

Phoning Home:  
UFOlogy and the Evolution of Consciousness

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“Are you better off than you were four years ago?” This is one of the rhetorical questions Ronald Reagan delivered in a debate against Jimmy Carter in 1980 that some pundits believe won him the Presidency. Reagan used that line again to get reelected in 1984. In the 1980 election, Reagan believed the answer to be “No” whereas in 1984 he believed most Americans would say the answer was “Yes.” I have a different question, the answer to which might not at first glance appear relevant to the field of UFOlogy.

Are we, humanity as a whole, better off now than we were 4,000 years ago?

Prior to 4,000 years ago the Pyramids and Stonehenge had recently been built and still perhaps had sharp, clear, shiny surfaces. On the other hand, the oasis from a Garden of Eden would have long since dried up and human sacrifices were still a pretty typical method of gaining immortality, salvation or assistance for you and your tribe. Your answer to the “are you better off?” question depends largely on your perspective. Many ethnic and religious groups are no less warlike and blood savage or misogynist than they ever have been. On the other hand, human sacrifices are pretty rare these days and there does seem to be a bit less magical thinking in many cultures throughout the world. The advent of the internet is a good example of how technology seems on the cusp of opening the door to worldwide communication, understanding and harmony. On the other hand, there sure is a lot of porn. But overall and with a very wide view, are we better off technologically than we were 4,000 years ago? Most would certainly say, “Yes.” But are we also cognitively, morally, spiritually better off? I believe the answer is also, “Yes.”

Now what does this have to do with UFOlogy? For the sake of argument, please join me in assuming it is true we are “better off” because we might be able to tie up some very divergent ends in the field of UFOlogy if we entertain the possibility that humanity as a whole is heading somewhere. In the February, 2010 issue of the MUFON UFO Journal, Budd Hopkins proposed a taxonomy of four group attitudes to UFO abduction reports: skeptics, true believers, enthusiasts and the incurious. I argued in a previous paper submitted to the UNO UFO Study Group entitled “Ancient Aliens” for a similar distinction; what I called skeptics, true believers and healthy skeptics. Hopkins persuasively points out that included in his category of true believers are those hardened folks with preconceived conclusions that ET is not “out there”; since they truly already believe it’s not possible. I suggested that each of these factions interpret the same data (physical or non-physical) in very different ways as a result of their individual perspectives. I suggested that one’s ability to freely move from one perspective to another could enable objective truth and subjective truthfulness to be more readily discovered. I posited that the truth of the UFO phenomenon will be discovered more readily within the maxim of “the truth is in here” to the extent one can hold a variety of different perspectives along a continuum from true believer to skeptic. In this paper I ask the reader to temporarily hold the perspective that humanity is evolving in all other respects: cognitively, behaviorally, socially and culturally. The purpose of this paper is to provide good enough reason to suggest that ET may arrive to us in ways we cannot yet imagine, much in the same way none of us can honestly grasp Einstein’s concept of space-time.

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I. Four Unprovable Hypotheses

First, let me propose four unprovable hypotheses in two categories to explain how the development of humanity can be examined, given some of the as yet unexplained evidence of ancient aliens. If humanity is developing, is it doing so randomly via natural selection [R1] or via ET-human hybridization [R-2]? Or is it non-random via a course of conscious evolution [NR-1] or via gradual unfolding [NR-2]? Here are the hypotheses:

1. R1: Humanity is developing by way of a random series of events in history. Trial and error of natural selection is the mechanism. The problem is there just aren't enough examples of mistakes in the fossil record that natural selection would require. This hypothesis would suggest that our inability to find evidence for the inestimable mistakes in the fossil record is because we just haven't discovered all of the mutation errors yet. Or perhaps humanity has risen and fallen throughout millennia, occasionally peaking in advanced, non-alien, civilizations. Either way, it's all still random and has simply taken a very long time.

2. R-2: Humanity is developing randomly, but unnatural selection is the mechanism. This second hypothesis suggests that the reason humanity seems to be evolving is the result of two methods: minor changes and natural selection ala Charles Darwin, but also but could have been subject to modification throughout history. That is, alien-human hybridization is the means by which ETs have gently encouraged the development of humanity. Evidence of ancient aliens and technologically advanced civilizations in antiquity are reasons to believe unnatural selection is the cause of human development.

