

A Report on Phase I and II of The Dr. Edgar Mitchell FREE UFO Experienter Research Study: The Results of a Quantitative Study¹

Reinerio Hernandez, J.D., M.C.P.

FREE Co-Founder

Co-Chair, FREE Research Committee

Jon Klimo, Ph.D.

Co-Chair, FREE Research Committee

Rudy Schild, Ph.D.

FREE Co-Founder

FREE Executive Director

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*My personal contention is that the phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of **manipulating space and time** in ways that we don't understand... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence **is not necessarily extraterrestrial**. ... I think we are dealing with something that is **both technological and psychic**, and seems to be **able to manipulate other dimensions**. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses and then listening to what they have to say.*

Dr. Jacques Vallee, ufology research pioneer and consciousness scholar. (YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena,” interviewed by Dr. Jeffrey Mishlove, dated 2003.)

Note: Since the publication of this article in 2018, Reinerio (Rey) Hernandez, the Director of the Consciousness and Contact Research Institute, or CCRI, has introduced the term **CAP, or Consciousness Aerial Phenomenon**, as a replacement for the term UFO or UAP, terms which have materialist limitations. This chapter will demonstrate that the UFO Contact phenomenon is primarily a consciousness-based phenomenon even though it also has a physical aspect. Rey's new book, titled “*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness and the Contact Modalities*” provides extensive details on why the term CAP is more appropriate than UAP or UFO. **Therefore, this 2018 article has been converted by using the term CAP instead of UAP or UFO.**

A PDF version of “The Mind of GOD” is now available on the CCRI website for FREE. A paperback version is available on Amazon for less than \$10. Please note that “The Mind of GOD” is the introduction to the 4 Volume book series titled “*A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*”. Each of the volumes is over 800 pages and all volumes are available as PDF files to be downloaded from the CCRI website, AGreaterReality.Com

I. INTRODUCTION

The Dr. Edgar Mitchell FREE Foundation, or FREE, is a 501c3 Academic Research Not for Profit Foundation. FREE was co-founded by the late Apollo 14 astronaut Dr. Edgar Mitchell, Dr. Rudy Schild, an Emeritus Research Astronomer at the Harvard-Smithsonian Center for Astrophysics at Harvard University, Australian researcher Mary Rodwell and Rey Hernandez, an Attorney, an Experiencer who was a Ph.D. Candidate at the University of California at Berkeley. FREE is comprised of 9 retired Ph.D. academic professors and lay researchers who have been researching the field of Consciousness Aerial Phenomenon (CAP) and contact with non-human intelligence (NHI) for more than 30 years. The Executive Director of FREE is Harvard Astrophysicist Dr. Rudy Schild.

The FREE Experiencer Research Study represents the first comprehensive multi-language worldwide academic research investigation on individuals ($N = 3,256$) who have reported to have had various forms of contact experience (CE) with NHI associated with or without a CAP.² The vast majority of these individuals, however, have both seen a CAP and have had perceived contact with NHI. Our research methodology utilized two comprehensive quantitative surveys totaling 551 questions (Phase 1 and 2) and a qualitative survey instrument comprised of written responses to 70 open-ended questions (Phase 3). This chapter, however, will only focus on the analysis and discussion of our two quantitative surveys (Phases 1 and 2) that were administered in subjects with reported non-hypnotic memory recall of their CE. Retired Professor of Psychology, Dr. Jon Klimo, has written a separate chapter analyzing the research findings from our Phase 3 qualitative instrument.

This survey addressed a diverse range of physical, psychological, perceptual, and paranormal aspects of reported physical and/or non-physical interactions with NHI. The participants were instructed to respond to our surveys based solely on conscious explicit memories and not on hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. All subjects provided consent to participate in this study and all responses were completely anonymous except for the participant's email addresses.

According to FREE's co-founder Dr. Edgar Mitchell (Mitchell 2014), FREE is "concerned with how consciousness works and its relation to the origin of life and its current condition, the codependency and interconnectedness of all life with itself and its environment, including the past, present and future evolution of our Universe and everything in it." As articulated by Mitchell (2000, 2011), the FREE Foundation

² The term "Non-Human Intelligence (NHI)" will be used in preference to "Extraterrestrial", a materialist term popularized in movies and mass media, since the term NHI is more inclusive, comprising both physical and non-physical forms of intelligence as well as "terrestrial" and "inter-dimensional" intelligence. In addition, the FREE Experiencer Research Study finished with 4,350 responses from individuals from more than 100 countries but this chapter was written in 2017 when we had accumulated 3,256 survey respondents.

hypothesize that the Quantum Hologram Theory of Consciousness (QHTC) may explain the nature of our reality and non-ordinary states of consciousness, and may provide the foundation for understanding the interrelationship among the various “Contact Modalities” (e.g., CE via CAP, near death experiences (NDEs), out of body experiences (OBEs), remote viewing, channeling, hallucinogenic CEs, among other reported human encounters with NHI). Consequently, all of these Contact Modalities are not regarded as separate phenomena but instead may represent an interrelated phenomenon with multiple consistencies which are linked to “consciousness”. Hence, FREE suggests that the Contact Modalities should not be studied as many separate phenomena but as one phenomenon and that “consciousness” might be the key to understanding this interconnection (Hernandez, 2013, 2017; Klimo, 2014; Schild, 2014; Swanson, 2003, 2010; and Davis, 2015, 2017).

The FREE foundation firmly believes that cross-comparative academic research of “Experiencers” of the Contact Modalities may provide insight into the validity of various models of consciousness. Once this cross-comparative research has been undertaken among the various Contact Modalities, numerous commonalities may be derived that are shared among all experiencers of the Contact Modalities. The variables identified by the experiencers can then be utilized to develop a viable hypothesis for a possible Unification Theory of Consciousness associated with Contact Experiences involving NHI. Whether or not the QHTC, or one of many other existing scientific theories (Synchronized Universe Model, Unified Space-Memory Network, and Integrated Information Theory, among many others) proves to be valid, remains a matter of speculation. This study, therefore, which will be subject to criticism and debate, may serve as an initial important step in a longstanding effort to better understand the very “real” phenomena of individuals that are having UAP-related contact with NHI, who experience a range of complex phenomena, and what these experiences might reveal about the true nature of our reality.

1.a. Historical Overview of Consciousness Aerial Phenomena (CAP) and Contact with Non-Human Intelligence (NHI)

Since the beginnings of recorded history, people have reported extraordinary encounters with supernatural beings that changed the direction of their lives. One of the earliest such encounters is recorded in the Book of Exodus or Second Book of the Torah, when Moses encounters Adonai (God) within a burning bush and is appointed to lead the Israelites out of Egypt and into Canaan. Within the Christian Bible, the Gospel of Luke tells the story of Mary, the mother of Jesus, who as a young teenager encounters the angel Gabriel, proclaiming to her that she is chosen by God to be the mother of Jesus. Similarly, Islamic tradition recounts how the same angel Gabriel (Jabreel) appears to the Prophet Muhammad in a cave and compels him to write verses of what would become part of Islam’s holiest book, the Quran. The ancient Sanskrit documents of Hinduism also have many encounters with both CAPs and with many forms of NHI. Many

indigenous cultures all over the world also discuss numerous encounters with supernatural beings that came from the heavens and interacted with humans. Similar accounts are prevalent throughout all cultures around the world.

The stories of such life-changing encounters with supernatural beings are included in the teachings and traditions of the world's major religions, and are received differently, depending upon the particular religion or in some cases, the particular religious follower. Some perceive these stories to be allegorical or metaphorical, intended as teaching tools or lessons inspired by God. Others accept the stories as historical, literal accounts of actual events, recorded by a prophet or scribe who either witnessed the event or was recounting testimony from a credible individual or divine being. And while these accounts may be a source of religious inspiration, confirming their historical accuracy is difficult. Historians apply a range of techniques to verify the occurrence of such events (Garraghan, 1946; Gottschalk, 1950), based upon such things as analyzing the source of the account, availability of independent sources and agreement among sources, single or multiple witnesses, likelihood of bias, corroborating documents or artifacts, and many other factors. Accounts of extraordinary encounters with supernatural beings are especially problematic as historical events because they often occur under conditions where the percipient or "experiencer" is alone, precluding the availability of independent, impartial witnesses.

More recent 20th century supernatural encounters have fared somewhat better, due to the presence of multiple witnesses and more-timely reports. These would include the apparitions of the Blessed Virgin Mary at Fatima Portugal in October of 1917 (Radford, 2013) and at Medjugorje in Bosnia and Herzegovina starting in 1981 (Harris, 2017). While in both cases the personage of the Virgin Mary was seen only by a group of children, other adult witnesses at both events reported seeing miraculous effects, such as the spinning and dancing of the sun and its changing of colors. Unfortunately, however, a photograph taken at Fatima showed nothing unusual, and witnesses at both events had widely differing accounts of these miraculous effects, with some experiencing nothing out of the ordinary. So while it can be concluded that these stories of supernatural encounters may serve to inspire the religious believer, standards of historical proof are more difficult to attain.

More recently, over the last 40 years, Sixto Paz Wells, Ricardo Gonzalez, and other former members of the Peruvian organization Grupo Rahma, have led thousands of individuals on Human Initiated Contact Experiences (HICE) primarily in Latin America since the late 1970s. These HICE experiences involve a large group of individuals meditating and calling to see CAPs and NHI, usually taking place in rural areas. There have been numerous photos, videos and witness testimony, and even newspaper publications and photos of CAPs from many of these HICE encounters. These encounter videos and photos, however, have never captured an up close photo of a NHI or a CAP. That is, most have been captured at a distance, are not very clear, and are not

convincing to the general scientific community. For the thousands of Contact Experiencers [CErs] and newspaper reporters that have attended many HICE events, however, these experiences were considered both very physical and very real. What is rarely discussed is the consciousness-based aspect of this phenomenon, for example, calling down a CAP, and 15 minutes later these objects, usually, a diverse configuration of light, appears to the HICE Experiencers. Many of these contact experiences later begin to have paranormal experiences in their homes. These are consciousness-based experiences but this facet of CAP contact is rarely discussed in materialist Ufology conferences or materialist Ufology organizations.

Thus, photos, videos, and other measurement data (the proverbial “smoking gun”) necessary for scientific inquiry into phenomena associated with these events are largely unavailable. From the standpoint of the general scientific community, we would need to analyze original photos and videos, energetic emissions, chemical or physical traces, or biological effects upon witnesses. Absent these kinds of physical data, existing anecdotal accounts of supernatural encounters have remained at best controversial for historians and largely unconvincing to scientists.

During the last half of the 20th century, a new type of extraordinary encounter garnered the attention of the public, book authors, and researchers alike: encounters of ordinary people with NHIs, referred to in ufology as extraterrestrials (ETs), often in the presence of a CAP. The first widely publicized case was that of Barney and Betty Hill, a couple from New Hampshire who claimed they had been taken by ETs to a flying saucer (CAP craft), and subjected to painful medical procedures. Their experience became public when notes from confidential interviews with investigators and a psychiatrist who helped them recall details under hypnosis were obtained by a reporter and disclosed in a 1965 newspaper article. This report was followed one year later by a book (Fuller, 1966) and a 1975 television film *The UFO Incident*. Following the Hill case, many more individuals came forward publicly to report similar kinds of contact experiences. Public awareness of this phenomenon was greatly raised by the 1977 Steven Spielberg blockbuster movie *Close Encounters of the Third Kind*. This movie depicted many elements of the “encounter experience” as reported by witnesses: seeing CAP performing “impossible” maneuvers, receiving information from beings associated with CAP, dismissive explanations and denials of CAP by government officials, who were secretly massing enormous military and scientific resources to engage with the phenomenon.

During the 1980s and 1990s a number of popular books were published detailing the experiences of individuals who had “abduction” encounters with CAP s and beings believed to be ETs (Hopkins, 1981, 1987; Jacobs 1992, 1998; Strieber, 1987). Most of the data for these abductions stories were derived via hypnotic regression sessions, most notably the works of David Jacobs and Budd Hopkins who viewed “ETs” as highly negative entities. Dr. John Mack, a professor of psychiatry at Harvard Medical School, stated that only 30% of his client’s abduction experiences were recalled via conscious

memories and that 70% were recalled via hypnotic regressions. (Mack, J, McLeod, L., & Corbisier, B. 1996). Mack also stated that “Most abduction researchers are aware that suggestibility is an issue in hypnotically recovered material (Bullard, 1989).”

