your body!!

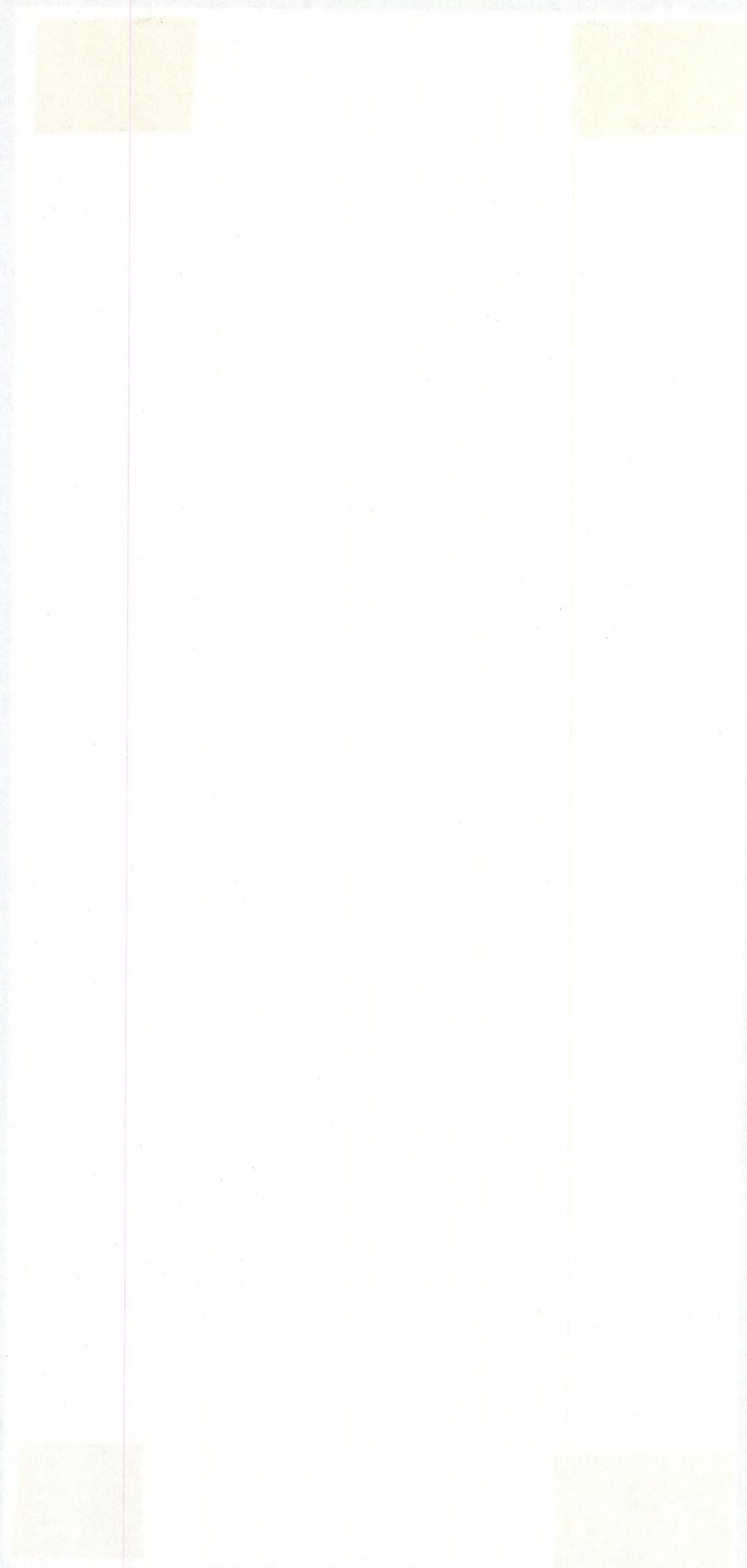
◆\$110.00◆

H.A.R.M. PROTECTION WEAPON



▫ Specially designed to Protect yourself & Attack
▫ hostile Aliens•This 25th century Hand Held
▫ Alien Rifle Mutilator is the most advanced
▫ weapon available in the world!!