3. NR-1: Humanity is developing non-randomly since the big bang, and there is an ultimate end or direction to it all. Humanity, like all else in creation, is in a process of developing increasingly complex and organized systems of interaction. The Genesis story describes an epic journey of how human beings became self-conscious, aware of themselves as seemingly separate individuals. Put another way, the third hypothesis suggests everything in the universe is in a process of becoming conscious of itself, and ETs are no different. A recent body of new age thought proposes a concept of conscious evolution – a suggestion that the universe is not only evolving toward increasing complexity and organization, but that human beings are currently on the edge of realizing they co-create in this process. ETs would simply be ahead of the game - ahead of us in some lines of development but not necessarily all lines of development.

4. NR-2: Humanity is developing non-randomly and there is a direction toward unity involved, but the direction is somehow retrograded. The universe is unfolding in a way that suggests it had already been folded at some time in the distant past. We have done all this before by a process of involution. We are just in the process of recovering, discovering, unfolding and re-learning what we have forgotten. Perhaps it was the time of Eden. Perhaps it was a time in the lost civilization of Atlantis. Either way, the law of conservation of mass is true; nothing is being created nor destroyed since this has all happened before. ETs are just ahead of us on a curve of involution/evolution.

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II. Four quadrants of development

Integral theory and integral philosophy as pioneered by Ken Wilber suggests that a reliable way to visualize all fields of study (and their corresponding validity claims) is by making two distinctions: interior vs exterior and singular vs plural. These distinctions are also known as perspectives and are prior to any other distinctions that can be made about the universe. Everything has an inside and an outside and is either singular or plural. This four quadrant model can be used in many ways to help our understanding of reality by allowing us to honor each perspective. Here is a quick breakdown of these four perspectives, their respective fields of study, and what is considered valid from each perspective.

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

A brief illustration of what these quadrants look and feel like is to say that you, as a human being, have four quadrants. In the UL are your thoughts and feelings. In the UR is your body position, heart rate, blood pressure. In the LL is the culture or belief systems with which you identify, say your family, political party, religious group identification. The LR describes your standard of living and how you fit within a social system.

I will simply state that each quadrant’s respective field of study describes growth with a different perspective, a different lens. These four different perspectives use their unique lens to describe four different ways of looking at human growth and potential. Human growth from the perspective of UL proceeds in the following manner: prehension, irritability, sensation, perception, impulse, emotion, symbols, concepts, concrete operations, formal operations. Human growth from the perspective of the UR proceeds as follows: atoms, molecules, prokaryotes, eukaryotes, neuronal organisms, neural cord, reptilian brain stem, limbic system, neocortex (triune brain). Humanity’s cultural growth in the LL proceeds as follows: vegetative, locomotive, uruboric, typhonic, archaic, magic, mythic, rational. Societal growth in the LR proceeds as follows: societies with divisions of labor, groups/families, tribes, tribal/village, early state/empire, nation states. The LR perspective could also include a line of technology as follows: foraging, horticultural, agrarian, industrial, informational.

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III. Holons, “bodies”, states of consciousness

Integral theory posits the universe is made of whole/parts or holons. Each whole is made of parts, and each part is itself a whole comprised of junior parts, and so on. It's rather intuitive to describe the objective universe in the UR as made of holons because senior (or higher) holons physically envelop their junior holon: human bodies are made of organs which are made of cells which are made of molecules which are made of atoms. You can't have a human body without organs and you can't have organs without cells and so on.

Individual and social holons, however, are different in that they do not physically envelop their junior holons. But they make sense logically. In the UL, you can't have formal operational thought without concrete operational thought, which you can't have without concepts, symbols, rudimentary emotions and first and foremost, sensation and perception. In the LL archaic cultures developed to magic, which developed into mythic, which developed into rational. There is a direction involved. Cultures do not start in the rational and then proceed to mythic. Rational societies still have individuals within them who are capable of being archaic, magical, or mythical, but the order of cultural growth is directional. We do not find many individuals in a mythical society who are capable of rational thought. In summary, growth and development, from a wide view, involves going through a sequence of stages in each of the four quadrants.