The alien abduction literature regarded its subjects as “kidnap victims” subjected to medical procedures and hence, the field of study became known as “alien abduction research” or research into the alien abduction phenomenon (AAP). Terrifying anecdotes of strange-looking beings invading bedrooms in the dark of night to kidnap people and subject them to unspeakable procedures fired the fears and imaginations of thousands of readers and inspired numerous 21st Century horror movies such as *Altered* (2006), *The Fourth Kind* (2009), *Dark Skies* (2013), *Honeymoon* (2014), *Alien Abduction* (2014), and even a comedy television series about an “abductee” support group *People of Earth* (2016). A standard alien abduction narrative evolved in which strange beings appear, paralyze the “victim,” transport him or her to a craft, perform frightening medical procedures that may entail a hybrid breeding program, and/or insertions of alien implants. These individuals are then returned to their homes, sometimes with strange marks on their bodies

The entire research field of CAP contact with NHI was primarily associated with a forced horrific abduction by an evil and negative ET. The numerous bestselling novels and books of Whitley Strieber, an American writer best known for his horror novels *The Wolfen*, *The Hunger*, and for *Communion* (1987), a non-fiction account of his alleged horrific abduction experiences with what he calls “The Visitors,” helped to perpetuate this stereotype of the negative and horrific AAP. Both the hardcover and paperback edition of *Communion* reached the number one position on The New York Times Best Seller list (non-fiction), with more than 2 million copies collectively sold. Positive experiences resulting from UAP contact with NHI were largely disregarded by many in the Ufology community and the motion picture industry. Why? Because fear sells and not the concepts of love and spirituality. One reason for this viewpoint is that no one had ever undertaken a comprehensive multi-language statistical academic research study on thousands of individuals that have had CAP-related contact experiences with non-human intelligence. Thus, the data to properly understand the alien abduction phenomenon (AAP) was never collected. Before the FREE Research Study, we had minimal accurate information regarding the complexities of the CAP Contact Phenomena. Most of the prior information in this arena was derived from the hypnotic regressions from non-medical personal with a biased agenda. For example, David Jacobs has publicly stated on numerous occasions in numerous recorded interviews that he has “never met a UFO contact experiencer with a positive experience”. To him, all contact involves an “abduction” and all of these experiences are highly negative experiences undertaken by evil and negative physical beings. The other abduction trend setter, Budd Hopkins, also shared the same view biased view. As will be discussed in detail in this article, the data revealed by the FREE Experiencer Research Study, an academic research study that took

five years to complete (2013-2018), contradicts the AAP abduction scenario presented by many in mainstream materialist Ufology over the last 50 years.

One academic who deviated from this evil alien abduction narrative was Dr. Kenneth Ring, a professor of psychology at the University of Connecticut and probably the world's leading academic researcher on near-death experiences (NDEs). In 1992, Ring published one of the few statistical studies on CAP abductees, titled: *The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*. (Ring, 1992) Ring interviewed and administered a battery of psychological tests and structured questionnaires to 97 individuals who had CAP related abduction experiences with NHI and a separate 74 individuals that had undergone a NDE. According to Ring, both the CErS with UAP (N=97) and NDE (N=74) subject groups manifested very similar positive behavioral transformations despite their uniquely different experiences. He noted similar findings for both groups as a result of their experiences, as compared with control groups, in such areas as physiology and neurology, psychic abilities, paranormal experiences, and psychological transformation in their perspective and opinions of various topics. Both groups also underwent profound positive psychological profile changes from their experiences. The following psychological attributes increased significantly in both the CE with CAP, and NDE groups: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern for the welfare of the planet, conviction that there is life after death, tolerance of others, and insight to the problems of others, among other characteristics. The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, and desire to become well known, among other attributes. Unfortunately, Dr. Ring's book and his historic research findings from his 1992 book were largely overlooked or ignored by the field of Ufology and alien abduction researchers.

Given this context, FREE utilized many of the same questions posed by Ring in his 1992 seminal research study. FREE's findings confirmed all of his study results of CErS with UAP and NHI experiencers. More specifically, approximately 70-85% (depending on the question asked) of the individuals in both his UAP abduction and NDE contact groups underwent profound positive psychological transformations. In the FREE study, a large majority (71-85%, depending on the question asked) of the participants also had similar positive transformations as in Ring's study, noted prior. These findings will be discussed in more detail later in this chapter.

Another of Ring's findings, similar to an earlier study of 225 individuals encountering UAPs (Parnell and Sprinkle, 1990) was that he did not see any evidence of psychopathology in either the UAP contact or NDE groups. The collective evidence led Ring (1992) to conclude that encounters with UAPs, having an NDE and other "mystical and visionary states may be understood as helping to develop our latent capacities for imaginal perception," which he likened to the "*shamanizing of humanity*." Harvard psychiatrist John Mack, who worked with approximately 200 individuals who claimed a

CAP CE with NHI concluded that the beings “*are forcing us to appreciate that cosmic realities exist beyond the three-dimensional universe that has bounded our earthly existence.*” (Mack 2000)

There exists an intense desire on the part of thousands, if not millions worldwide, who have reportedly interacted with NHI associated with a CAP, to know whether or not some CAPs are real physical craft under intelligent control from an advanced NHI from another solar system or even other dimensional realities. If this is the case, it is tempting to speculate that the potential knowledge gained from these interactions, if proven valid, would have profound implications for science, society, our understanding of the universe, and possibly even reality itself. Indeed, Kenneth Ring (1992) in his last chapter cites several authors, including Jacques Vallee, Michael Grosso, and Carl Raschke supporting his belief that CAP sightings and related CEs are intended to serve as “*agents of cultural deconstruction,*” to change our culture and belief systems and make us more open to alternative ways of thinking about reality. Such potential outcomes may be revealed by studying not only the physical characteristics of CAP sightings and phenomena, but more importantly by investigating the essence of the CE as reported by those who claim to closely interact with the phenomenon. This form of interaction, which leading CAP researcher and astronomer J. A. Hynek (1972) classified as a “*close encounter of the fifth kind,*” “A UFO event that involves direct communication” between so-called “aliens,” or NHI, and humans, represents a form of CE reported by thousands of subjects in the FREE Experiencer Research Study addressed in this chapter.

The so-called “alien abduction” narratives have inspired much theoretical speculation, but academic research in the form of comprehensive academic statistical studies on this topic have been scarce outside of the FREE Experiencer Research Study. Interestingly, interactions reported with NHI have been described in various contexts throughout history (e.g., people from the heavens or stars, often called gods, angels or spirits) and there exist parallels to such events as described within folklore, religion and anthropology. Similarities between the CAP CE, shamanic journeys, and stories of fairies also suggest that modern accounts of interaction with NHI may be related to the history of such unexplainable encounters. John Keel (2013), was one of the first to recognize this and others, including Jacques Vallee (1977), Brad Steiger (1999), and Jon Klimo (2014), who have indicated the parallels between modern CAP reports of the AAP and the ancient traditions. Even astronomer Carl Sagan (1963) theorized that such stories of contact which are common throughout history share remarkable similarities with the “alien abduction experience.”

1.b. Reality and Importance of Scientific Research of this Phenomena

The CAP is grounded in personal human experiences deemed extraordinary by witnesses themselves. Historically, several academics took the study of CAPs seriously and regularly engaged with ufologists, including astronomers and astrophysicists William

Hartmann, J. Allen Hynek, Donald Menzel, Carl Sagan, Rudy Schild, and William Powers, physicists James McDonald, Peter Sturrock, Claude Swanson, Russell Targ and Eric Davis, engineers Hal Puthoff and Edgar Mitchell, computer scientist Jacques Vallee, psychologists Carl Jung, David Saunders, Jon Klimo, Dean Radin and Leo Sprinkle, sociologist Ron Westrum, and Harvard psychiatrist John Mack. Among these, and many other academics, however, opinions about the CAP phenomenon differed sharply. McDonald, for instance, firmly believed evidence pointed to the extraterrestrial origins of CAPs. Hynek considered that CAPs warranted serious scientific investigation, but questioned alien abductions and questions if these were physical beings from other planets. Vallee also did not accept the “ET hypothesis” and instead emphasized the psycho-social dimensions of UAP sightings while Sagan considered “alien” visitation improbable, but communication with extraterrestrials within the range of possibility.

The absence of irrefutable evidence to support the concept that alien CAP physical crafts have visited Earth also applies to the CAP CE with NHI. The “alien abduction” narrative has been presented by Hopkins (1981, 1987, 1992; Mack, 1999; Jacobs, 1992, 1998, 2000; and Marden & Stoner, 2012). This anecdotal evidence, derived primarily from hypnotic regressions, concomitant with the controversial physiological effects that may accompany the AAP like scars and implants, provide the primary evidence to support the validity of abduction related CAP CE with NHI beings. Researchers also report that “alien abductions” occur in different members of the same families at different stages of their lives. But because the general scientific community considers the UAP phenomenon highly unlikely, the CAP CE with NHI, by default, is also considered a remote possibility. This opinion is based, in large part, on the lack of any comprehensive academic research study on CAP related CE with NHI, and the absence of compelling physical evidence to validate that UAPs are real. The validity of the CE is also dismissed on the basis of explanations, which include biased or inaccurate memory, unreliable perception, social pressures motivating lies, false-memory syndrome, sleep paralysis, psychological disorders, psycho-cultural factors, and/or hypnotists influencing highly suggestible witnesses, among others (Marden, 2017).

Thousands of books have been written on the subject of UAPs, recounting thousands of CER anecdotes. In addition, numerous websites like the National UFO Reporting Center and MUFON annually collect thousands of reported CAP sightings and encounters. Ever since the noted incident of a reported “crashed flying saucer” in Roswell, New Mexico in 1947, we have debated the meaning of extraordinary anecdotal evidence associated with the CAP. That is, are strange lights from a possible physical craft operated by NHI beings advanced physical beings? Or, as Dr. Jacques Valle once stated, is this phenomenon “*something even more interesting*” than a physical craft and physical beings from another planet? Are these crafts controlled by a physical NHI being from another star system or planet? Or, are they from another reality, another non-physical dimension? Is the CAP a self-creation from the human mind, for example, in Carl Jung’s “Collective Unconscious”? Or is this phenomenon a fabrication of a

“Simulated Reality,” a concept that is being proposed by many academic Ph.D. scientists and physicists from the FREE Foundation?³ Do compelling witness testimony and other forms of CAP evidence, as bizarre as it may appear, suggest that the phenomenon is an important concern serious enough to warrant greater consideration by the scientific and political community? A rationale to justify heightened concern and organized effort to rigorously study the CAP phenomenon includes the following: 1) the similarity of CAP experiences by thousands of credible witnesses worldwide which may include interactions with NHI, 2) simultaneous radar and visual sightings, 3) multiple witness sightings, 4) declassified government/military CAP documents, 5) inexplicable aerial maneuvers witnessed by thousands, 6) compelling testimony from commercial and military pilots and astronaut testimony of CAP encounters, and 7) reported activation and deactivation of nuclear missiles at missile sites in the U.S. and Russia, among many others.

Conducted by the U.S Air Force from 1947 to 1969, *Project Blue Book* (1969) compiled and analyzed over 12,000 UAP reports and concluded most were natural phenomena or aircraft but a small percentage (~5%) were classified as “unexplained.” Since a very small percentage cannot be reliably identified as “known” objects, however, the key question is whether or not the collective evidence of the unexplained CAP represents a physical craft controlled by NHI? Nevertheless, it is the military UAP encounters, (Rendlesham (1980), Malmstrom Air Force Base (1967), and AATIP (2017), etc.) that are most convincing as to the reality of the phenomenon due to the high credibility of military witnesses such as that revealed in the testimony at The Disclosure Project (2001), The Citizens Hearing on Disclosure (2013), and related government documentation. Testimony provided by those engaged in CAP research, those who had direct UAP encounters, and by those involved with government or military-related CAP incidents, lend support to the possibility that at least some CAPs are intelligently controlled physical objects.

Before our FREE Experiencer Research Study, there were only a few limited research studies on CAP-related CE with NHI. Our comprehensive multi-language academic research study has provided results to help answer many questions in this field. However, given our limited understanding of this extremely complex phenomenon, even just a small hint of what is going on would suffice for now until we initiate, if ever, a well-funded multi-disciplinary academic scientific study to better understand, what Hynek (1978) believes to be “*a phenomenon so strange and foreign to our daily terrestrial mode of thought.*” This statement would have likely applied to those who experienced a meteor shower centuries ago, which probably instilled the same level of curiosity and fear as that incurred during a current day CAP encounter. What is more important than the UAP itself, however, is our interaction with NHI, and the possibility

³ The “Simulation Model” is the most common hypothesis from 25 academics, scientists, and medical doctors associated with the CCRI, Consciousness and Contact Research Institute.

of cultural, psychological, and spiritual/consciousness change reported in CEs. This consideration serves as the primary focus of the FREE Experiencer Research Study addressed in this chapter.

