

Integral UFOlogy:
A Rubric for Evaluating Extraterrestrial Contact

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BACKGROUND and PREFACE

In two previous white papers submitted to the UNO UFO Study Group and Omaha UFO Study Group I began to lay the foundation for what I believe to be a revolutionary approach to the investigation of the UFO phenomenon. In part one of this trilogy, "A Report on Ancient Aliens" I examined the nature of perspective-taking and its critical importance for reliable study of the subject. Perspectives are the positions or "lenses" through which we make judgments and discernments about the universe we inhabit. The apparatus of the human mind, which is capable of taking any number of perspectives from the simple to the complex and which is also subject to social conditioning, remains the primary instrument through which all subjective and objective phenomena can be examined. If it can be successfully argued that all means of scientific inquiry are extensions of the apparatus of the human mind, so an understanding of the characteristics and nature of the human mind - consciousness itself- along with the social system and culture it inhabits must be considered in a reasonable approach to UFOlogy.

Scientific materialists (those who believe the mind is but a byproduct of the physical brain) beware. I did not go into great depth or discussion of the mind-body problem save to suggest a quotation by nineteenth century philosopher Arthur Schopenhauer who wrote "...materialism is the philosophy of the subject who forgets to take account of himself." Here I will only state a belief I hold (bias if you will) that the mind is a byproduct of the physical brain, and that it is equally true that the physical brain is a byproduct of the mind. There is mutual influence. I hope to demonstrate why this is the case and why the apparent paradox of the mind-body problem in philosophy is not a paradox at all.

In "A Report on Ancient Aliens" I also recommended that all UFO/ET reports be run through the gauntlet of empirical scientific inquiry, but I also suggested that equal if not greater importance be given to the individual and social constructs that can, and often do, act as "mental noise" which colors the lenses through which data is examined.

In part two of this trilogy, "Phoning Home", I examined four hypotheses to explain current "evidence" for UFO/ET contact and suggested each hypothesis should be examined according to the four perspectives or "quadrants" as described in the ontology of Integral Theory. These quadrants represent (in equal power and import, but with different validity claims) distinct streams by which UFO/ET data can be gathered and considered. They are: objective, subjective, interobjective and intersubjective. I also described how helpful an understanding of the difference between states and stages of consciousness will prove to be in order to reveal the truth, truthfulness, functional fit, and meaning of the UFO/ET phenomenon. I suggested that human development from each of these four perspectives in addition to the developmental characteristics of consciousness itself are both needed to arrive at reliable conclusions as to the means by which UFO/ET contact will be, or already has been, made. Development means a series of "transcend and include" leaps from archaic to magic to mythic to rational to pluralistic to integral.

PURPOSE AND INTENT OF THIS PAPER

For reasons I will describe, I prefer Allan Combs' recent definition of consciousness as a "perspective-making, perspective-taking system that creates, collects and organizes deeper, wider more sophisticated points-of-view as it develops." In part three of this trilogy I will attempt to organize the notions of perspectives, states and stages of consciousness (self and culture) alongside methods of scientific inquiry (observations in nature) that embrace data we would call "subjective" into a rubric that might prove useful to UFO hunters. If all goes well, the reader might be left with a new appreciation as to how we might more quickly rule out questionable hoaxes while at the same time address the 5% of unexplained cases with improved methods of scrutiny. In short, this paper proposes an Integral approach to UFOlogy that seeks to understand the UFO phenomenon as one that exists in body, mind and spirit within self, culture and nature.

LOGIC EMPLOYED HERE

To begin with, I will be upfront in describing to the reader that my approach will make use of orienting generalizations in the form of abductive reasoning, (a coincidental and very good pun to the theme of this paper.) But before describing the method of abductive reasoning, I should first offer a very brief tour of two other forms of logic: deductive and inductive.

In deductive reasoning a conclusion necessarily follows if the premises of the argument are true. For example, it is a true statement that "Socrates is mortal" only if the premises "all men are mortal" and "Socrates is a man" are both true. In advancing the concept of deductive reasoning, philosopher Rene Descartes teased apart an epistemology directed by religions of the day from an epistemology that makes use of direct observation and validation – the scientific method. In other words, deductive reasoning separated the interior/subjective from the exterior/objective.