Among the twenty tenets ascribed to the concept of holons are that there are always fewer senior holons than junior holons. Senior holons have greater depth, but less span. Junior holons have more span, but less depth. For example, there will always be more atoms than molecules and more planets than galaxies. Also, senior holons transcend and include their predecessors. An individual capable of rational thought can freely move to mythic and magical thought. But only rarely would someone with magical thinking occasionally glimpse into rational thinking. Four thousand years ago there may have only been a few individuals capable of rational thought. Today it might be about 30%.

Let's return to you, the individual holon. Here's what the UR can tell us about the UL. The UR can objectively record with an EEG machine which major brain waves (e.g. delta, theta, alpha, beta) are most prominent when you are subjectively experiencing different states of consciousness (deep dreamless sleep, dreaming, twilight/hypnagogia, or waking consciousness respectively.) The UR method of inquiry is objective, the UL is subjective. A biologist can tell you all about what is happening within you objectively with the tools they use, i.e. blood pressure monitors, EEGs, perspiration, rate of breathing, etc. However, a biologist cannot describe your mood or your thoughts or interpret what something means to you from your point of view. For that you need a psychologist. In other words, a description of your experience of a sunset will be very different according to a biologist or a psychologist. A biologist will give you graphs and charts about your physiological changes, but nothing about how you interpret your experience. A biologist cannot capture in any way your feeling of peace or exhilaration

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or what it felt like. Each method of inquiry simply uses a different perspective, but both are valid and demonstrate their own form of evidentiary proof.

Likewise in the LR, a sociologist can describe the functional fit of a social construct and how it relates to other social constructs. This method of inquiry is objective, but it is best described as interobjective. A sociologist examining systems of interrelated communication in the LR cannot tell you what any of these social constructs mean from the point of view of those who are a members of the culture (the LL). Cultural meaning is intersubjective. For example, a sociologist can attempt to describe what an event like a solar eclipse had on a population of the Mayan civilization from the LR perspective. They might suggest a solar eclipse served to unite a society around a common goal. But experiencing a solar eclipse from within the Mayan culture would be much different. The meaning of a solar eclipse (in the LL) would involve an ongoing discussion among members of the culture. From within the culture, they would arrive at a consensus among a community of elders as to whether a Sun God is telling them to do one thing (blood sacrifice) or another (time to plant corn.) Just as with the different methods of inquiry used by a biologist or a psychologist, each method of inquiry simply uses a different perspective, but both are valid and demonstrate their own form of proof.

Take a brief tour of human development from the perspective of each quadrant. As a human fetus begins to stir in the womb at about the end of the first trimester, their brain wave patterns (in the UR) suggest they likely experience waking, dreaming and deep sleep (in the UL.) As an infant they continue to have access to these three states of consciousness. However, they can only interpret the world based on the stage of development they have attained. Recall that development in the UL proceeds as: sensation, perception, impulse, emotion, symbols, concepts, concrete operations, formal operations. Developmentally, a baby cannot distinguish it's "self" from objects around it until about 9 months. A toddler masters this but still cannot take the role of an "other." If development continues normally a child will soon be able to have empathy for another human being. It's not until much later in development that a human being can become aware of their emotional "body" and eventually become fully conscious of having a mental "body" by way of metacognition, or, thinking about their own thoughts.

While this individual development is occurring there is emotional contagion in the LL. The emotions of the mother resonate with a fetus and an infant (see studies on parent-infant synchrony from biological rhythms during pregnancy to the emergence of symbolic exchange in infancy.) All the way through adulthood we human beings resonate with the emotions of other human beings. Shared communication, meaning and mutual understanding is the foundation of culture. Throughout this process a human being most often thinks and acts according to the culture of which they are a part. They will interpret the meaning of emotions and thoughts in the LL accordingly. A toddler goes through a stage of "mythical thinking" and then "magical thinking" before arriving at rational, as long as the culture of which they are a member is generally capable of rational thought. By "rational thought" I mean ones cognitive ability to take the role of another's perspective. It's as if from birth through adolescence a child undergoes the

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entire course of human growth and development to arrive, generally, at a stage in pace with their social group.