II. THE FREE EXPERIENCER RESEARCH STUDY

II.a. Objective of Research Study

The FREE Experiencer Research Study began in August of 2013 under the guidance of FREE's four co-founders (Dr. Edgar Mitchell, Dr. Rudy Schild, Mary Rodwell, and Reinerio Hernandez) and represents the first comprehensive multi-language academic research investigation on individuals who have reported to have had various forms of CEs with NHI associated with or without a CAP. The vast majority of these individuals, however, have both seen a UAP and have had perceived contact with NHI. The FREE organization hopes that our academic research study may provide the necessary foundational data on this aspect of the phenomenon that was clearly lacking previous to our study. We also hope that our research findings may serve to facilitate collegial discussion of varying viewpoints and to stimulate future research to help better understand the CAP and associated reports of CEs with NHI.

II.b. Research Study Methodology

FREE initially assembled a Research Committee comprised of 4 retired Ph.D. academic professors and approximately 15 other researchers who developed the methodology for our research study. The original co-chairs of the Research Committee were Dr. Jon Klimo and Reinerio (Rey) Hernandez. As previously stated, the study paradigm incorporated two comprehensive quantitative survey instruments totaling 551 questions taken by subjects from over one-hundred countries via the online survey program, Survey Monkey. The questions were divided into the following categories:

- Demographic Information (Age, Gender, Occupation, State and Country, Race, Ethnicity);
- CE without seeing a NHI via Telepathic Communications;
- Physical CE on Earth;
- Physical CE on a perceived CAP craft;
- Physical CE on another 3-D reality (another planet, underground, another physical reality);
- CE, both physical and non-physical, in a perceived non 3-D "Matrix" reality;
- Psychic or Para-psychological CE;
- Nature of the NHI;
- Information received from the NHI;
- Physical CE with a NHI;

- Childhood CE Inventory;
- Psycho-Physical Change Inventory;
- Life Changes Inventory;
- Religious Beliefs Inventory;
- Opinion Inventory;
- Overall Attitudinal & Evaluation Response, and;
- Summary Beliefs of initial and last few CEs.

The survey was divided into two phases (Phase 1, N = 3,256 and Phase 2, N = 1,919). The analysis of responses obtained in Phase 1 helped to inform additional questions for the Phase 2 survey. All subjects who participated in Phase 2 completed Phase 1. There is also a Phase 3, our qualitative survey instrument, which is comprised of written responses to 70 open ended questions and 94 additional quantitative questions administered to those who completed both Phase 1 and 2. Dr. Jon Klimo provides an analysis of the Phase 3 responses in a separate chapter to this book. In total, 705 questions were asked in our 3 surveys.

All subjects provided consent to participate in this study and all responses were completely anonymous except for the participant's email addresses. Consequently, FREE does not know the name, dates of birth, addresses, or any other personal identifying information of the survey participants. Phase 1 can be completed in 45-60 minutes, Phase 2 can be completed in approximately 3-4 hours, and Phase 3, if completed in its entirety, may take a few days to finish. The participants were instructed to respond to our surveys based solely on conscious explicit memories and not based upon hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. FREE is also conducting our surveys in multiple languages but this article only discusses our English language survey. In addition, this interim analysis of the survey responses (N = 3,256) represent the outcomes of our on-going study as of April 10, 2017-- this was the cut-off date for the analysis of our data. As of the date of this chapter's completion, April 2018, more than 4,100 subjects have responded to our Phase 1 English language survey. Finally, procedures and analyses intended to account for possible sources of survey response bias or sampling error for this survey are discussed more fully at the end of this chapter and in an academic peer-reviewed journal article to published in the *Journal of Scientific Exploration* (Hernandez, Davis, Scalpone, and Schild, 2018, in press).

II.c. Research Study Publicity

The very few previous qualitative and statistical research studies in this field have focused solely on self-described "abductees" that were previously identified by ufology organizations and abduction researchers. There was little to no publicity to undertake these limited surveys outside of ufology organizations or abduction researchers. In contrast, our FREE research study sought out diverse possible candidates on a worldwide basis by circulating information about FREE's research study to a wide range of

organizations, individuals, and media sites. The following is just a small sample of just how far and diverse we publicized our research study as follows:

- emails were sent to more than 2,500 individuals and organizations who previously self-registered with our FREE website;
- starting in September of 2014, the date that we started to publicize our FREE research study, we posted on a weekly basis our survey invitation announcement to over 500 Facebook sites focusing on many diverse fields: Ufology, MUFON groups, abductions, paranormal, parapsychology, exopolitics, consciousness studies, ETs/aliens, hybrids, ancient aliens, new age, CE5, spirituality, and many other similar Facebook groups and sites;
- emails to all of the state and international directors and administrators of MUFON, a list containing approximately 150 MUFON names and emails obtained from their website;
- emails to all of the top researchers, authors and organizations as previously mentioned in the Facebook publicity;
- various members from FREE's Board of Directors also gave over 100 radio interviews over the first two years of our survey and informed the audience about our research study.

In summary, no one has attempted such a diverse public dissemination in an attempt to recruit a large population database of CEs for an academic research study in this field. Unlike all of the small previous research studies who have focused solely on self-selected "abductees," and who undertook little to no publicity, our public outreach was focused on a worldwide expanse, focusing on as many individuals, organizations, researchers, authors, radio stations and websites that might have knowledge of potential CAP CE with NHI-- those that have had "abductions" and those that have not.

II.d. The Psychology of the CAP Contact Experiencer

All subjects in the FREE study indicated that they had "***never been diagnosed with a mental illness by a licensed mental health professional.***" The application of a standardized psychological test to thousands of survey participants, however, could not be applied due to the significant time and cost involved and because of the anonymity of our surveys. Consequently, the lack of an objective evaluation of the psychological/personality state of the sample population is an acknowledged confounding variable of this study. Despite this limitation, evidence from prior CE psychological profile studies conducted by Dr. Leo Sprinkle, Emeritus Professor of Counseling Services at the University of Wyoming, Dr. Kenneth Ring, University of Connecticut Professor of

Psychology and Dr. John Mack, Harvard University Professor of Psychiatry, have shown that the personality characteristics of those who report having been “abducted” may not be different from the general population (Parnell & Sprinkle, 1990; Mack, 2000; Ring, 1992).

As previously stated, almost all of the few research studies in this field have focused solely on “abductees” and the Alien Abduction Phenomena (AAP) and not on the broader category of CAP related CEs with NHI. In these few abduction studies, several researchers have emphasized that since abductees “do not suffer from psychopathology,” there is no a priori reason to reject their reports because their personality characteristics make them less reliable than other reporters of phenomena (Parnell & Sprinkle, 1990; Appelle, 1995; Mack, McLeod & Corbisier, 1995; Mack, 1999). More specifically, Mack, McLeod & Corbisier (1995) concluded that neuro-physiological explanations such as sleep paralysis and temporal lobe epilepsy, proposed as a basis for the AAP, have **“either failed to find such pathology among abduction experiencers or have chosen to overlook important aspects of the phenomenon.”** Mack also concluded that, **“the majority of abductees do not appear to be deluded, confabulating, lying, self-dramatizing, or suffering from a clear mental illness.”** In contrast, the general scientific community, which is unable to explain the unusual consistencies of this phenomenon, dismiss it on the basis of psychological explanations such as biased or inaccurate memory, unreliable perception, social pressures motivating lies, and hypnotists influencing highly suggestible witnesses (Forrest, 2008; French 2008; Newman and Baumeister 1996). In fact, Kathleen Marden (2017), one of the pioneer researchers in this field, concluded that **“fantasy prone persons with thin boundaries, individuals who experience dissociative states high on the multiple personality disorder scale, and those who experience certain sleep anomalies (narcolepsy), might believe they have been abducted by aliens, when they have not.”**

This conflicting evidence makes it difficult to adequately explain the role of the “abductee’s” psychological state in their report of a CE. It seems highly unlikely, however, that the vast majority of subjects in our study suffer from a mental illness which would contribute to their reported CE. Nevertheless, the evidence that abductees are not different from the general population in terms of psychopathology does not exclude the possibility that a certain percentage of our subject population may have, for whatever reason(s) (e.g., false memory, hoax, and/or psychological disorder, etc.), provided inaccurate information in their survey responses. Despite this likelihood, the large FREE study subject population (N = 3,256) from over 100 countries should mitigate any significant contribution of this questionable population on the overall results reported in this study. Added support for this position is represented by the finding that the vast majority (71-85%, depending on the question asked) have had “positive” behavioral outcomes resulting from their CE. In other words, this favorable outcome is not consistent with many symptoms typically associated with common psychological disorders (e.g., fantasy prone personality, dissociative states or dissociative identity

disorder, boundary deficit disorder, delusional disorder, and schizophrenia). Ideally, future research should identify predisposing, consequent and/or resultant personality attributes of CErS of this kind.

II.e. Study Population Demographics

The findings presented in this study argue against the notion that the CE represents some kind of aberrant incident that has simply been filtered through cultural myths since it is unlikely that the cultures, myths, and memes would be so consistent across the countries and ethnic/racial backgrounds represented in the survey results. The results presented, for example, indicate that when samples sizes are sufficiently large for reliable reporting, they tend to be consistent across national and racial/ethnic boundaries for the following survey items: 1) The features associated with sighting a CAP craft, 2) Conscious recollection of being on board a CAP craft, 3) The types of NHI beings encountered, 4) The types of paranormal phenomena experienced, 5) The frequency of reported encounters with NHI, and 6) The positivity of impact of CE upon respondents, among others.

The comparison of Phase 1 (N = 3,256) and Phase 2 (N = 1,919) by age and gender indicated that the samples were very similar; 57% were female and 43% male; the majority of subjects (56%) were between the ages of 45-64 years; and the mean age of the subjects at the time of the study was 49.5 years (S.D. = 13.6, range 18-86 years). The racial and ethnic breakdown of the study population indicated that 71% were White/Caucasian with less than 5% constituting each of the other population categories. The results, therefore, might not necessarily be generalizable to the population distribution for African American, Hispanic, or Asian populations of CErS in the four major English-speaking countries of the United States, Canada, United Kingdom, and Australia.

II.f. Consistency of CEr Responses by Country of Residence

Many might question the accuracy of our data and our research methodology. One method for testing the validity of our study is to determine whether the thousands of responses we have received from more than 100 countries are consistent responses and whether there are no major variations of the data across different geographic groups. More specifically, an analysis of CErS by country of origin showed remarkable consistency across several topic areas and associated sub-questions as shown in Table 1 (Experience of Intelligently Controlled Craft – Not Manmade), and Table 2 (Anomalous Experiences in the Home).

The majority of subjects were from the U.S (64.1%; N=2,088), Canada (8.4%; N=273), Australia (8.3%; N=271), and the United Kingdom (7.2%; N=235). These four countries comprised more than 88% of the respondent sample. As Table 1 indicates,

these four countries with the largest sample sizes, approximately two-thirds (62-73%) reported seeing an intelligently controlled craft, and of this group, 44-52% reported that it hovered (44-52%), made impossible maneuvers (30-39%), and disappeared quickly (33-42%). Additionally, more than a third (36-47%) were reportedly seen by multiple observers of assumed non-manmade craft in these four countries. Moreover, of the 2,217 subjects who responded “yes” to the question: “Have you seen an intelligently controlled craft in the sky or on the ground, the most common UAP shape reported was “circular” (70%), followed by “triangle (36%), oval (34%), cylindrical/cigar (28%), and cloud-like (22%).

TABLE 1

The percent responding “Yes” to seeing an intelligently controlled object (“not man-made”) reported by subject country of origin

	Seen a UFO craft	Did it stay still or hover	Did it make impossible maneuvers	Did it disappear quickly	None of the above	Multiple Witnesses	Total Number From Country
United States	73%	52%	39%	42%	9%	47%	2088
Canada	62%	44%	32%	33%	11%	36%	273
Australia	68%	45%	38%	42%	5%	41%	271
UK - United Kingdom	65%	46%	30%	35%	9%	38%	235
New Zealand	70%	47%	27%	47%	10%	20%	30
Germany	40%	16%	4%	8%	16%	24%	25
Ireland	68%	23%	18%	23%	32%	41%	22
Denmark	69%	38%	50%	44%	13%	56%	16
Mexico	75%	44%	38%	38%	6%	69%	16
Netherlands	75%	63%	31%	44%	0%	38%	16
Other countries	57%	37%	30%	33%	11%	36%	264

TABLE 2

**Anomalous experiences reported by subject's country of origin
(Percent reporting "Yes")**

	Do watches malfunction or stop when you wear them?	Have electrical appliances, such as computers malfunctioned around you?	Have you experienced any "missing time"?	Were you fully awake and found yourself in a new location?	Have you seen strange lights in your home with no known source?
United States	73%	52%	39%	42%	47%
Canada	62%	44%	32%	33%	36%
Australia	68%	45%	38%	42%	41%
United Kingdom	65%	46%	30%	35%	38%
New Zealand	70%	47%	27%	47%	20%
Germany	40%	16%	4%	8%	24%
Ireland	68%	23%	18%	23%	41%
Denmark	69%	38%	50%	44%	56%
Mexico	75%	44%	38%	38%	69%
Netherlands	75%	63%	31%	44%	38%
Other countries	57%	37%	30%	33%	36%

When we reviewed the data from Table 2, which lists a selected sample of various anomalous experiences reported by subject's country of origin, again the data responses to the four major geographic groupings (US, Canada, United Kingdom, and Australia) all are very consistent and the data does not fluctuate greatly. For the question, "Do watches malfunction or stop when you wear them?" the responses for these 4 countries vary from 62-73%. For the question "Have electrical appliances, such as computers malfunctioned around you?" the response for these 4 countries vary from 44-52%. For the question "Have you experienced any "missing time," the responses varied from 32-39%. For the question "Have you seen strange lights in your home with no known source?" the responses varied from 26-47% for these 4 major countries.