In inductive reasoning we can allow that a conclusion might be false even if all the premises are true. For example, if all ice we have felt so far has been cold, then all ice must be cold. As evidence mounts for a premise to be true, it becomes increasingly likely that our conclusion is true as in "we have good enough reason to believe X." Inductive reasoning has been attacked for a long time, including by philosopher David Hume, for it being an unreliable method of reasoning. After all, it is known as "educated guessing." However, we do rely on induction in order to navigate our way through the world by drawing conclusions according to probability. Inductive reasoning allows us to move science forward by making one assumption after another. Inductive reasoning, like deductive reasoning, is well suited to studying exterior/objective phenomena by way of observation. But induction is not certainty and allows for the possibility that a premise such as "all swans are white" is true, but only until a black swan shows up.

Abductive reasoning, like inductive reasoning, does not allow us to arrive at certainty either, but provides us with a means to eliminate other possible explanations of

a particular phenomena by way of taking up orientations. Abduction allows us to infer one explanation as better than another explanation. This form of logic allows us to answer the question, “What is the best explanation so far?” The primary orientation in abduction is that of simplification and economy in the form of Occam’s Razor (all things being equal the simplest explanation is usually the correct one.) This is an example of abductive reasoning. For example, it is much more likely that the reason the ground is wet is that “it rained last night” as opposed to an argument that water was carried in and poured evenly across my front lawn by small gnomes. It rained last night is a better explanation because it is more simple and economical.

“Sufficient but not necessary” is another phrase to describe abductive reasoning as in “Well, that’s as good of an explanation as any....let’s move on from there.” In other words, there are an infinite number of possible explanations for the occurrence of a phenomenon, but abduction allows us to draw conclusions that are useful and which help orient us to our surroundings. The philosopher Charles Sanders Pierce (1839-1914) introduced abductive reasoning calling it, appropriately, “pragmatism.” Abductive reasoning has been used by modern medicine extensively in using random sampling which has allowed us to make “probabilistic inferences” that have doubled the lifespan of human beings. Computer science and artificial intelligence also make use of abduction.

DEDUCTION, INDUCTION AND ABDUCTION IN UFOLOGY

As in any phenomena observed or studied by human beings, the veracity of UFO/ET cases will, and should, depend on deductive, inductive and abductive forms of logic. Thus far in history, the “smoking gun” in the form of physical and objective proof of the UFO phenomenon remains uncertain. Evidence to date of the existence of UFO craft and visitation of ETs does not pass the certainty threshold using a method of deductive reasoning alone. Those convinced that the UFO/ET phenomenon is real have other reasons to support their beliefs. This will be covered later in this paper. And as I suggested in my “Ancient Aliens” white paper, hardened skeptics also have reasons to support their disbeliefs. However, neither of these, I propose here, have a basis in deductive reasoning.

But does the evidence to date suggest the probability of UFO/ET evidence has created a “more than likely than not” argument that passes the test of inductive reasoning? For many years the answer to that question in the form of surveys that ask the question, “Have we been visited?” has been, “Yes, more than likely.” The reason for this, I suggest, is partially the result of the science of cosmology which has demonstrated to most people how the vastness of space, innumerable stars, and almost daily discovery of exoplanets are constantly changing the variables applied in the Drake Equation. Evidence is mounting to the point where the discovery of an M-class planet in the “goldilocks zone” and proof of the existence of life beyond Earth even in our own solar system are both imminent. Moreover, research and experiments in quantum physics, especially on entangled particles, suggest that interstellar communication is already happening, at least among electrons. This adds even more credibility and probability that the speed of light, assumed to be an impassable barrier to interstellar travel, does not pose

such a limitation at all. Upcoming research and experimentation into the concept of linear displacement or “space warp” by Professor Dave Pares at the University of Nebraska at Omaha may soon reveal the means by which faster than light travel may not only be possible, but experimentally proven.