◆\$295.95 & \$25.00 S&H◆



This is the staple scenario of Alien conspiracy, but what makes it almost believable is the intricate connections between fact and fantasy. Robert Anton Wilson and Neal Wilgus are two writers who have written about secret societies. During their research both people reported a growing accumulation of synchronicities that plunged them into a world of increasing connections that implied authenticity and further mystery to their topic of research. Wilson humorously describes this domain as "chapel perilous". He states that during investigations in these areas you have to remain completely balanced and as objective as possible in order to avoid the "gigantic death universe inhabited by wrathful demons and the unspeakable spawn of the green goo gang". (Wilson, quoted in Wilgus, 1978, p. 11).

A good example to illustrate this is the Ufologist, John Keels' reports of the "Men in Black Suits" phenomenon. These apparitions (or otherwise) began appearing in connection to Ufos in the late 1950's and their actions and guise took on collective characteristics. Their task was to warn Ufo witnesses against reporting their stories, in a most sinister manner. They would arrive at people's houses unannounced, usually in black unmarked cars, wearing black suits and black shoes. They would appear alone or in groups of two and three, sometimes walking with a limp and speaking in mechanical monotones or in sing-song tones. Their actions suggested that they were of an other-worldly disposition. (Thompson, 1991, p.45).

John Keel was plagued by these particular paranoid producing fellows the year before he decided to become a full time Ufo investigator. He relates how he would keep rendezvous with black Cadillacs that would disappear on back roads. He would randomly check into motels and find reservations made in his name accompanied by bizarre messages.

He constantly received strange 'phonecalls from disembodied voices giving messages from the 'space' people and the list continues for as long as it is allowed to. In Keel's own words: "The real Ufo story must encompass all of the many manifestations being observed. It is a story of ghosts and phantoms and strange mental aberrations, of an invisible world which surrounds us and occasionally engulfs us". (Keel in Thompson, 1991, p 46).

The Ufo network is comprised of a variety of groups all following a particular set of beliefs. There are debunkers who believe the phenomenon is non-existent, there are groups who believe Ufos are physical Craft from within our solar system, some believe they emanate from within the earth and this list of permutations continues indefinitely. These groups interactions with each other further strengthens their own particular ideologies. The community thus sustains its existence and, due to the refusal of each group to look beyond the particular, the Ufo maintains its secrecy.

In the words of Jacques Vallee, the phenomenon "manages to disturb and reassure at the same time, exploiting both the gullibility of the zealots and the narrow-mindedness of the debunkers" (Vallee, 1988, p.272)

This self-perpetuating, never-ending game gives the players the illusion that they are in control because they know what is going on. The phenomenon has resisted concrete explanation for over forty years but this does little to deter the people whose lives have taken shape around it. The fact is that the only element of this story that remains in a state of control is the Ufos and their variety of occupants. Vallee has proposed a theory, an explanation, that the Ufo story is acting as a control mechanism for human society. The connections he makes are very plausible.

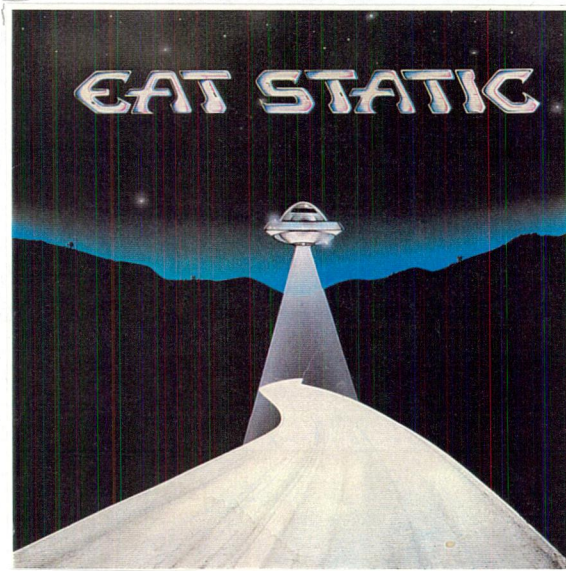


Plate 16. The Gulf Breeze
12" single.