Table 3 indicates that slightly over half (53-61% of N = 2,430) of the subjects from the four largest country samples believe they observed a NHI being. Approximately one-fourth were "not sure" and less than 15-17% did not observe a NHI being. Thus, across all of these 4 major geographic areas the responses remained consistent which

leads one to conclude that there is consistency in the sample pool and would tend to validate the research methodology publicity that was used to solicit respondents for the research study.

TABLE 3

**A breakdown of subject’s country of origin response to the question:
“Do you believe you have observed a non-human intelligent entity”?**

COUNTRY	YES	NO	NOT SURE
United States	57%	17%	26%
Canada	53%	17%	30%
Australia	61%	17%	22%
United Kingdom	59%	27%	14%
New Zealand	54%	25%	21%
Germany	67%	0%	33%
Ireland	36%	36%	29%
Denmark	62%	15%	23%
Mexico	38%	23%	38%
Netherlands	36%	50%	14%
Other countries	54%	17%	29%

II.g. Visual Sightings of CAP by Survey Respondents

TABLE 4

CAP SIGHTINGS DATA FROM PHASE 1

Have you seen an intelligently controlled craft in the sky or on the ground that was not man-made?	Yes: 2,217 Respondents	77.4%
Did other Witnesses also see the CAP Craft?	Yes: 1,399 Witnesses	62%
Did it stay still or hover?	Yes: 1556 Respondents	68%
Did it make impossible maneuvers?	Yes: 1168 Respondents	51%
Did it disappear quickly?	Yes: 1273 Respondents	57%

Table 4 illustrates the visual sightings of CAP by respondents (N=2,217) from the Phase 1 survey. The validity of their sighting was reinforced by the finding that 62% (N=1,399) of the subjects reported that the CAP sighting was seen by one or more witnesses. The maneuverability of the CAP was also consistent with typical reported observations: a) hovered (68%); made impossible maneuvers (51%), and disappeared quickly (57%).

II.h. Types of CAP Contact Modalities

II.h.1. Introduction

The academic professors and researchers on FREE’s Board of Directors and our Research Committee understood that UAP-related contact with NHI was much more diverse than merely physical abductions and physical contact. The FREE researchers understood that individuals reported contact experiences in various 3-D realities-- on Earth, on another perceived physical reality, underground, under the oceans, as well as on what was perceived to be a physical CAP craft. We also acknowledged that individuals claimed to have had contact with CAP related NHI in a perceived non-3D reality-- some individuals described the experience as being in a Matrix-like reality, in a non-physical multi-dimensional reality, or a reality where believed you were in the middle of space

with no physical boundaries. Finally, many individuals described having many years of contact with NHI via telepathic communications. The vast majority of those that had telepathic contact also had physical contact with a CAP-related NHI. We asked numerous questions associated with all of these types of CAP related CEs with NHI.

II.h.2. Physical Interactions with NHI on Earth or in a 3D reality that was not on board a UAP craft

The most common form of CAP related interaction with NHI is a direct physical CE with NHI. We asked a question in our Phase 1 survey: “**Do you believe you have observed a physical NHI Being?**” 1,534 individuals from our Phase 1 survey stated that they have seen a physical NHI, and 708 individuals stated that they were not sure during this sighting.

For those that answered “Yes,” we then asked, “**Can you describe what group of NHI you have observed?**”, “**How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure?**” Table 5 below illustrates the responses to these two questions. We grouped the responses into 3 categories: Positive, Negative or Neutral. The “Equally Positive and Negative”, the “Neutral”, and the “I am Not Sure” response comprised the “Neutral” category.

TABLE 5

The Types of Non-Human Intelligent Beings Encountered and Response to the Question “How would you describe your experiences with these entities?”

Type of Beings	Percent Type of Being Seen	Number of Total Number of Beings Seen	Percent Positive Experience	Percent Negative Experience	Percent Neutral Experience
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%
Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

There are several very important findings revealed in Table 5. The positive, negative or neutral nature of the contact experience for each type of being will be discussed in a later section of this article. The focus of this section will be on the type of being seen. There is the perception in mainstream media that the overwhelming type of “aliens” that are being seen via CAP-related is the Small Grey. Table 5 indicates that the Small Greys appear to represent just one of many types of different beings that are reported. A Small Grey is generally described as 3-4 feet tall, with a very large head, large wrap-around eyes, with long slender arms, long thin fingers, a slender thin body, thin spindly legs, a slit for their mouth, two small holes for their nostrils, and ears, and grey color in appearance. These Small Greys were actually the third most frequently reported type of NHI beings seen in our survey. In fact, an Energy Being was the type most often seen by 55% of all respondents. It is important to note that we did not define what is an “Energy Being.” Yet another important finding is that right behind the Energy

Being, the second most common type of being seen was the Human-looking Being at 52%.

Finally, Table 5, for the first time, is able to quantify the various types and percentages of NHI seen by CEs. It is important to note, however, that all of these types of categories did not have a detailed physical description for each type of NHI being. For example, in our Phase 3 qualitative survey, numerous variations of these beings were described. The Small Grey, for example, was described as wearing a uniform and some had other types clothing and the majority were described as not being clothed. Some were described as having white skin color and others having different shades of grey skin color. Some even described the Short Greys as wearing a monk's robe while others say they wore a Roman tunic. The same can be said for the descriptions of the Energy Beings and Human-looking Beings. Some described the Human-looking Being as a normal human looking person. Others described it as having a shaved head. Some described it as having specific ethnic/racial features (Asian looking, African looking, etc). Many described the being as having blue eyes and long silver/blond hair, about 7 feet tall, and wearing a skin-tight blue uniform (often described as a "Pleiadian"). Many others, especially CEs from Latin America, describe the being as much taller than a human, with some described as 15-20 feet tall. The same differences in the physical description of these beings were also prevalent for all of the other categories in our survey. It appears that these UAP CEs are describing a multitude of different looking NHI even within the same type of category.

II.h.3. Contact with NHI in a perceived UAP Craft

A total of 708 individuals responded that "***they have had contact with an ET (NHI) on a CAP craft.***" Once again, please recall that we asked the respondents to answer the questions based solely on conscious explicit memories and not hypnotic regressions, lucid dreams, channeling, or other forms of memory recollections. Many saw different beings in one or more UAP craft experiences.

TABLE 6

The Types of Non-Human Intelligent Beings Encountered on a CAP “Craft”

Type of Beings	Percentage of Type of Being Seen
Human Looking	48%
Short Grey (3-4 ft)	45%
Tall Grey (5-9 ft)	33%
Other Type	30%
Hybrid	20%
Insectoid/Mantid	13%
Reptilian	13%
Spirit/Ghost Form	10%
Large Animal Type	5%
Small Animal Type	3%

The following are details of these on board CAP craft experiences reported by CERs:

- The type of NHI being most often seen on a CAP craft is the Human Looking Being
- 75% said they saw more than 3 NHI beings on the Craft;
- 51% have been on board a craft more than 4 times;
- 48% stated that the craft “was alive”-- the craft was a living entity;
- 44% know why they were taken aboard the craft;
- 41% stated they have been on a craft as a child;
- 34% consciously recall lying on a table and being medically examined by a NHI;
- 32% were allowed to roam the craft without supervision;
- 29% of these individuals were taken on a “tour” of the craft;
- 24% of these individuals have stated they have operated a craft;
- 20% consciously recall receiving an operation by a NHI;
- 19% said they were shown what “powers” a craft; and
- 19% recall seeing other humans on the craft.

An interesting revelation from Table 6 is that the most common NHI seen aboard a CAP craft is actually a Human-looking NHI and not a Small Grey. The Human-looking being was seen by 48% of CEs and the Small Greys were seen by 45%. We were also told by the respondent's to our survey, and the details were presented in our qualitative instrument, Phase 3, that almost 50% of these individuals stated that the CAP craft was not only a craft but was also a "living entity"-- they stated that the CAP "was alive." A possible explanation of how the craft is operated, as revealed in the detailed responses to our Phase 3 survey questions, is that many stated that the craft is actually operated by the mind, or consciousness, of the NHI operating the craft. In fact, one out of four individuals has stated that they were allowed to operate the craft. Either before or after they got "behind the wheel" of the craft, almost one third of these individuals were given a "tour" of the craft while almost 32% were actually allowed to roam the craft without supervision.

The stereotype of an on-board CAP craft experience is typically associated with a forced abduction where the "victim" is forcibly being held down on a flat table while a sinister looking Small Grey is conducting a medical inspection on the defenseless human. While these stories were reported in our surveys, and we will be discussing these types of physical encounters later in this chapter, there is also another side to these on-board CAP craft experiences. 32% of these individuals were allowed to roam the craft without supervision. In addition, 29% of these individuals were taken on a "tour" of the craft. What is also remarkable is that 24% of these individuals have stated they have operated a craft. The detailed discussions of how the craft is operated in our Phase 3 survey is quite remarkable in the consistency and similarity of their details.

II.h.4. Contact with NHI in a Matrix/Other Dimensional Reality

We also asked the question "***Did you ever have contact with NHI but you were not in a 3-D dimensional reality, i.e., you were not in a perceived physical location such as on earth, on a planet, on a "craft", etc., but instead, you perceived yourself in a 'MATRIX' type of reality (a reality with no boundaries, similar like you are in the middle of outer space)?***" Of the 1,500 individuals who answered this question, 749 agreed they have had a CE with a NHI in a Matrix-like Reality (MR).

Unlike the stereotype associated with mainstream ufology and alien abduction researchers, that all types of contact with CAP-related NHI must be associated with a craft or with a forced "abduction," in fact more individuals have been taken and relocated to a Matrix-like Reality where they then interact with NHI (N=749) than individuals that have been taken to a CAP "craft" (N=708) or even individuals that stated that they have been "abducted" (N=489). Mainstream Ufology and alien abduction researchers have rarely discussed the phenomena of CAP related contact with NHI in a MR. What we discovered is that hundreds of individuals have seen CAPs, have also had physical CEs with NHI, and have also had a separate CE in a MR. As previously stated, 749

individuals had CE with NHI in a MR. These experiences are very similar to CE via OBEs, NDEs, and even remote viewing. Hundreds of individuals claim that they have been taken to other realities, or other “dimensions,” where there is no time and space, and where NHI appears to have almost “angelic” abilities. Let’s examine this little-known phenomenon of CAP related CEs in a Matrix-like Reality (MR) a bit further in Tables 7 and 8.

TABLE 7

**The Types of Non-Human Intelligent Beings Encountered
in a “Matrix-like Reality”**

Type of Beings	Percentage Type of Being Seen
Human Looking	45.2%
Other Type	39.4%
Spirit/Ghost Form	36.6%
Short Grey (3-4 ft)	21.1%
Tall Grey (5-9 ft)	15.7%
Hybrid	12.07%
Reptilian	11.6%
Insectoid/Mantid	9.08%
Large Animal Type	6.7%
Small Animal Type	4.4%

Table 7 reveals that more individuals have been taken and relocated to a Matrix-like Reality where they then interact with a NHI being (N=749) than individuals that have contact with NHI in a CAP craft (N=708). In our Phase 3 survey, we learned in the written discussions to the 70 open ended questions that many individuals had these experiences in multiple ways. One very common scenario is that for many individuals, they describe a NHI appearing in their bedroom or other area of their home. They then state that a “multi-dimensional portal” opened up in their home, usually in a wall. This image is seen as semi-transparent and with multiple colors. The Experiencer suddenly feels like he/she is going through the wall and enters this MR.

Many experiencers, especially those from Latin America, have revealed that when a CAP craft has landed, or a craft is floating above them, that a very large beam of light appears on the ground like a dome. They call this a “Xendra.” Many then receive a telepathic message to enter the Xendra where they are transported to this MR reality, which appears to be multi-dimensional and where they interact with one of more NHI. As will be discussed further, many individuals appear to lose all sense of both space and time. Many describe as being gone for many hours or even days yet when they appear back through the Xendra their friends inform them they were gone for only a few minutes. Many other CErS report that they are taken to a CAP craft and that in the craft the NHI somehow relocates them to a MR and they experience many of the same experiences as those going into a Xendra.