When we apply the method of abductive reasoning to UFOlogy, things start to get really interesting. To discover the simplest and most economical explanation of the UFO phenomenon, we must be able to rule out the more complicated explanations in favor of the more “rational” and “logical” explanations. Again, in the case of abductive reasoning rational and logical means more simple and economical. This approach to UFOlogy already occurs in science, public opinion and the media. It has typically relegated close encounters and craft sightings to ridicule because there must be a better explanation for these phenomena. Lengthy and complex theories of contacts explained by the likes of trance channeling, time travel, planet Nibiru, past lives in Atlantis, and human DNA hybridization seem wholly untrue because of a judicious use of abductive reasoning. Hoaxes, hallucinations, dreams, screen memories, swamp gas, the lure of money, vivid imagination and clever use of photoshop have been the more simple and economical explanations of the UFO phenomenon. The latter remain the best explanations so far – for about 95% of cases. But for the 5% of cases that remain unexplained as mentioned in Lesley Kean’s *UFO’s: Generals, Pilots and Government Officials go on the Record* these explanations fall short. They become as equally absurd as the wholly unimaginable fringe of UFOlogy. The premise “all UFO/ET cases are awaiting real-world explanations” previously met the abductive reasoning standard of “sufficient, but not necessary” and was also accepted as true in an argument of deductive reasoning in the same manner that “Socrates is a man.” Until now. Now the premises “none of it is real” “all of it can be explained” or “it’s all just craziness” do not even meet standards of deductive reasoning because these premises cannot be said with 100% certainty to be true. We will have to rely on induction and abduction instead.

For a UFOlogy argument using inductive reasoning we need to examine the sample of those 5% of unexplainable cases and determine what elements in those cases give us good enough reason to believe the truth of what might really be happening. That is, we have found plenty of black swans to determine that the statement “all swans are white” is false. What we need now is to examine the body of black swans (unexplainable cases) to establish a new premise based on evidence and careful observation. After that, we must use abductive reasoning to continue the effort to reset a worldview that still employs the “keep it simple stupid” maxim.

The evidence to date will not make that easy. Advances in studies of human growth and development, mind-brain research, the sciences of cosmology and quantum physics, revolutionary ideas in theoretical physics and the role of endogenous hallucinogens in sensory perception are beginning to make an even greater impact on our worldviews. Moreover, the impossible-to-believe descriptions of ET abilities have now become possible in a worldview based on reason. As I outlined in “A Report on Ancient Aliens”, human abilities of telepathy, clairvoyance, precognition and to a lesser extent telekinesis have been proven beyond chance to exist using the same scientific methods in

modern medicine, that of meta-analysis. The impact of such ongoing research has not only resulted in widening the range of possible explanations of the UFO/ET phenomenon, but has already changed public perception and the world views of more than half the population. This impact is critical because it strikes to the heart of every individual's worldview of what a simpler and more economical explanation of UFO/ET phenomena might be. Hoaxes, intricately-woven psychological disturbances, and cultural mythoreligious explanations are becoming more and more unbelievable - or at least as unbelievable and absurd as the outlandish in UFOlogy (see Ashtar Galactic Command and Unarians). And let us not forget the impossible-for-governments-to-keep-such-secrets-from-the-public argument. This is a discussion of its own, especially as it relates to government admission of its own propaganda schemes to cloak black projects with a veil of ridicule over those who might come forward with testimony. These extreme views are being replaced with evidence – evidence for which I hope to describe an improved methodology that will help us evaluate UFO/ET claims.

WHAT WE HAVE IN COMMON WITH EXTRATERRESTRIALS?

Before proceeding to the evaluation model itself, let me mention another spurious argument that I believe has done nothing to advance the trustworthiness of either true UFO believers or hardened skeptics. An argument such as “there must be another explanation” or “we cannot begin to imagine how an alien civilization might appear to us” leaves one unable to draw any conclusions whatsoever. Yes, the word “alien”, by definition, means totally unknowable. But I believe it is a copout to suggest we have nothing in common nor any point of reference to an ET. It is a copout that leaves us with absolutely nothing to say, no road to travel nor line of investigation to pursue. Could we possibly have anything in common with ET?