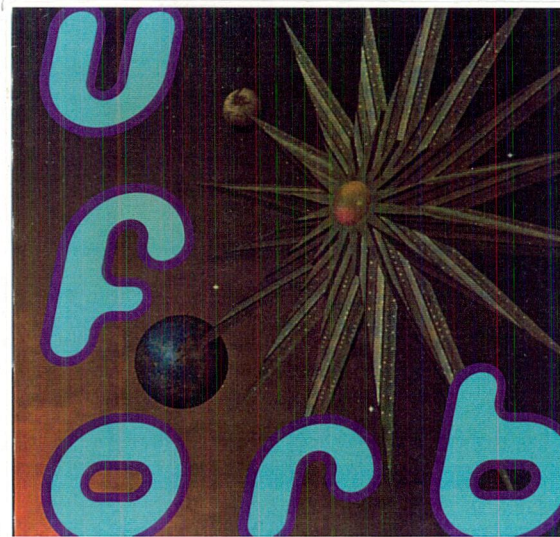


Plate 17. The ORB's
UFO Concept Album, 1992.

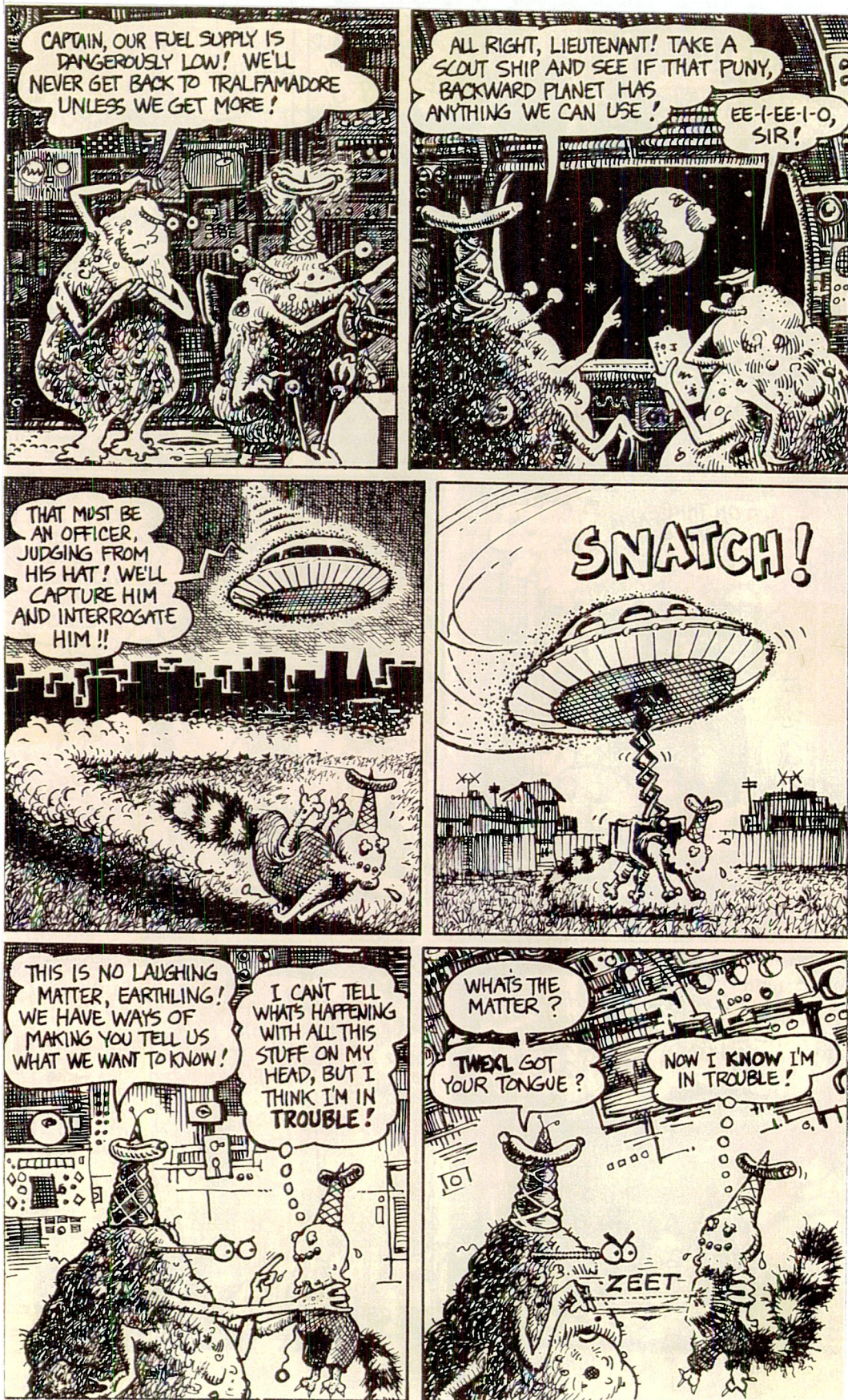


Plate 20.

Fat Freddy's cat gets abducted, 1976.



Firstly, he makes the comparison with the psychologists B.F. Skinner and Charles Fersters' treatise on patterns of reinforcement. (Ferster and Skinner, Patterns of Reinforcement, quoted in Vallee, 1988, p. 274).

Summarized, they found that through prolonged reinforcement of certain actions, an animal's behaviour can be modified and controlled. The best method of reinforcement is one that combines periodicity with unpredictability. This is the pattern that Ufo sightings follow. They appear in waves of mass sightings and then stay dormant for a period. With each returning wave they become the focus of increased attention. At the moment there is a saturation of the Ufo topic in society.

This can be seen in its increased coverage in the media network. There is an increase in documentaries on the subject, Ufo related programmes such as "the X-Files" and its absorption within the rave/techno culture. Techno groups such as the psychedelically influenced "Eat Static", "the Orb" and "Air Liquide" all include Ufological influences in their music. Vallee continues that the Ufo cannot be measured or recorded by conventional means because of its contradictory nature. The focus of mainstream Ufo investigation centres on the gathering of concrete physical evidence, which occasionally there are hints of (indentations in the ground, scorched areas, radiation readings). These scraps of physicality happen simultaneously with evidence that hints towards a spiritual meaning of the phenomenon. If viewed separately, both scenarios lead away from the effects the Ufo mystery is placing on culture, which Vallee believes to be the most important area of investigation. According to Vallee the Ufo control mechanism is operating on a mythic level. "Myths define the set of things scholars, politicians and scientists can think about. They are operated upon by symbols, and the language these symbols form constitute a complete system". (Vallee, 1988, p. 277).