These are just a few of the many ways that individuals have been taken, or transported, to this Matrix-like Reality where they then have contact with the types of NHI listed in Table 7.

Table 8 is a fascinating table because it clearly demonstrates just some of the many similarities between CAP, NDE and OBE CErS with NHI. All three types of CErS (UAP-related contact, NDE and OBE experiencers) state that they have been brought to a MR, all three meet NHI, and all communication in this MR is via telepathy, where there is a manipulation of both space and time. During an NDE experience, many CErS are given what is termed a “life review” -- the person is shown all the good and bad deeds they have done in their lives, usually with a total distortion of space-time. (Greyson 2009) A similar type of CE is also given to CAP Contact Experiences. With many hundreds of CAP CErS in our Phase 3 survey, the being shows the CEr visions of the future, usually the ecological destruction of our planet because of human neglect of our environment or nuclear self-destruction. Many are also brought back to a past life, almost always by a human looking being. Again, the CEr believes that he/she is actually in that past life environment which is viewed as if they are in “another dimension,” or in a MR.

TABLE 8

**Types of Contact Experiences with Non-Human Intelligent Beings
in a “Matrix-Like Reality”**

QUESTION	YES	RESPONSE	RESPONSE
Did this ET contact experience happen when you were physically in your body?	61%		
Was your consciousness separated from your body at the time of the	67%		

ET contact experience?			
While in this "Matrix" like type of reality, were your thoughts sped up?	56.5%	Faster than Usual 29.2%	Incredibly Fast 27.3%
While in this "Matrix" like reality, were your senses more vivid than usual?	75.6%	More Vivid 37.5%	Incredibly More Vivid 38.2%
While in this "Matrix" like type of reality, did you feel separated from your body? For example, I lost awareness of my body, I clearly left my body and existed outside it.	53.3%	Not Sure 26.2%	
While in this "Matrix" like type of reality, did you have a feeling of peace or pleasantness?	73.3%	Relief or Calmness 28.2%	Incredible Peace 45.1%
While in this "Matrix" like type of reality, did you see or feel surrounded by, a brilliant light?	52%	Unusually Bright 13.5%	Appeared Mystical 38.5%
While in this "Matrix" like type of reality, did you seem to encounter a mystical being or presence, or hear an unidentifiable voice?	79%	I sensed their presence 37.3%	I actually saw the being(s) 41.7%
While in this "Matrix" like type of reality, did you see deceased or religious spirits?	36.7%	I sensed their presence 13.8%	I actually saw the being(s) 22.9%
While in this "Matrix" type of reality, Did scenes from your past come back to you?	26.4%	Yes, many Past events 16%	Yes, very fast & uncontrolled 10.4%
While in this "Matrix" like type of reality, did you seem to enter some other, unearthly world?	70%	Unfamiliar & Strange Place 29.7%	Mystical & Unearthly Realm 40.3%

While in this "Matrix" type of reality, did time seem to speed up or slow down?	75.9%	Faster or Slower Than usual 11.4%	Time Stopped or Lost all Meaning 65.6%
While in this "Matrix" like type of reality, did you feel a sense of harmony or unity with the universe?	68.5%	I was no longer in conflict with Nature 13.4%	I felt one with the world 55.1%
While in this "Matrix" type of reality, did you suddenly seem to understand everything?	58.5%	Everything about Myself & Others 19.9%	Everything about The Universe 38.6%
While in this "Matrix" like type of reality, did scenes from the future come to you?	41%	Scenes from my Personal Future 9.8%	Scenes from the World's Future 31.2%
While in this "Matrix" like type of reality, did scenes from the past come to you?	30.7%	Scenes from my Personal Past 19.9%	Scenes from the World's Past 10.8%
While in this "Matrix" like type of reality did the reality of this multidimensional experience seem real to you?	83.4%	Not Sure 9%	
Do you have any knowledge about an ET Council?	39%		
Were you brought to an ET Council Meeting?	22.1%		
In this "Matrix" reality, did you perceive that Time did not exist?	70.9%		

Of the individuals (N=749) that have been taken and relocated to a MR where they then interact with a NHI, 67% believed that their consciousness was separated from their body at the time of the CE with the NHI. Nevertheless, 61% also described the CE with NHI while they were physically in their body. Many have described an experience, similar to an NDE or OBE, where they entered an unearthly reality (70% of responses) and they were in their body but their consciousness was non-local; it was totally independent of their brain and their body. Over 75% also stated that the experience was

very real, where their “senses became more vivid than usual.” Associated with this vividness was a total distortion of not only space but also time. 76% stated that time seemed to either “speed up or slow down.” Very similar to an NDE life review, and also visions of the future and the past shown to CAP CEs in a craft by a NHI, the MR CEr was also shown scenes from the future (58.5%) and scenes from the past (30.7%). Similar to many that are shown ecological messages aboard a CAP craft, 31% were also shown scenes from Earth’s future and 11% were shown scenes from the Earth’s past. Interestingly, in a survey of 20,000 CErs, Steiger (1999) also reported that 37% felt they had encountered a type of “Light Being” similar to an angel or a higher and more evolved intelligence, 67% of these CErs also believed in reincarnation, and 78% believed that they had lived a prior existence on another planet or in another dimension (Raynes, 2004). Finally, similar to so many NDE CErs, 68.5% felt in harmony or unity with the universe during their MR CE with NHI, and 58.5% also seemed to suddenly know everything and then upon their return they seemed to have forgotten the majority of this newly found information.

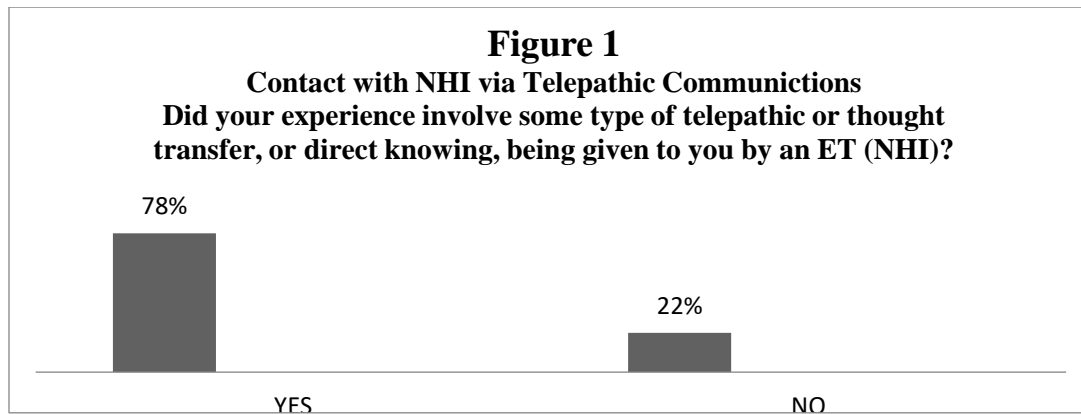
A curious attribute of the CE that defies explanation is the commonly reported distortion of time or an overwhelming feeling of isolation in the CEr. Many CErs who have been relocated to other dimensions/realities and have interacted with NHI report being gone for many hours or many days yet when they were returned only a few minutes had lapsed. Many have reported similar time distortions in the presence of a CAP. A large percentage of CErs who were also taken to a CAP craft thought that many hours or days had passed. Again, similar to those that were transported to other perceived realities/dimensions, only a few minutes had passed. However, once the CAP leaves, the unusual feeling seemed to disappear. Thus, the question emerges as to whether or not it is possible that the CAP may be creating a different local state of space-time (subjective or objective) experienced by the participant. If so, this may account for the altered state of consciousness reported by many who interact with a CAP, since normal time-space would end for them as they experience the altered time-space of the CAP. This effect may explain some of the anomalous aspects of the CE reported, such as environmental sound disappearing, feelings of isolation, missing time, electrical interference, and altered perceptions of space and time.

In summary, unlike the stereotype that all types of contact with NHI must be associated with a craft or with a forced “abduction,” the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to a MR, where they then interacted with a NHI being (N=749), than individuals that have been taken to a UAP “craft” (N=708), or even individuals that stated that they have been “abducted” (N=489).

II.h.5. Contact with NHI via Telepathic Communications

Yet another way that individuals are having CEs with NHI is via telepathic communications. This is represented by the finding that 78% of our Phase 2 participants have received “some type of telepathic or thought transference, or direct knowing from NHI” (Figure 1). Many also had telepathic communications with a NHI who was not physically present. We asked the question “**Did you have an encounter with an NHI being but the NHI being was not physically present?**” A very large number of individuals (N=1,235, or 70.4%) of those that answered the question agreed they had communications with a NHI but the NHI was not physically present.

We also asked various other questions regarding non-physical contact and communications with NHI:



- The vast majority, or 46% have had more than 10 of these types of telepathic contact experiences. 12% have had between 5-10 of these non-physical CEs and 20% had between 3-5 CEs.
- The following are the categories of this telepathic communication:
 - 1) 66% stated that the communication was personally relevant information;
 - 2) 52% of these dealt with spiritual or religious messages;
 - 3) 51% described the information received as philosophical or metaphysical;
 - 4) 46% stated that it was some other type of communication;
 - 5) 34% stated that the information was scientific or technological in nature;
 - 6) 34% stated that the telepathic communication dealt with global or social-political issues.
- What is interesting is that 887 individuals, or 53.4% of the respondents, stated that there was a vision, a video, or a picture associated with the telepathic communication.

- 738 individuals also stated that they heard a buzzing noise during the telepathic communication.

II.i. The Overall Positive Nature of Contact Experience with CAP related NHI

One of the most important research findings from our surveys is that the CAP related contact experience with NHI was a highly positive experience. We wanted to explore whether the CAP CER viewed their experiences as “Positive, Negative, or Neutral.” We understand that this was not an easy issue to determine because of so many compounding factors. Therefore, we decided to pose this question in multiple ways and in all of the responses we received to all of these questions indicated unequivocally that CAP related contact with NHI was overwhelmingly a positive experience, in regards to the actual contact experience itself, and also, how the CER was transformed by these experiences. Let’s explore these questions and their responses individually.

As previously stated, the most common form of CAP related interaction with NHI is a direct physical CE with NHI. More specifically, 1,534 individuals stated that they have seen a physical NHI. For these 1,534 respondents, we then asked: ***“How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure.”*** We grouped the responses into 3 categories: Positive, Negative or Neutral. We kept “Mainly Positive and Mainly Negative” as separate responses and grouped the “Neutral,” the “I am Not Sure” and “Positive and Negative” responses into one Neutral category. Pie Chart # 1 reveals the fact that only 5% of the respondents viewed their CEs as Mainly Negative. Over 66% viewed their CEs as Mainly Positive and 29% viewed their experiences as Neutral. Later, as we present all of the responses to the various questions to determine if their experiences were indeed “Positive, Negative, or Neutral,” it will be revealed that in all of the responses to these different questions, the responses were similar; the overwhelming majority of individuals viewed their experiences as positive and not negative.