On the October 1, 2010 episode of the Spooky Action at a Distance Radio Show, sponsored by the UNO UFO Study Group, there was a dialogue on this topic. We agreed, tentatively, that at a minimum humanity must have at least two things in common with any extraterrestrial civilization. For there to be any intelligent discussion on the topic, we must have both. First, humanity and ET must operate within the same laws of physics. That is, whatever laws of physics, even if we don't understand them fully, must apply the same here as they would anywhere else in the universe, or at least here on our planet. We should both be confined to the same periodic table of elements even if we have only discovered up to element 117. Using chemical propulsion to achieve planetary orbit will be just as difficult in the gravity well of Earth as it would be on any other Earth-sized planet. If UFO craft are created by ETs, there must be some means of metallurgy and manufacturing method to develop them. It is not egocentric or anthropomorphic to suggest that we must obey the same laws. Our knowledge of the laws of physics and our ability to master and manipulate them may be limited, but the external, objective universe of matter must be the same. Along with this commonality is the notion of mathematics and geometry. Pi should always be same everywhere as the ratio of a circle's circumference to its diameter. There may very well be additional dimensions of space and time that are difficult for us to comprehend, but the three

dimensional space in Euclidean geometry here must be the same as the three dimensional space everywhere else.

The second common feature we must have with ET is that of consciousness, or self-awareness. Sentient life, in whatever form it might take and in whatever chemical foundation from which it may spring (not necessarily carbon-based), sentient life by definition must have consciousness or self-awareness. Morals, ethics, compassion, gender, motivation, biological urges and drives...who knows? But the argument that an alien race would not have consciousness or the “simple feeling of being” leaves us with nothing in common to the point that discussion of the matter is pointless. Whatever the root of simple awareness, if it is at all alike Descartes’ discovery of it as the cogito, (consciousness hence being), our best definition of consciousness as provided in the ‘Purpose and Intent’ section of this paper must be present in any ET individual. To summarize, I believe it is not worth a discussion if at least these two commonalities are not accepted: subjectivity and objectivity. If ETs are visiting our three dimensional world, they must operate within the same mathematics, geometry and physical elements as we do and they must possess the minimal attributes and characteristics of consciousness as best we can define it.

THE GUIDING METAPHOR

One helpful metaphor put forth by John Powers, President of the UNO UFO Study Group and co-host of the weekly “Spooky Action at a Distance Radio Show” is that of understanding how UFO technology might resemble our current understanding of weather patterns. We can reliably predict the weather within six hours based on a very basic understanding of meteorological principles, but to predict the infinitely complex variables in such a way as to reliably forecast weather seven days out? We just don’t know enough about the innumerable variables involved influence each other. It can be done, but not with our current capabilities. In the same way UFOs seemingly travel at very high speeds, do not create sonic booms and traverse the sky at erratic angles that would kill any living human occupant. Is it because they make use of equally as complex variables as those that form patterns of weather? Perhaps we just do not understand (yet) how this could be accomplished. Also, while proof of a rudimentary form of ESP exists in the form of telepathy, clairvoyance, precognition and to a lesser extent psychokinesis it is not a reliable enough faculty that can be demonstrated directly and convincingly. Many experience the phenomenon of Psi in the form of déjà vu and synchronistic experiences, but they cannot be created, demonstrated, or produced on demand with any more accuracy than a seven-day weather forecast. We just do not possess the skills and knowledge. However, can we operate on the essential principals and commonalities mentioned above (physics, consciousness) and make use of what we do know to enable us to draw conclusions that will bring us closer in successive approximations to the true nature of UFO/ET phenomenon? Put another way by many investigators, the absence of evidence is not the evidence of absence. So, we should continue looking for the best evidence in whatever shape, form or quarter it would take, yes?

INTEGRAL UFOLOGY....WHAT IS IT?

Integral UFOlogy is the study of how extraterrestrials (who must possess a body, mind, and spirit) will reveal themselves in self, culture and nature. Just as humanity (that lives in the same universe as any other sentient being) possesses a body, mind, and spirit which is on display in self, culture and nature so UFOs and the ETs who traverse in them will follow the same rules. Abductive reasoning requires us to consider the simplest and most economical explanation of any phenomenon. Integral UFOlogy suggests that the minimum criteria are: (1) UFOs/ETs must follow the same laws of physics (subject to change and discovery) as we do and (2) maintain the essential characteristics and attributes of consciousness as we understand it (subject to further growth and development.) Recall that I defined spirit in “Phoning Home” as “the vital principle or animating force within living beings” (see page 7 of that paper.)

Integral UFOlogy recommends that a proper evaluation of UFO/ET phenomena must take into account the observer and the observed. That is, the self (I, individual humans) which affect and are affected by culture (we, our collectivity) must be included as an “influential source of contamination” in an examination of events in nature (it.) The impact of our own tools of observation, which I described in “A Report on Ancient Aliens” as “mental noise” will otherwise shape the objects we are attempting to study. However, once careful consideration of these influences is taken into account, the UFO/ET data revealed to us will contain the least amount of contamination as possible.