I say generally, because there are exceptions. These exceptions (mutations?) will most likely inform us of where all this development is headed. Humanity would not have progressed to the point of abolishing slavery were it not for “leading edge” pioneers who demonstrated its many faults. As humanity has progressed in its capacity to dis-identify with a culture and society (that is, transcend it), certain human beings have been able to include the perspectives of other groups along the way while gently moving humanity forward. Women’s rights and civil rights would not have become part of a rational stage of any society were it not for the leaders and pioneers who had a vision of equal rights.

Development, however, is uneven and exceptions are common. Just as a flock of geese tend to have at least a few stragglers, there are some who don’t “go along with the crowd.” Regression of an individual or a society does happen, e.g. Hitler and leaders capable of appealing to the baser, selfish instincts and fears of a social group. On the whole, however, I share the vision of integral theory that describes a course of human development from selfish, to care, to universal care. Or, from pre-rational to rational to trans-rational stages of development. Or, from egocentric to ethnocentric to worldcentric moral capacity. Embedded in the universe itself seems to be a direction toward greater depth, complexity and organization. Which begs the question, “so what’s next?”

### IV. The Wilber-Combs Matrix

Another recent discovery from an integral theory of development addresses spiritual practice. There are fourteen definitions offered for the word “spirit” by Merriam-Webster. For my purposes I will use the first one cited; spirit is “the vital principle or animating force within living beings.” I use the term “spiritual practice” to refer to any of a number of methods to contact, taste, touch or otherwise experience this animating force or vital principle. These methods are most commonly known as prayer, meditation, or contemplation. I will also use the term “mystical” as defined by Merriam-Webster as: “1a: having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence [and] 1b: involving or having the nature of an individual’s direct subjective communion with God or ultimate reality.” I will abbreviate this definition by referring to a “mystical state” as equivalent to “having a subjective experience of ‘oneness’ or ‘union’ with something beyond the senses or intelligence.”

The Wilber-Combs Matrix is a simple x-y axis diagram that suggests anyone can have one of three general types of mystical experience, even an infant, but an individual will interpret that mystical experience according to the level or stage of development at which that individual resides.

#### HORIZONTAL DIMENSION (X-axis – States of Consciousness)

Spiritual practices, the experience of which occurs in the UL, are performed by practitioners in and among the three main states of consciousness (perceived as waking,

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dreaming, deep-dreamless sleep) and can be measured by an EEG machine in the UR. Those who follow an accepted or “tested” practice do so by following a series of instructions or injunctions, e.g. “focus on your breathing, notice your thoughts, ask who is witnessing these thoughts?” Practitioners who follow these instructions (or those who choose to use a method of worship or other practice) often experience mystical states of consciousness which are perceived as “communion with ultimate reality.” If a practitioner is performing a spiritual practice while in a waking/beta state, they will tend to experience nature mysticism - a oneness with nature (animals, objects, the physical world.) Those who enter into worship or experience mystical states of consciousness while in dreaming/theta state, will experience deity mysticism (a oneness with a creator in a world of forms.) Those who worship or experience mystical states of consciousness while in deep dreamless/delta state will experience what is called formless mysticism (a oneness with all manifestation in vast emptiness.) Such experiences are obviously profound, meaningful and unforgettable, but they can be equally brief, sporadic or unpredictable.

Spiritual traditions also describe two additional states of consciousness that are associated with “enlightenment.” Turiya (Sanskrit for “fourth”) refers to pure consciousness and awareness of all that is arising from moment to moment – the ever-present witness or pure self. Turiyatita refers to that witness in Turiya that dissolves into everything that is witnessed. These states are called “non-dual.”

Since such experiences are often transient, spiritual traditions (Buddhism and Hinduism chiefly) describe a process whereby such realizations can become permanent and enduring states, rather than fleeting glimpses. To achieve “mastery” simply means one can, with practice become consciously aware of a mystical state while experiencing it. To say someone engages in “spiritual practice” therefore means they are performing any activity such as meditation, contemplation or prayer that results in more predictable and sustainable experiences of a vital or animating force - which is experienced subjectively as “oneness” or “unity.” Enlightenment does not mean your individual sense of self or “ego” becomes “God” or that you can now create your own reality. It simply means you have an enduring awareness of the presence of this animating vital force that is always already there. Spirit is always already there in the background so to speak, whether you are aware of it or not. But there is a process involved in becoming “enlightened.” That is the vertical dimension of the Wilber-Combs Matrix.