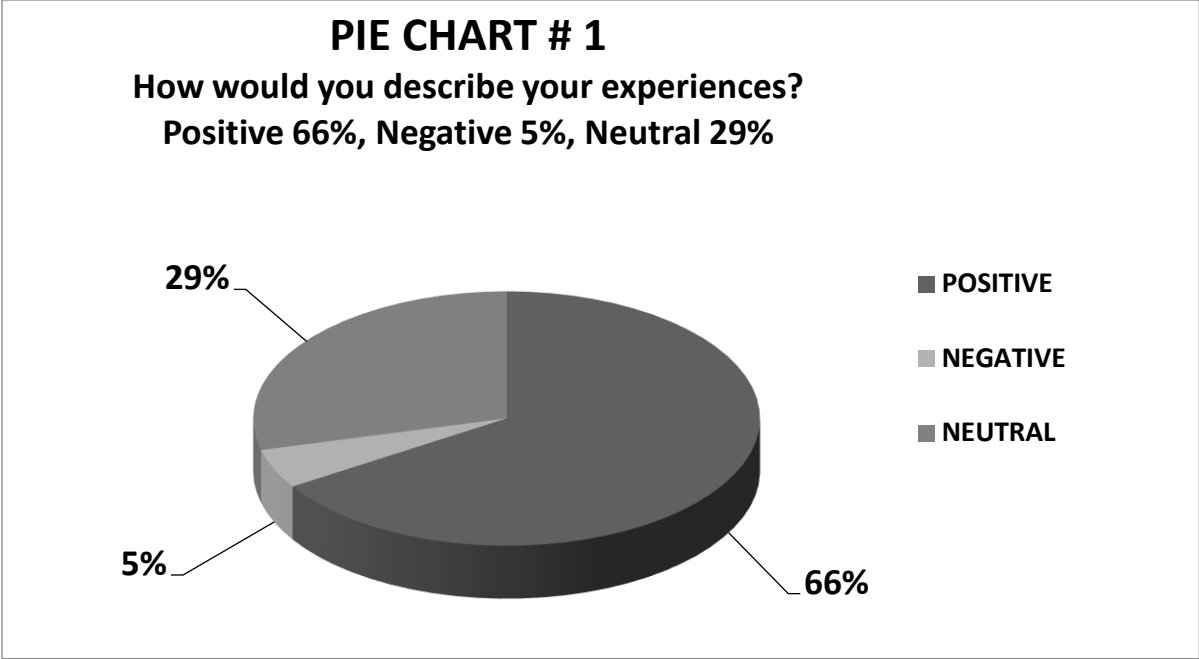


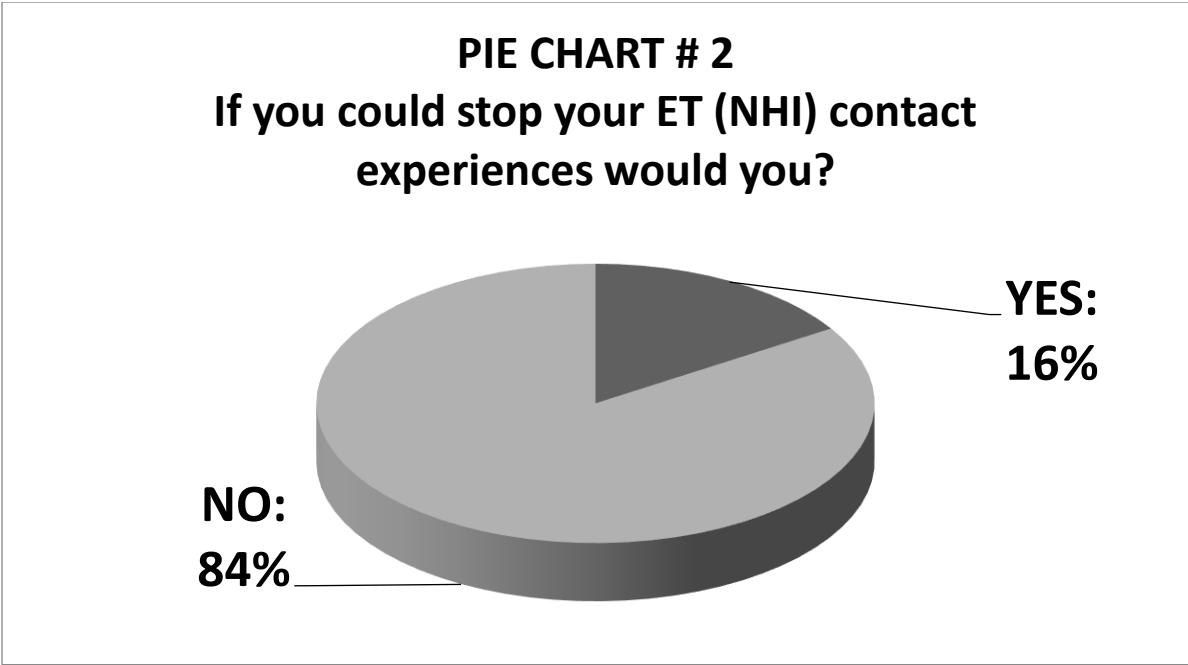
Table 9 illustrates the specific types of NHI encountered and whether the respondent viewed the experience with each NHI as Positive, Negative or Neutral. These results revealed that all of the “Negative” responses for all types of beings were under 12% except for the Reptilian which was 23%. In our review of our Phase 3 qualitative responses, we learned that the majority of the 23% who stated that their Reptilian experiences were mainly negative, the vast majority stated that they were extremely scared and intimidated because of the Reptilian’s physical appearance-- most were described as being 7-8 feet tall, having extremely muscular bodies, weighing approximately 250 to 500 lbs, with webbed hands and feet and having a lizard head and a tail. Anyone that would unexpectedly see such a being would be scared and probably traumatized for the rest of their lives. It was thus surprising that the negative response was only 23% since one can expect a much higher negative response if one sees such a physically frightening creature unexpectedly in their home. Over time, however, many of these same individuals began having multiple Reptilian experiences and soon learned not to be afraid of these beings because they did not pose them any harm. What was also surprising was the very low “Mainly Negative” rate for both the Small Greys (# 751, 11% mainly negative responses) and the Tall Greys (# 491, 12% mainly negative response). Much of what is being presented in the Internet, on YouTube, and in many Ufology conferences does not reflect the data findings collected from so many CEs of the both the Small and Tall Greys. In summary, unlike much of what has been presented by the mass media on the nature of these experiences, the overwhelming majority of these CEs with NHI viewed their experiences as either positive or neutral and not negative.

TABLE 9

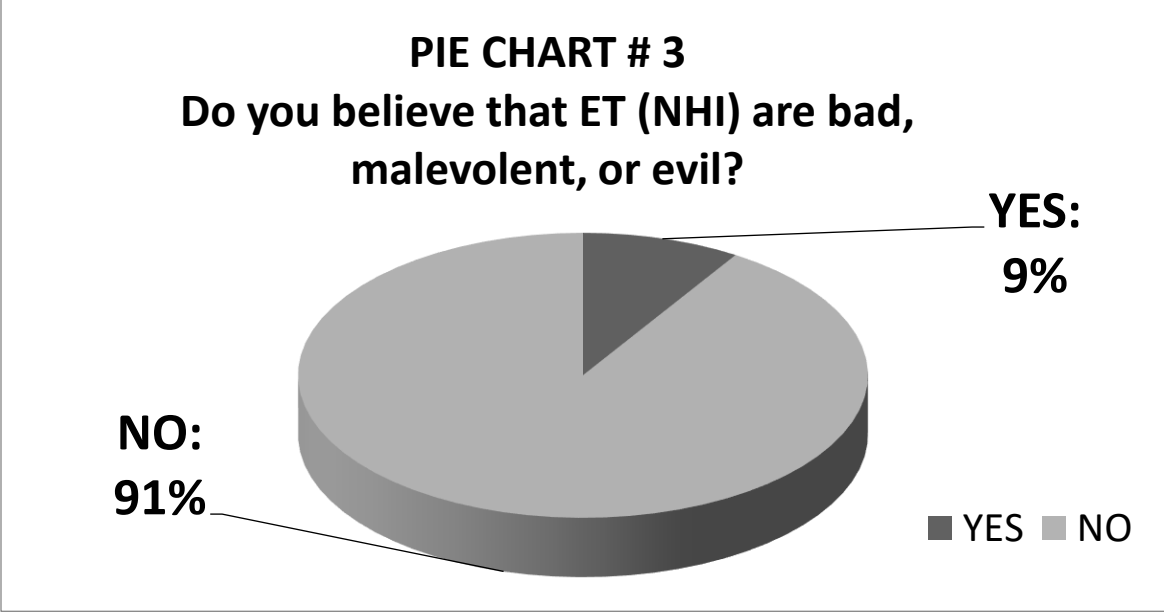
The Types of Non-Human Intelligent Beings Encountered and Response to the Question “How would you describe your experiences with these entities?”

Type of Beings	Percent Type of Being Seen	Number of Respondents	Percent Positive Experience	Percent Negative Experience	Percent Neutral Experience
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%
Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

Another question we asked was “*If you could stop your ET (NHI) Contact Experiences, would you?*” Pie Chart # 2 shows that an overwhelming 84% said “NO,” i.e., do not make it stop.



We also asked another question in this area, “Do you believe that ET (NHI) are bad, malevolent, or evil?” Pie Chart #3 reveals that 91% of the experiencers said “NO” and only 9% said “YES.”



Our data has revealed in Pie Chart # 1 that only 5% of the CEs viewed their CEs as “Mainly Negative.” Our research findings run counter to the information being presented by many Ufology researchers and alien abduction researchers. All of this public dissemination, of course, is reflected in the evil and negative alien depictions in

the internet, YouTube, and in modern blockbuster “alien invasion movies.” Three of the highest grossing motion picture films ever were “*War of the Worlds*,” directed by Stephen Spielberg, and the two “*Independence Day*” films. All three films portray “aliens” as extremely negative whose intent is to wipe out humanity. The results of our research study reveals that the overwhelmingly majority of UAP related contact experiences with NHI have in fact been overwhelmingly positive.

II.j. The Positive Transformation of CAP related Contact Experiencers

Another major finding of the FREE study was not only that the majority of CEs with NHI have been extremely positive, equally as important was the overwhelming evidence that these “experiencers” underwent a profound and positive transformation. As was stated earlier in this chapter, our FREE research study utilized various questions posed by University of Connecticut Professor of Psychology Dr. Kenneth Ring in his book titled “*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*” (Ring, 1992). Interestingly, our findings were similar to that reported by Ring’s historic study, and support his conclusion that contact experiences with NHI “tend to initiate some profound alterations in one’s personal values and belief system.” (Ring, 1992). Let’s explore some of these profound alterations of one’s personal belief system and values.

In our survey we asked the question “***Did your Contact Experience with ET (NHI) change your life in a Positive, Negative, or Neutral Way?***” The results shown in Pie Chart #4 reveal that the vast majority (73%) of subjects regarded their CE as either “highly” or “slightly” positive with only 10% reporting it as “highly” or “slightly” negative.

PIE CHART # 4

Did your ET (NHI) Contact Experience change your life in a Negative or a Postive way and How Much?

(Highly Positive-51%, Slightly Positive - 22%, Neutral - 17%, Slightly Negative - 6%, Highly Negative - 4%)

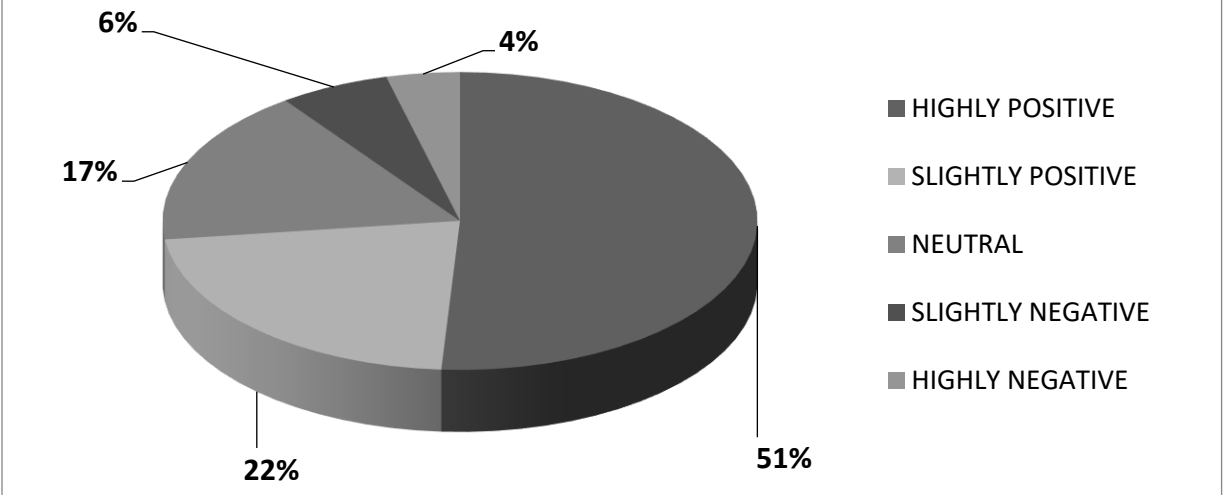


Table 10 illustrates responses to the concept as follows: *“An interest in UFO related contact experiences may or may not bring about certain changes in an individual's life. We would like to know in what ways, if any, your interest in UFO related contact experiences affected your life. In responding to the following items all you need to do is check the appropriate alternative, according to the instructions given below. Each statement should be understood as beginning with the phrase, “Since I first became interested in my UFO experience ...”*

TABLE 10

LIFE STYLE INVENTORY CHANGE
“Since I first became interested in my UFO experience ...