In order to reduce contamination of the data as much as possible, I will quickly summarize the essential points of Integral Theory.

Consider the four quadrant (AQAL) model I described in detail in the white paper “Phoning Home.” Here I described the four “data streams” which one would need to get any universe going: subjective, objective, intersubjective and interobjective. That is, at a minimum there cannot be a single without a plural and there cannot be an inside without an outside.

	Interior	Exterior
Singular (Individual)	Upper Left (UL) Quadrant “I”, 1 st person Subjective, intentional Interior of an individual Art – Aesthetics – Phenomenology Validity claim – Truthfulness	Upper Right (UR) Quadrant “It”, 3 rd person Objective, behavioral Exterior of an individual Science – hard sciences Validity claim - Truth
Plural (Collective)	Lower Left (LL) Quadrant “We”, 2 nd person Intersubjective, cultural Interior of a collective Morals – Ethics - Language Validity claim - Justness	Lower Right (LR) Quadrant “Its”, 3 rd person Interobjective, social Exterior of a collective Science – sociology, systems theory Validity claim – Functional fit

Here is a more brief description of each perspective, as you might experience yourself from day to day:

- Subjective = the inside of a singular (e.g. your thoughts and feelings)
- Objective = the outside of a singular (e.g. your pulse, blood pressure, physical reality)
- Intersubjective = the inside of a plural (e.g. the culture of which you are a part)
- Interobjective = the outside of a plural (e.g. a system of relationships in the external physical world)

These four perspectives, which are the foundation of Integral Theory, are the basis upon which I offer the following as an approach I term Integral UFOlogy. There is more. For example, consciousness as we understand it, would also require there to be an inside view of each of these perspectives. That is, you can have an inside view of the inside view of yourself, an awareness of your own thoughts and feelings - a witness to all that is arising from moment to moment – a method of inquiry known as mysticism. You can also have thoughts about the physical (objective) body you inhabit – an awareness of your pulse and blood pressure. Perhaps this is a topic for a future paper, but suffice to say for now that any ET we come across should display itself in each of these four ways.

Consider also the trajectory of development as it corresponds to each of these four perspectives. As described in “Phoning Home” every phenomena we objectively or subjectively observe from each of these four perspectives has the same characteristics and attributes of development, which I defined as a series of “transcend and include” waves or stages. Stages we deem “higher” are those that transcend and include their predecessors. “Senior” stages or levels in the objective world physically envelop their “juniors” in that you cannot have a molecule without an atom. The others do not physically envelop in this manner, but are prime examples of how hierarchies are drawn.

Subjective: prehension, irritability, sensation, perception, impulse, emotion, symbols, concepts, concrete operations, formal operations

Objective: atoms, molecules, prokaryotes, eukaryotes, neuronal organisms, neural cord, reptilian brain stem, limbic system, neocortex (triune brain).

Intersubjective: vegetative, locomotive, uruboric, typhonic, archaic, magic, mythic, rational

Interobjective: societies with divisions of labor, groups/families, tribes, tribal/village, early state/empire, nation states

It would clearly be anthropocentric or “ethnocentric” to believe that ET would develop as we do along identical or even similar lines of development or at the same speed. It simply does not follow logically. We need to be mindful of projecting the specifics of our own course of development onto UFO/ET phenomena we observe, as it would be a source of contamination. Even though the only frame of reference we have is our own history and culture, we cannot assume by inductive reasoning that another life form would develop in any way resembling our own history. However, if UFO/ETs have visited our three-dimensional world and we can assume that they would share the same physics as well as the characteristics and essential attributes of consciousness, then ET

would have to follow certain fundamental rules associated with development. By abductive reasoning, ET must follow at a minimum the most simple and economical “essentials” of physics and consciousness which, as we have discovered, are developmental in nature. Therefore, ET must:

1. Follow the contours and trajectory of development in general, which involves a series of “transcend and include” waves/stages/levels, and
2. Have the same general sort of consciousness and self-awareness.

This is to say that ET, as sentient beings, must possess a body (of some kind), a mind (of some kind), and a spirit (of some kind) which can be observed as a “self,” within a “culture” amidst nature.