### VERTICAL DIMENSION (Y-axis – Stages of Development)

An individual’s perception of any mystical state, whether in waking, dreaming, or deep-dreamless sleep will be interpreted according to the level of development they have achieved themselves. Again, the levels of development in the UL are: sensation, perception, impulse, emotion, symbols, concepts, concrete operations, formal operations, or beyond. In addition, one’s perception of a mystical state will also be influenced greatly by the norms of the culture with which they identify themselves: archaic, magic, mythic, rational, pluralistic, and beyond. In other words, one’s perception of a mystical or spiritual experience will be interpreted according to the state they are experiencing on

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the horizontal axis and the stage of development of the individual and the culture with which they identify on the vertical axis. In the system I describe above, the three states of consciousness (waking, dreaming, deep-sleep) plotted against the five stages of development (archaic, magic, mythical, rational, pluralistic) provide three times five or 15 different spiritual experiences.

At the end of this section, I suggest it is important to understand more about what types of experiences individuals are capable of having before dismissing them as “cooky.” This would include an individual’s description of an abduction encounter. To summarize the points until now:

1. Four hypotheses were offered to explain development in humanity.
2. This development can be observed from four different perspectives (four quadrants)
3. Each quadrant corresponds to a different field of study with different types of “proof”
4. Development occurs in whole/parts or holons that transcend and include
5. Anyone can experience a mystical state of consciousness
6. That state will be interpreted according to an individual’s stage of development

### V. Expanding the Scientific Method

An argument should be made for the field of UFOlogy to take more seriously the claims made by witnesses, contactees and abductees who often report experiences akin to out-of-body travel, near death, memory erasure, dreamlike visions of telepathy and sleep paralysis, or other such subjective experiences. However, the stumbling block that remains is “proof”, or better put “acceptable proof.” Ask a reliable witness about the alien craft they observed in the sky and often they will tell you “I can’t give you proof, but I KNOW WHAT I SAW.” The simple question I have for those seeking undeniable and testable truth is from the film “Contact” by Carl Sagan. The religious character Palmer Joss asks the scientist Dr. Ellen Arroway if she loved her father. After she answers him in the affirmative, Joss asks Dr. Arroway to “prove it.”

The purpose of the scientific method is to test hypotheses - questions about the world. Preferably the method of testing any hypothesis will rely on data that is objective and measurable so that the truth of any proposed hypothesis can be independently verified or rejected. When a limited amount of data is available, one will arrive at a working theory. As additional hypotheses are tested, verified or rejected, a more reliable theory will come into focus and at some point a theory can be generally known to describe fact, truth or reality.

One challenge is that the purview of the scientific method concerns only material objects. That is, science is associated only with empirical study of the physical (matter) – better known as scientific materialism. Evidence or “proof” is most frequently assigned only to objective phenomena (UR) or interobjective (LR). Anything associated with the subjective (UL) is often considered unprovable. Accordingly, any subjective (nonphysical) experience is considered ultimately unknowable. This would include

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concepts such as freedom, love, hate, compassion and justice, etc., which cannot be proven but are generally held to be subjective or intersubjective (LL) phenomena. They are considered knowable, sort of, but only in terms of truthfulness of the subject (do you believe what someone said?) or by way of a consensus of what something means. To borrow an example from Integral Philosophy, a statement that Shakespeare's Hamlet is a tragedy would be "true." A statement that Hamlet is primarily a comedy would be "false." A scientific materialist would argue that subjective or intersubjective "truth" of any kind is unknowable. In this sense, dirt is no more valuable than one of Mozart's symphonies. Scientific materialists in the NASA space program would suggest that Edwin "Buzz" Aldrin's subjective description of the moon as "magnificent desolation" provided no more valuable information to us than could be obtained from a simple photograph.

However, the main problem with scientific materialism is that purely mental (nonphysical) phenomena it rejects must also include concepts such as logic, reasoning, and math – the only things that allow scientific materialism to prove anything! So a scientific materialist, if faithful to their position, must disregard all the means they use to arrive at empirical proof. Nineteenth century philosopher Arthur Schopenhauer wrote "...materialism is the philosophy of the subject who forgets to take account of himself."