Question	Strongly Increased	Increased Somewhat	Had Not Changed	Decreased Somewhat	Strongly Decreased
INCREASED					
My desire to help others has	51.36%	23.86%	23.22%	1.22%	0.35%
My compassion for others has	54.71%	24.77%	18.55%	1.51%	0.47%
My appreciation of the "Ordinary Things of Life" has	52.09%	22.39%	18.97%	3.83%	2.73%
My sensitivity to the suffering of others has	53.33%	24.93%	19.01%	1.97%	0.75%
My concern with spiritual matters has	59.77%	22.84%	14.80%	1.39%	1.10%
My desire to achieve a higher consciousness has	67.63%	19.14%	12.70%	0.29%	0.23%
My appreciation of nature has	64.07%	20.08%	15.73%	0.12%	0.00%
My Spiritual feelings have	59.76%	22.77%	15.43%	1.16%	0.87%
My concern with the welfare of the planet Earth has	62.27%	22.62%	14.24%	0.35%	0.52%
My understanding of "What is Life all about" has	54.04%	28.31%	14.13%	2.17%	1.35%
My personal sense of "Purpose in Life" has	46.78%	30.91%	18.09%	2.46%	1.76%

My concern with Ecological matters has	49.56%	30.11%	19.28%	0.70%	0.35%
My conviction that there is life after death has	55.74%	13.11%	29.86%	0.76%	0.53%
My acceptance of others has	33.37%	36.58%	23.45%	4.03%	2.57%
DECREASED					
My concern with the material things of life has	2.15%	3.54%	26.96%	32.07%	35.27%
My interest in organized religion has	3.25%	5.64%	27.19%	12.03%	51.89%
My competitive tendencies have	1.86%	4.25%	34.77%	24.75%	34.36%
My fear of death has	1.46%	2.34%	23.95%	22.61%	49.65%
My desire to become a well-known person, to become famous, has	1.94%	6.17%	41.98%	12.17%	37.74%
My interest in achieving material success, becoming wealthy, has	1.93%	5.73%	32.32%	24.20%	35.83%

The multiple questions posed in Table 10 provide results of our assessment of changes in the personal values of the survey respondent. The survey instrument questions measured whether and to what degree they felt they had changed after their extraordinary encounters.

The following psychological and personal values increased significantly: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern with the welfare of the planet, conviction that there is life after death, tolerance of others; insight to the problems of others and other factors

The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, desire to become well known, and other factors.

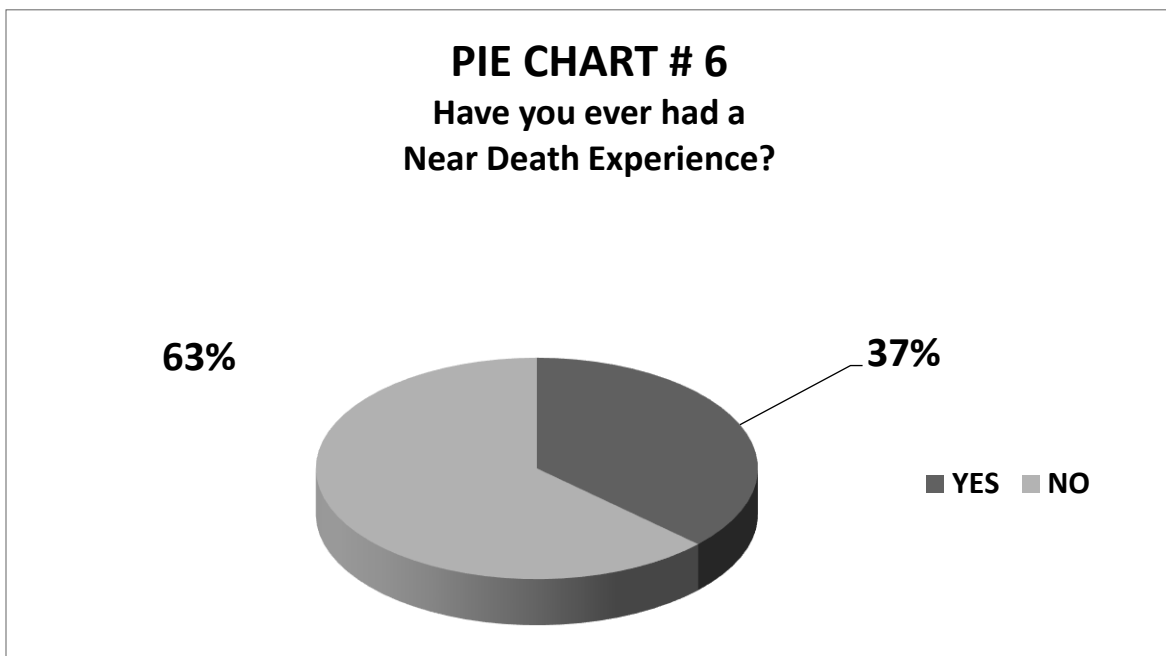
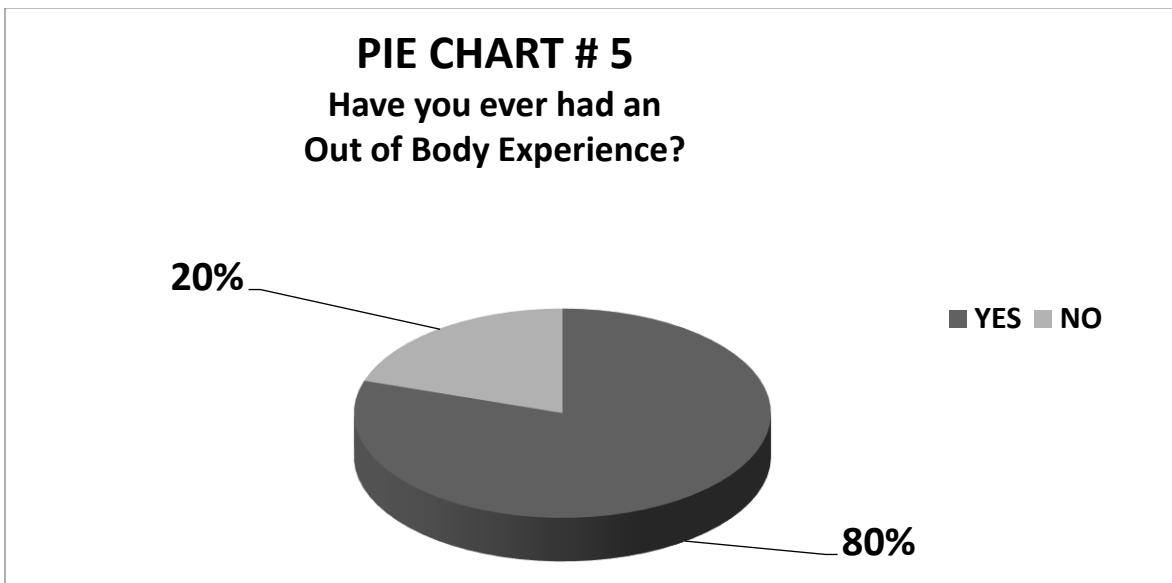
Based on such reported psycho-spiritual outcomes and major changes of the CER, the question remains as to what specific characteristic of the CE serves to actually trigger an increase in one's appreciation of life, become a more loving person, concern for the welfare of others and the planet, and decrease concern with material goods and fear of death. These outcomes beg us to ask the following questions posed by Dr. Kenneth Ring (Ring, 1992) which as of now cannot be answered:

1. What is the nature of the reality of these experiences?
2. Can it be that there are actually NHI who are orchestrating the strange encounters whose effects we have been considering here?
3. What is the intelligence that is the governing force behind the UAP-related CE with NHI which are resulting in a positive transformation of the CERs?
4. Could the CE with NHI, contact via CAPs, NDEs, via OBEs, via Remote Viewing, via Channeling, contact with perceived ghosts/spirits, and via the other Contact Modalities, actually be controlled by the same power or intelligence for all of these Experiencers even though the phenomenology seems to be radically different?
5. Finally, can we associate the apparent "lessons" being taught to these experiencers via CEs with NHI and the profound positive personal changes of the experiencer as a response to the growing social ills of modern society--social ills that might potentially involve humanity's self-destruction?

II.k. Paranormal/Anomalous Contact Experiences with NHI

One important major finding of our research is that CEs with NHI involves many more non-physical CEs than physical CEs. In fact, CEs with NHI are associated more with "paranormal" experiences than "physical" experiences involving the sighting of a CAP craft, and the physical contact with a NHI being, etc. Let's explore just some of the more important paranormal/ anomalous experiences that CAP CEs with NHI are having. One of the more important findings illustrated in Pie Charts #5 and #6 is that 80% of CERs reported to have had an Out of Body Experience (OBE), and that 37% have had a Near Death Experience (NDE), respectively. Interestingly, 50% also reported that they believe that either they or a family member received a "medical healing" from an ET (Pie Chart #7). The FREE researchers suspected that the percentages for these three

experiences would be large but they had no idea it would be such a large percentage. As we stated prior, basic research on CErS was never undertaken. This is why so many of our research findings might be unexpected for many readers. The FREE researchers knew about these associated anomalous experiences but the actual percentages were not known until now. Let's explore some of the many anomalous experiences identified in our FREE research study, most which either began or were intensified because of their CE with NHI associated with or without a CAP.



PIE CHART # 7:

Do you believe that any of these ETs (NHI) have performed a medical healing on either you or another member of your family?

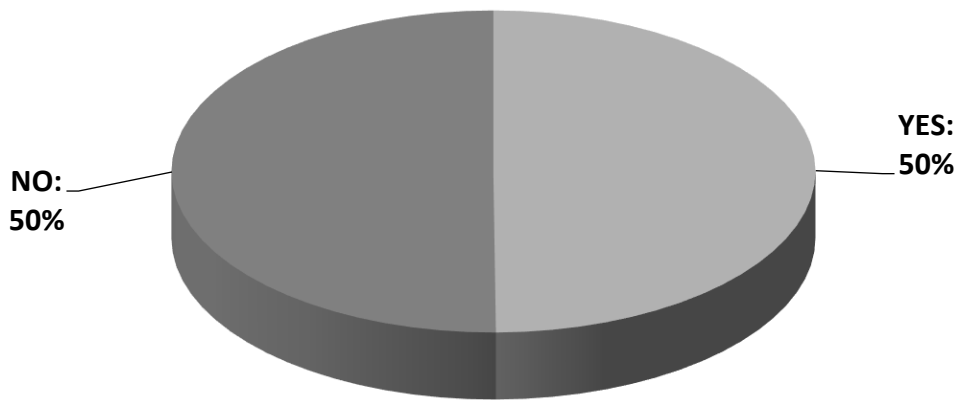


TABLE 11

ANOMALOUS EXPERIENCES

	YES	NO
Have you ever had an Out of Body Experience?	80%	20%
Have you ever had a Near Death Experience (NDE)?	37%	63%
Medical Healing on you or family member by NHI?	50%	50%
Did you experience involve some type of telepathic or thought transference, or direct knowing, being given you by an ET (NHI)?	78%	22%
Have you had contact with NHI in a Matrix-like Reality?	50%	50%
Have you ever had a "Past Life" memory? For example, memory of your consciousness in a previous life.	66%	34%
Have you ever seen what can be described a ghost or spirit?	76%	24%
Do you have memories of you visiting or receiving a glimpse of "Heaven" or what can be called the "Spirit World"?	46%	54%
Have you ever seen small (Less than 1 foot in diameter) colored orbs?	67%	33%
Have material objects mysteriously appeared right in front of you or other members of our family?	25%	75%
Have material objects ever fallen or suddenly moved around you or other members of your family without any reasonable explanations?	61%	39%
Can you see or feel energy or auras around people?	74%	26%

TABLE 12

ANOMALOUS PHYSICAL CHANGES AFTER CONTACT

	Agree	Disagree	No Opinion
I became more psychic than I was before	58%	18%	24%
I became able to channel information from other dimensions	28%	39%	33%
I often knew things before they happened, even when there was no natural way for me to know these things.	64%	17%	19%
I found that electric or electronic devices (e.g., electrical systems, lights, watches, tape recorders, computers, etc) more often malfunctioned in my presence than I remember being the case before.	52%	28%	20%

The occurrence of reported anomalous experiences shown in Tables 11 (Anomalous CE with NHI) and Table 12 (Anomalous Physical Changes from CE with NHI) indicate a wide range of unexplained events in subjects before and after their CE contact with NHI. For example, 58% reported an increase in psychic ability, 64% claimed that they “often knew things before they happened, even when there was no natural way for me to know these things,” and 78% agreed that “some type of telepathic or thought transference, or direct knowing” was received from an ET (NHI), among others. Further, an astounding 80% of the subjects claimed to have had an OBE, and 37% reported an NDE before their CE with NHI. Similarly, a large percentage (76%) of subjects said they perceived a “ghost or spirit”. 67% saw small (less than 1 foot in diameter) colored orbs. 61% claimed that “material objects” had “fallen or suddenly moved around you or other members of your family without any reasonable explanations.” Interestingly, 74% said that they can “see or feel energy or auras around people.”

II.1. Types of Communications/Information Received from NHI

Many Ufologists ignore the role of the “contact experiencer” and the fact that humans report to interact and even receive communications from NHI. Mainstream ufology has based its research protocol primarily through the collection of physical evidence as the key to understanding the CAP contact phenomena. This approach has historically viewed the CAP craft as devoid of sentient NHI. As FREE Board member Kathleen Marden states “*Even today many believe that mechanical craft, not of our*

planet, are manned by emotionless robots that silently perform limited tasks on targeted humans” (Marden, 2018).