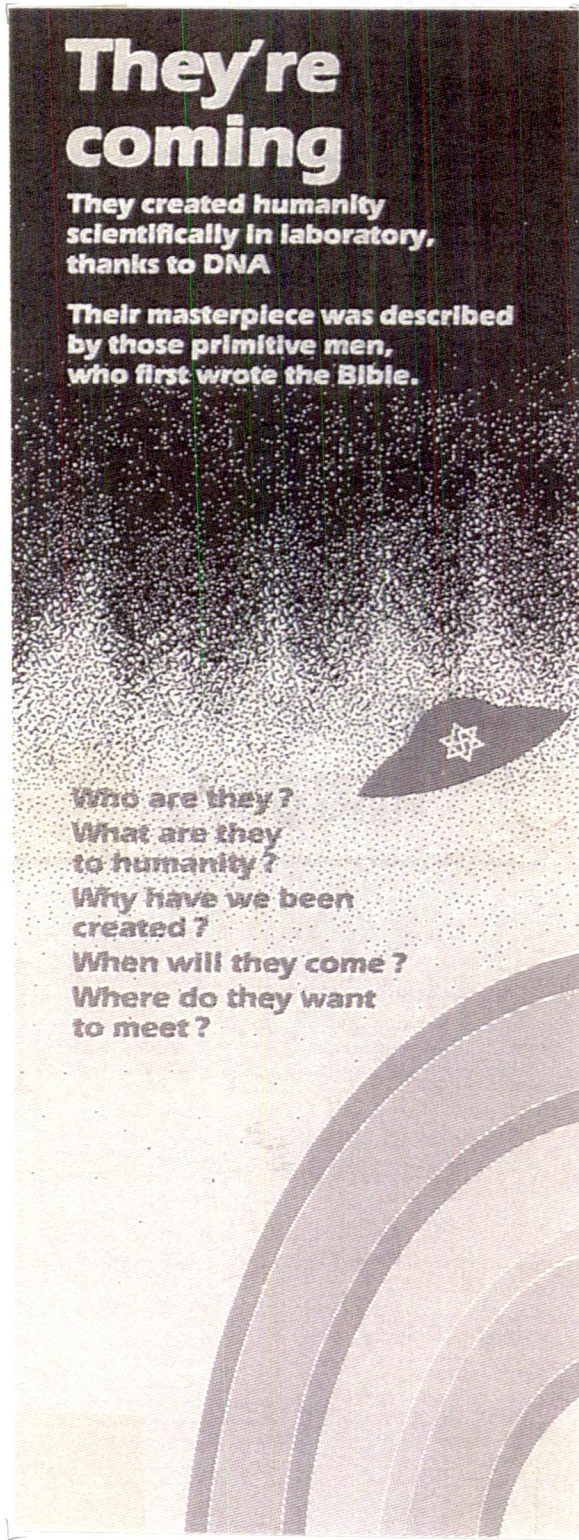


Plate 18.

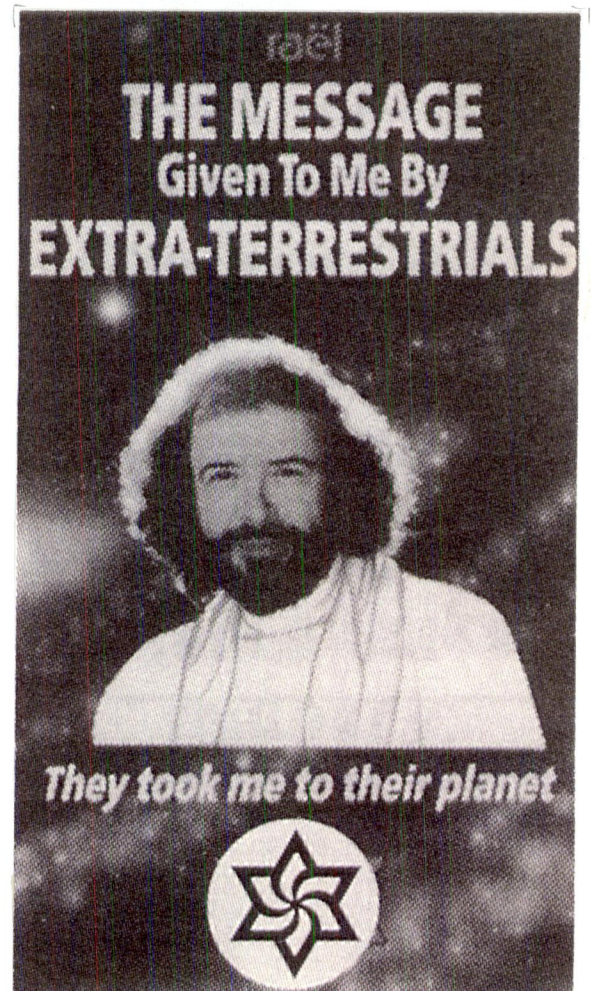


Plate 19.