WHAT WE KNOW OF CONSCIOUSNESS (SUBJECTIVITY)

Allan Combs’ definition of consciousness is that it is a “system that develops.” Let us take that definition apart. It develops as it creates, collects, and organizes deeper, wider more sophisticated points-of view. These points of view are precisely the four quadrants plus one’s ability to perceive each from an insiders point of view. Consciousness takes perspectives and makes perspectives which are deeper and wider, more complex and organized. As long as this definition is sufficient, ETs would hold these essential contours and attributes of consciousness.

Understand that within this definition consciousness continues to grow and develop. As such it could and probably will continue to create, collect and organize deeper and wider more sophisticated points-of-view beyond our current ability to comprehend. In this regard, humanity is not in any way considered the pinnacle of evolution. There should be little contamination of “ethnocentrism” or projection of humanity or any eastern or western culture of “us” (the observer) on to the observed phenomenon of ET (them.). Must ETs have three-dimensional bodies? Not necessarily. This definition of consciousness would allow for the “body” of an ET to be incorporeal or even considered “pure energy”, “pure awareness” or “consciousness as such” as described in Eastern mystic traditions. It would allow for a method of communication that is beyond our rudimentary abilities of telepathy, clairvoyance, precognition and psychokinesis – abilities that have been reported by contactees and abductees.

WHAT WE KNOW OF THE PHYSICAL UNIVERSE (OBJECTIVITY)

The above definition of consciousness would also allow for continued discovery of the relationship between consciousness and the physical universe. It would allow for the development of technology based on the fundamental principles of quantum mechanics to be thousands of years so advanced to the point we are incapable of grasping it. As new experiments and theories climb the ladder of scientific scrutiny, abductive reasoning would require us to reset our assumptions to allow for this.

For example, JV Wallach recently published an hypothesis that addresses the role of trace amine receptors on sensory perception in the mammalian brain, specifically the biological role of endogenous hallucinogens. Dimethyltryptamine (DMT) and other endogenous hallucinogens seemingly play a role in altered states of consciousness (ASCs), e.g. dreaming, near death experiences, psychosis and UFO abduction experiences. Administered hallucinogens can cause ASCs by directly acting on regions of the central nervous system involved in sensory perception. However, what role do DMT and other endogenous hallucinogens (naturally occurring in the body) play in sensory perception? What are they doing there? Wallach proposes that they play a role in ordinary sensory perception. In his theory, “waking reality is created in a similar way to altered states except that the normal state correlates with events in the “physical” world. Thus, waking reality can be thought of as a tightly regulated psychedelic experience and altered states arise when this regulation is loosened in some fashion.”

SUMMARY ARGUMENT OF INTEGRAL UFOLOGY

IF

1. Human beings and ETs must both operate in a physical world (of objectivity) and consciousness (subjectivity), and
2. Human beings and ETs must also have intersubjectivity and interobjectivity in common,

AND IF

3. Development of life in the universe can be observed as a hierarchy from the simple to the complex (e.g. capacity to take more and more perspectives), and
4. Abductive reasoning requires that the more simple and economical explanation is most likely correct, and
5. We have no explanation for 5% of UFO/ET cases,

THEN

6. The truth of the UFO/ET phenomenon must be more complex than we are capable of understanding (yet), but not so complex that it violates our current understanding of simplicity and economy, and
7. It will require humanity to continue its development, which will (barring catastrophe and self-destruction), necessarily tend toward gaining increasingly wider and more sophisticated points-of-view, and
8. We will discover ET by evaluating evidence from each of the four streams by which the data will arrive, and
9. By giving each of these four streams equal weight and attention in our evaluation, both in ourselves and in observing the phenomena, we will also be able to
10. Devalue evidence that is not consistent with each of the four streams using methods of inductive reasoning.

APPLICATION OF AN INTEGRAL APPROACH TO UFOLOGY

The premise I began with considers the value of orienting generalizations as a means of arriving at (sufficient but not necessary) conclusions. Orienting generalizations in Integral Theory are sets of “already-agreed-upon” knowledge that are arrived at based

on a single assumption: that the human mind is incapable of 100% error. In other words, there is some truth or aspect of truth in any conclusion at which one may arrive which will result in any statement reliably being considered “true but partial.” In other words, there might be other or better theories or explanations, but since we value economy and simplicity it would make sense for us to see what everyone has to say that might be in common. Integral Theory has had applications in medicine, politics, business, leadership, and education. What this means for an integral approach to UFOlogy is that equal weight should be given to subjective reports of experiences, the cultural influences in which they arise and the objective data we gather to corroborate them. Interestingly, this is what most well trained UFO hunters do anyway.