On the opposing end of scientific materialism is the notion of pluralistic relativism, which suggests that all phenomena are ultimately subjective. In this system all truth is situated culturally. As a result, all hierarchies and notions of stages of development in the preceding section of this paper are relative. Worse, they are oppressive. The main problem with this opposing view is that it suggests there are no universal truths or higher values, save the view of pluralistic relativism, which happens to be universally true and higher than all others. In summary, we cannot know anything. Oh, except for the fact we cannot know anything.

The point I'm trying to make here is that UFOlogy ought not be dismissed or its researchers ridiculed as a result of an argument that UFOlogy data cannot be empirically validated or "proven." UFOlogy should be awarded the same freedom to be considered provable as any other discipline in the social sciences such as psychology and sociology. Both of these fields use subjective or "soft" data. UFOlogy should be appreciated for the extensive study of abduction cases researched John Mack, MD and others.

Are there patterns, commonalities, or themes from which an examiner of the UFO phenomena can extract data? Can they be allowed to take this subjective "data" in the same manner as a sociologist to develop hypotheses? Of course UFOlogy should equally be held to the same standard of responsibility for claims that it makes – whether that come from peer review or otherwise. And of course UFOlogy should rely on empirical analysis of material evidence. For example, isn't it true that photographic analysis of UFOs benefit from looking at alternative explanations in the UR, e.g. lens flares, light tricks, pixilation, reflections, lens aberrations and the characteristics of the camera? But isn't it equally valuable to know background information from the UL, i.e. the reason why an individual took the photo in the first place, their character and credibility, reports

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from multiple witnesses, and whether the individual took a photo of something unusual they observed, versus noticing some unusual artifact later in the printed photograph or video? Data from all quadrants and all levels should be considered and included (known as an AQAL approach). Otherwise, the story of any phenomenon under investigation will be inherently incomplete.

VI. Conclusions

In his book “The Marriage of Sense and Soul”, Ken Wilber argues that science and religion can be integrated, but it will require each side to give up a piece of what they may hold dear. Science must take into account the depth and perspective of consciousness itself, rather than relying on a flatland view of the world that consists only of a bunch of objective “Its” running around. It must make room for the subjective as a reliable method of inquiry. Conversely, religion must acknowledge stages of development that have been discovered in objective research in such a way that it gives up some of its reliance on mythology. It must not hold on to mythology that does not match up with empirical scientific study. This paper recommends that a similar AQAL approach in UFOlogy would benefit the study of extraterrestrial intelligence, abductions, contacts, sightings, photographic and video evidence. This especially includes witness testimony. I offer the following observations and conclusions in support of this recommendation.

1. Hypotheses about the world arrive by way of human imagination. Technology and innovation follow by way of observation of both subjective and objective “facts” about the world, followed by more imagination and hypothesis. Recall that Einstein arrived at his theories of general and special relativity by way of “thought experiments.”
2. Not all human imaginings are a reflection of reality. Some “out of the ordinary” ideas may need to be shelved, but need not be discarded.
3. The hard work of scientific investigation must continue to painstakingly reject one hypothesis after another by way of the (still-valid) means of the scientific method. Only after many failed experiments did Edison arrive a working light bulb. But if such experimentation is to provide a comprehensive picture of the world, the methods must include both intersubjective and interobjective forms of inquiry.
4. For now, the four unprovable hypothesis described in section II of this paper remain possibilities. Take your pick. It is your personal preference for now.
5. The likelihood that extraterrestrial civilizations have visited our planet is not only possible, but new discoveries in cosmology about the immensity of the universe continue to make it not only possible but increasingly probable. There is a certain amount of intuitive logic when one understands the reason why a majority of individuals believe UFOs and ETs are real. It is frankly silly to believe we are the only intelligent life in the universe.

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6. In my opinion it is equally silly to believe the odds we have been visited are slim. The Hubble deep field is indeed the most important photograph every taken. Moreover, new studies in Geneva, Switzerland on entangled particles seems to disprove what many assume Albert Einstein said, but did not. Einstein is often misquoted as saying the speed of light is a limitation. It is a constant speed at which photons travel, and perhaps matter, but is not a limitation. The Geneva study suggests entangled photons can exchange information with each other at 10 million times the speed of light.