The Ufologically Enlightened.





The Ufo is in the process of constituting a complete system. It enforces itself on levels that are sometimes beyond that of linguistic consciousness. They encode by the symbolic violation of our strongest emotional taboos of sex and genetics. The absurdity of the proof given, whether it is memory of star maps or celestial pancakes, discourages rational study and continues the reinforcement of a folklore. Like the conspiracy belief system, Ufo orientated religions have multiplied as a direct result with this mythological project.

One of these religions goes by the name of "Unarius". Its' full title is the academy of "Universal Articulate Interdimensional Understanding of Science". Their information is channelled through the "Archangel Uriel", or Ruth Norman as she is known in her terrestrial incarnation. Uriel stands for, strangely enough, "Universal Radiant Infinite Eternal Light". The basic surmise is that the earth is a spiritually unevolved planet but help is at hand as the "Space Brothers" are scheduled to land in the year 2001 in 33 jewel decorated space ships carrying 30,000 masters who will hurry along the humans to join in harmony with the rest of the cosmos. (Leas, quoted in Kossy, 1994, p. 113)

These religions are started by perfectly normal people. The Ufo maintains the central theme of human culture, that we have a higher destiny and it is possible that the meaning of this constant relief is hidden in the mechanisms of the phenomenon. What remains to be discovered is whether this phenomenon is capable of investigation, or whether it will remain a mystery forever, constantly deluding and changing peoples lives.

* * * * *

CONCLUSION

Throughout the investigation it is possible to see a continuing connection, on a variety of levels, between the Ufo phenomenon and the human subject.

Through the description of the "abduction experience" in Chapter 1, it is clear something very extraordinary is happening. Peoples lives are being strongly affected by the Ufo's interaction, despite its unclarified nature. These effects are strong enough to change peoples lifestyles in accordance with these expanded beliefs. I also discussed that the Ufo was a continuation of culture's Myths which are sustained by the belief in them.

Following from this, in Chapter 2, I showed that the altered consciousness experienced by Ufo contactees resembles states of mind described in mystic traditions. The theme common to the Ufo and these traditions is that both act as devices for accessing enlarged concepts of reality. These realities were described as possible constructions made by less explored levels of brain functioning. This reasoning did not rule out the physical possibilities of the Ufos existence, but it outlined the close relationship between the mind of the observer and the object observed. Once this point was accepted, it allowed for an enlarged understanding of how phenomena function.

In Chapter 3, I applied this human/alien inter-relatedness within the boundaries of our social culture. The Alien's activities were seen to reflect the continuing aspirations and fears expressed by our social practices. The experience of the Alien image, and the meanings we perceive in it, encompass some absurd ways that society seeks to progress. These involve ideas that technology will elevate our chances of achieving solutions to fundamental desires in society.

They also reflect the delusion of seeking to control, and make real, these desires of transcendence and evolution by the technological manipulation of our physical form.

The Ufo phenomenon is a complex area that, when investigated, can be seen permeated in all aspects of our lives. It incorporates a vast amount of data relating to our various relationships and inter-actions with reality and realities. Understanding the meaning of the Ufo can be seen as a model for understanding life. The essential component for achieving this is to consider all options that arise from all levels of evidence. The problem that avoidance of this causes is illustrated by the bizarre reality tunnels of the conspiracy theorists who have chosen one option from an increasing choice offered on the "Ufo activities Menu".

It is possible that all, some or none of the explanations given for the Ufo are true, but I believe the universe and our minds contain enough space and imagination to accommodate them all.

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