In any UFO sighting investigation or reported ET abduction experience, we already look at each of these four dimensions in Integral Theory. Objectively, we look for physical evidence. Can it be explained in any other way? Is there another natural phenomena that could cause the same thing? Subjectively, we look at the reporter themselves. Are they reliable? Psychotic? Telling the truth? Screen memories? Fulfilling a desire or unmet need? Displaying shadow elements or unresolved conflicts in the psyche? Motivated by money or fame? Intersubjectively (culturally) we look at their family, friends and people around them. Are they trying to fit into an odd circle of friends for companionship? Could they be reporting seeing a “flying saucer” because that’s what they’ve seen in the movies? Are they describing a deity as defined in their religious faith? Is the report they’ve given a magical, mythical or rational description? Or, is it a clever hoax they can share with their friends on facebook? Interobjectively (socially), we look at a description of how the ET behaved with others and how the craft interacted in the environment. Did anyone else see it? Do they describe the same thing? Are they describing a social hierarchy, coincidentally human-like facial expressions, and leadership that seems a bit too something more “terrestrial.”

In reports on the MUFON Case Management System (CMS) and International UFO Reporting Center databases I have seen such an examination or evaluation of the reliability of a UFO report from each of these four domains is sometimes offered and included. Sometimes not. I propose that a “good report” or “good investigation” should cover, in depth, each of these domains. A competent, satisfactory or “decent” report will often omit one of these domains in deference to another, usually the objective aspect. Or, at the least, it may gloss over the others with little attention or as an afterthought. It is my belief that the social pressure on MUFON and other investigative sources to establish credibility and avoid accusations of pseudoscience, has caused investigators to focus solely on “scientific” or “empirical evidence” which means to only look at a case objectively. To suggest that all UFO reports be examined “scientifically” implies that only the data considered “objective” will be treated with care and great attention and special emphasis will be awarded only to events that have corroborating witnesses. This good, but in my opinion, results in a “true but partial” investigation.

To put it bluntly, just because someone is a pilot, member of law enforcement, holds a medical degree or is a government official does not mean they are not capable of lying or being influenced by the culture and social system of which they are a part. And

just because a group of people saw the same thing should not necessarily make a case report unassailable. After all, we are talking about people like you and me. I am not suggesting that a complete psychiatric assessment or lengthy polygraph of the individual reporter be required, nor am I suggesting that an investigator spend weeks or months with a reporter's family and colleagues to determine if there is a conspiracy going on. I am also not suggesting that a report from a pilot, member of law enforcement, doctor or government official be dismissed. What I am suggesting is that equal weight and investigative attention be afforded each of these domains. A report from an uneducated, untrained, rural-dwelling but clear observer with careful attention to detail and a good working memory with no political, economic or career reputation on the line should be given very careful attention – just as much as an educated, trained, urban-dweller.

Otherwise, a report will be incomplete and partial at best or contaminated and possibly cleverly hoaxed at worst. To be a rigorous discipline on the most important discovery in history, that we are not alone, requires UFO/ET investigations to be more thorough and all-encompassing than any other discipline. This makes the task of the UFOlogist and UFO hunter the most challenging of any field of research and investigation. Not only do extraordinary claims require extraordinary proof, but they require consistent evaluation across every dimension of the human experience.

Appendix A in this paper provides sample rubrics for close encounters of the 1st, 2nd and 3rd+ kind. Sample one provides for a cursory examination of the basic elements in each of the four perspectives. It make use of the currently employed quality and reliability indexes in the Ballester-Guasp Report Evaluator feature in the MUFON Case Management System (CMS.) The B-G quality index is matched to the objective category. The B-G reliability index is matched to the interobjective (social) category. The subjective category of this type of “lights in the sky” sighting is mostly concerned with alternative motivations of the reporter. The intersubjective (cultural) category of this type of sighting is mostly concerned with the investigator's general impression of the extent or possibility that cultural (family, friends, media) might be playing a role in the report.