7. For practical purposes, nearly instantaneous communication at this speed suggests that interstellar communication is possible. Not only that, but consider the exponential rate at which our technology is growing. Futurists describe our growth in technology as doubling every 10 years. In the last 100 years or so we have gone from the Wright brothers to the Moon.

8. Is everything we observe in the universe tending toward growth and expansion toward greater complexity and organization in self, culture and nature? If so, then alien civilizations should be no different.

9. The Drake equation remains a reasonable means of estimating the number of civilizations in our galaxy with which communication might be possible. It may be refined over time as new data estimating the number of stars in the universe grows. It may also be necessary to add another variable to the equation if human development is representative of life on other planets. Contact with other civilizations may involve communication via states of consciousness, not simply by means of radio waves.

10. Substantial evidence for rudimentary forms of extrasensory perception (ESP) have been conducted using meta analysis, an accepted means of study in medicine. If humanity is indeed developing and evolving as demonstrated in the work of developmentalist Clare Graves and others, then ongoing study of ESP-like phenomena should continue, rather than being relegated to the equal ridicule of UFOlogy.

11. UFO/ET witness testimony such as that offered by John Foster is both inspirational and frightening. Reptilian aliens discussing the importance of DNA, Native Americans and preserving our planet in the context of Free Masonry and the Rosicrucian Order seem wholly unbelievable. But when ESP-like phenomena are reported factually and methodically as Foster has done - careful to distinguish objective vs subjective - and Foster reports the events he witnessed did not occur in a dream, we should appreciate the clarity of what he is offering and at least consider the implications.

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This paper can be summarized in the following argument:

- A. If existence is fundamentally the same everywhere else in the universe in that everything has an inside and an outside and a singular and a plural, AND
- B. Each component can best be described as being whole/parts or holons of increasingly greater depth, complexity and organization, AND
- C. Our history suggests an uneven but steady climb towards wholeness, self-awareness and, union, AND
- D. Most recently we are witnessing consciousness becoming aware of itself in greater and multiple perspectives, THEN
- E. We ought not assume we are alone in the universe, AND
- F. There is no reason to assume all of what contactees and abductees are saying about visitations from alien cultures is not true, AND
- G. There's no reason there might not be abusive little greys, some benevolent nordics who look a lot like us, and some reptilians who want to help us preserve the health of our planet, BUT
- H. In all likelihood, ETs are most likely far beyond our capacity to understand them, and not so far off that they wouldn't try to communicate with us with respect to our capacity to perceive them in various states and at various stages of consciousness.

Don Beck's Theory of Spiral Dynamics estimates the following percentages of the population and the percentage of power represented in each of his eight major stages or waves of consciousness.

	Archaic	Magic	Power	Mythic	Rational	Pluralistic	Integral	Holistic
%pop	0.1%	10%	20%	40%	30%	10%	1%	0.1%
%power	0%	1%	5%	30%	50%	15%	5%	1%

Even if you disagree with the "science" behind these estimates and realize they don't add up to 100% can you disagree that 4,000 years ago, barring any consideration for a lost civilization of Atlantis, that the numbers probably looked more like this?

	Archaic	Magic	Power	Mythic	Rational	Pluralistic	Integral	Holistic
%pop	85%	10%	5%	0%	0%	0%	0%	0%
%power	99%	1%	0.1%	0%	0%	0%	0%	0%

Are we not headed somewhere? Is the universe as we know it no headed somewhere?

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Proof to suit a skeptical mind is hard if not impossible to come by, but one cannot ignore the logical fit of a concept that ours is a universe that consists of holons (whole/parts) which have a direction toward greater and greater depth over the course of history. An AQAL approach not only best explains the data so far in creating a more comprehensive map of reality, but it portends a very real tomorrow that is at once difficult and exciting, inspirational and frightening, to imagine.

We are indeed better off than we were 4,000 years ago in many ways besides technologically and via an increased life span. We are also growing at an exponential rate. If we're getting help by ETs, or reconstructing an advanced civilization from our distant past, or methodically developing randomly over millennia, it does not matter. It is the combination of imagination, perspiration, awareness, and careful observation that will come together to give birth to our understanding of new and undiscovered realities in time, space and consciousness. Perhaps this is what "phoning home" means.

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