Sample rubric two attempts to illustrate how a more in-depth examination of each category should occur, which is in keeping with the maxim “extraordinary claims require extraordinary proof.” The amount and number of factors considered external to the situation pay closer attention to the presence or absence of physical trace evidence and the extent to which witness corroboration is available. Similarly, the subjective category should examine not only the motivation of the reporter but provide for more scrutiny and attention to any changes or inconsistencies in the reporter's account across time. Likewise in the cultural category, a closer examination of the reporters background in the form of potential influences of family, friends and the media should be considered by the investigator.

Finally, sample rubric three attempts to illustrate the greatest depth of investigation (to which a reporter may be willing to submit) in order to provide a thorough and complete, “four quadrant”, evaluation. The objective category uses Ted

Bloecher's subtype of CE-3 encounters where presence of an entity inside or in immediate proximity to a UFO craft is afforded more weight than intelligent communication without observation of a craft or entity. The social category considers the impact the experience had on the reporter by considering the urgency with which they felt compelled to tell someone, anyone, about the extraordinary experience they just had. Culturally, a lengthier examination is recommended of the reporter's history of having deep involvement or connection to UFOlogy and the cultural impact it may have on their report. Subjectively, a more thorough consideration of the reporter's state of mind and direct experience is considered. Stronger weight is given when the witness can be said to have had the experience while fully conscious, awake, or awakened. Less strength of the report is provided if the report seems to be based on a fully dreaming or drug-induced reporter, or if the images and descriptions seem exclusively of the forms, images and symbols that would more closely resemble that of a dream, hallucinogenic, or otherwise altered-state experience.

CONCLUSION

Obviously the extent to which I addressed the nature of ESP phenomena in this paper and the possibility that ET contact could very well arrive in various states or stages of consciousness, it may seem odd that I suggest such reporting factors be provided less weight in the evaluation of a report. However, the reader may also note that I described ESP phenomena not only as real, but also as weak and rudimentary in humans. Integral UFOlogy leaves open a greater variety of options and possibilities for contact to arrive from seemingly unimaginable sources, but does so within the parameters of deductive, inductive and abductive reasoning - to the extent of our present knowledge of consciousness and physical science. If indeed we have in common with extraterrestrial intelligence only the attributes and characteristics of these two types of inquiry, they are plenty enough to keep UFO hunters and investigators busy. Hopefully this method of examination can serve to continue striking against the intense and often intentional policy-driven propaganda of ridicule and derision that exists on the topic. It is only when the reports, the reporters and the investigators themselves are able to take into account how each may be subject to unknown or invisible data (predilections and biases either for or against) will all the possible avenues by which contact occurs be explored and, once and for all, known.

APPENDIX A

Sample Rubric for Evaluating UFO Sighting (CE 1st kind)

Category	1	2	3	Score
Subjective	Motivation of reporter clearly suspicious	Motivation of reporter somewhat suspicious	Motivation of reporter not suspicious	
Objective	Low B/G quality index	Medium B/G quality index	High B/G quality index	
Cultural	Impression of cultural influences or interference	Some impression of cultural influences	No impression of cultural influences or interference	
Social	Low B/G reliability index	Medium B/G reliability index	High B/G reliability index	

Sample Rubric for Evaluating ET Close Encounter (CE 2nd kind)

Category	1	2	3	Score
Subjective	Report changes or inconsistent	Minor changes or report inconsistencies	No changes or inconsistencies in report	
Objective	Little physical trace evidence	Some physical trace evidence	Demonstrable physical trace evidence	
Cultural	Influenced by family, friends, media	Some influence by family, friends, media	No influence by family, friends, media	
Social	No corroborating witnesses	Other witnesses with some corroboration	Other witnesses with complete corroboration	

Sample Rubric for Evaluating ET Close Encounter (CE 3+ kind)

Category	1	2	3	Score
Subjective	Reporter in ASC (e.g. dream state)	Reporter in partial ASC, partial waking	Reporter in fully wakened state	
Objective	Bloecher subtype E-F	Bloecher subtype C-D	Bloecher subtype A-B	
Cultural	History of cultural influences	Some history of having cultural influences	No history of having cultural influence	
Social	No effort to share contact afterward	Some effort to share contact afterward	Urgent effort to communicate experience	

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