The finding that over 78% of respondents to our survey have reported communications with NHI contradicts the preconceived notion that communication with NHI is impossible. All one needs to do is to listen to an interview or presentation from one of the SETI (Search for Extraterrestrial Intelligence) astrophysicists, such as Dr. Jill Tarter, Dr. Seth Shostak, or one the SETI founders, Dr. Carl Sagan, to note the ridicule and scorn in addressing the concept that some humans might not only be interacting with NHI beings but an even more crazy concept--that CErS might be communicating with these “aliens.” As Kathleen Marden stated in the FREE book chapter titled: *Communication with Nonhuman Intelligences: The Early Years* (Marden, 2018):

“Percipients of communication with NHI have been labeled scientifically naïve eccentrics that indiscriminately, and with religious fervor, adhere to nonsensical beliefs founded in a new post WWII space age theology. Some religious leaders have cautioned those who communicate with nonhumans, to end their misguided interactions or face the flames of hell. Yet the history of contact is rife with individuals who believe they have communicated with benevolent beings not of this Earth. In addition to this, there is evidence of government interest in the messages they received” (Marden, 2018).

Kathleen Marden’s chapter in this book provides an in depth analysis of the types of information received from NHI. The results in Pie Chart #8 and Table 13 represent a brief summary of the research data on Communication from NHI (Marden, 2018).

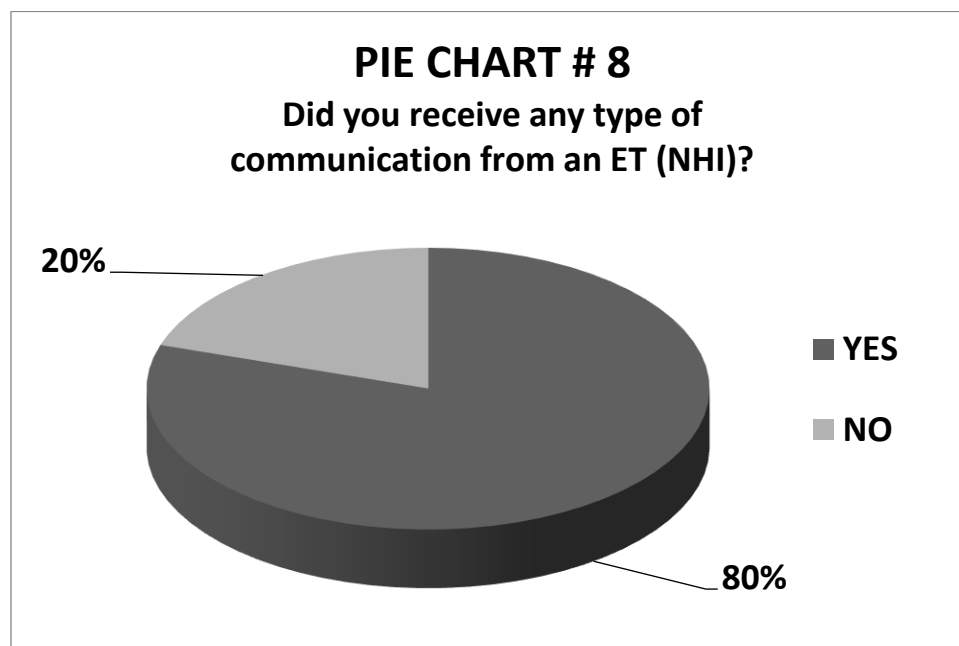


TABLE 13
COMMUNICATIONS RECEIVED BY NHI

Note: We had defined “ET” as Non-Human Intelligence	YES	NO
Was the communication in your native language?	75%	25%
Did the ETs impart reassuring messages to you?	61%	39%
Did the ETs provide you with a spiritual message?	54%	46%
Did the ETs give you a message of Love or of Oneness to you?	54%	46%
Did the ETs express to you concern about humanity's behavior?	45%	55%
Do you believe you possess information about advanced technology, physics, or other scientific information that you've never read or learned in your normal environment?	42%	58%
Did the ETs give you information that they want you to share with others?	41%	59%
Did the ETs give you an environmental message regarding Earth?	39%	61%
Did the ETs tell you about a future natural catastrophe or depopulation of humanity?	32%	68%
Did the ETs give you any message about God or a Creator?	31%	69%
Did the ETs ever tell you about the concept of Parallel Universes (many universes)?	31%	69%
Did the ETs give you information about the death process, about life after death, or the spirit world?	30%	70%
Did the ETs ever tell you about the concept of "Time"?	30%	70%
Was any of this ET communication concerning life after physical death (Spirit World)?	29%	61%
Did the ETs tell you of your mission here on Earth?	29%	61%

Did the ETs provide you with any information about any Science topic that was not Physics related?	28%	72%
Did the ETs tell you about where they are from?	27%	73%
Did the ETs ever tell you why you were being targeted for contact?	27%	73%
Did the ETs give you information that they are upgrading our human DNA?	26%	74%
Did the ETs tell you that you have some type of an agreement with them?	26%	74%
Did the ETs give you any message of Reincarnation?	26%	74%
Did the ETs provide you information concerning advanced physics?	26%	74%
Did these ETs tell you that you are either an actual ET or part ET?	26%	74%
Did the ETs tell you that your spirit/soul was at one time an ET?	24%	76%
Did the ETs tell you that you have had a relationship with them in your past life?	24%	76%
Have the ETs told you anything about our transition to a "New Earth"?	24%	76%
Did the ET communicate information to you concerning you or your family's role in the ET contact?	23%	77%
Did the ETs ever tell you about any of your Past Lives?	22%	78%
Did the ETs give you any information that we humans were created by them, the ETs?	19%	81%
Did the ETs tell you that you have had any type of healing procedure?	16%	84%

Did the ETs tell you that you about "Soul Swapping" (your soul moving into their body or that their soul can enter your body)?	16%	84%
Did the ETs tell you when this natural catastrophe will happen?	9%	91%

II.m. Physical Experiences associated with CAP related CEs with NHI

As previously stated, the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to a MR, where they then interacted with a NHI being (N=749), than individuals that have been taken to a CAP “craft” (N=708), or even individuals that stated that they have been “abducted” (N=489).

In addition, more individuals that have had CEs with NHI have no recollection of ever having an abduction (N=976). Almost twice as many individuals than those who reported an abduction (N=489). Many others might not have had a physical contact with NHI but might have seen UFOs and have had telepathic communications with NHI. In fact, more individuals reported having a medical healing (N=732) than those who reported an abduction (N=489). Thus, if a researcher is purely researching “abductees” then they are missing over two thirds of the UAP related Contact Experiencers. Thus, CAP contact with NHI is much more than just “abductions”.

The incidence of the reported physical and non-physical characteristics associated with NHI interactions shown in Tables 5-13 and in Pie Charts 1-8 indicate that the majority of subjects ($\geq 66\%$) did not report events and/or experiences typically associated with traditionally held beliefs about the “alien-abduction phenomenon.” More specifically, approximately 30% (N=489) of the total subjects responding to this survey claimed to have conscious recall of an abduction experience.

What may be the most significant type of physical CE outcome was the finding that 732 CEs responded “yes” to the question: ***“Do you believe that any of these NHI’s have performed a medical healing on either you or another member of your family?”*** This medical healing outcome was consistent with the findings by Dennett (1996) who reported more than 200 accounts of CAP related medical healings performed by NHI. Our Phase 3 qualitative survey contained hundreds of written details of these medical healing experiences by NHI. Dr. Joseph Burkes and Preston Dennett have written a chapter in this book detailing various case studies documenting these “miraculous” medical healings by NHI (Burkes and Dennett, 2018). This is yet another of the findings, well known to many of the FREE researchers, but which is still not accepted by mainstream ufology and abduction researchers. The results in Table 14 represent a

detailed presentation of the various physical experiences associated with CAP related CEs with NHI

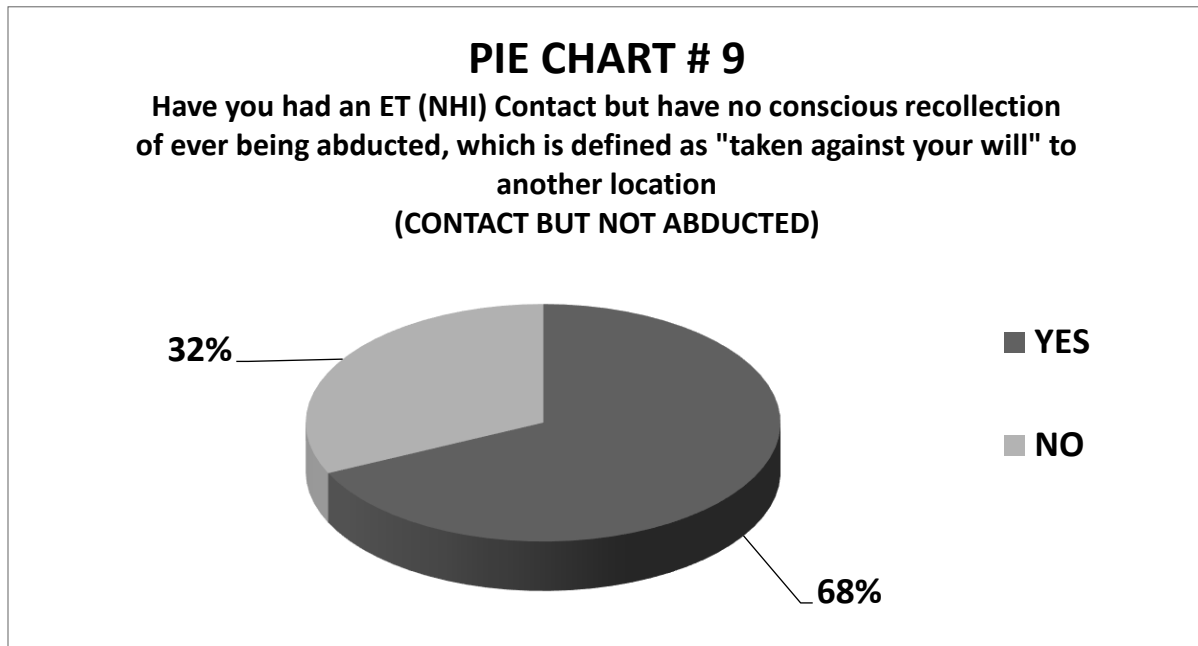
TABLE 14

PHYSICAL EXPERIENCES

QUESTION ON PHYSICAL EXPERIENCES	Number Responding “YES”
Do the ETs have a personality?	971
Have you deliberately called to see an ET?	783
Did an ET ever physically touch you?	767
Do you believe that any of these ETs have performed a medical healing on either you or another member of our family?	732
Did you ever wake up and see an ET in your bedroom?	718
Do you believe that the ETs placed a permanent foreign object (an implant) in your body?	672
Have you woken up to see puncture wounds, scoop marks on your skin that you do not recall how you received them?	642
Do you believe that you and an ET have reached any kind of agreement?	579
Have any of these ETs been playful with you?	568
Did you ever see an ET holding something?	494
Have you ever had a sudden or rapid healing that you believed was a result of ET intervention?	463
Can you consciously recall lying on a table or bed and examined by an ET?	449
If there was some type of an agreement, were you agreed to be taken, either aboard the craft or to another location?	291
Can you consciously recall lying on a table or bed and having an ET operate on you?	266

If you believe that you are part of an ET breeding program, were you ever presented an ET child and told that this child was yours?	225
Did the ETs tell you that you have had any type of healing procedure?	204
Have you ever experienced a transfer of your soul/spirit into another entity, be it another human or an ET?	194
Do you recall ever having what is commonly called "Military Abduction", or MILAB, where human's abducted you?	173
If there was an agreement, was it an agreement for you to take part in a reproduction (breeding, genetic material) program?	164
Do you know for a fact that a fetus has been taken from you?	134
Were you told by these ETs what is the function of your implant?	100
If there was an agreement, do you regret this agreement?	84

II.m.1. The Alien Abduction Data



As detailed in Pie Charts #9, twice as many individuals have had ET contact (Contact with Non-Human Intelligence) but have no recollection of ever been abducted (N=976). Most of the ufology organizations, researchers, ufology radio show hosts, etc, still continue to call this field “alien abduction research.” By calling the field “alien abduction research” these organizations, researchers, and radio show hosts are totally missing two thirds of the CAP related contact experiencers! Our data has clearly demonstrated that this characterization of the “CAP related contact phenomena with non-human intelligence” is a clear mischaracterization of what is really occurring with “experiencers.”

The FREE research study also asked the respondents to characterize their CEs with NHI via this question: *“How would you characterize your first few and your last few contact experiences with non-human intelligence?”*

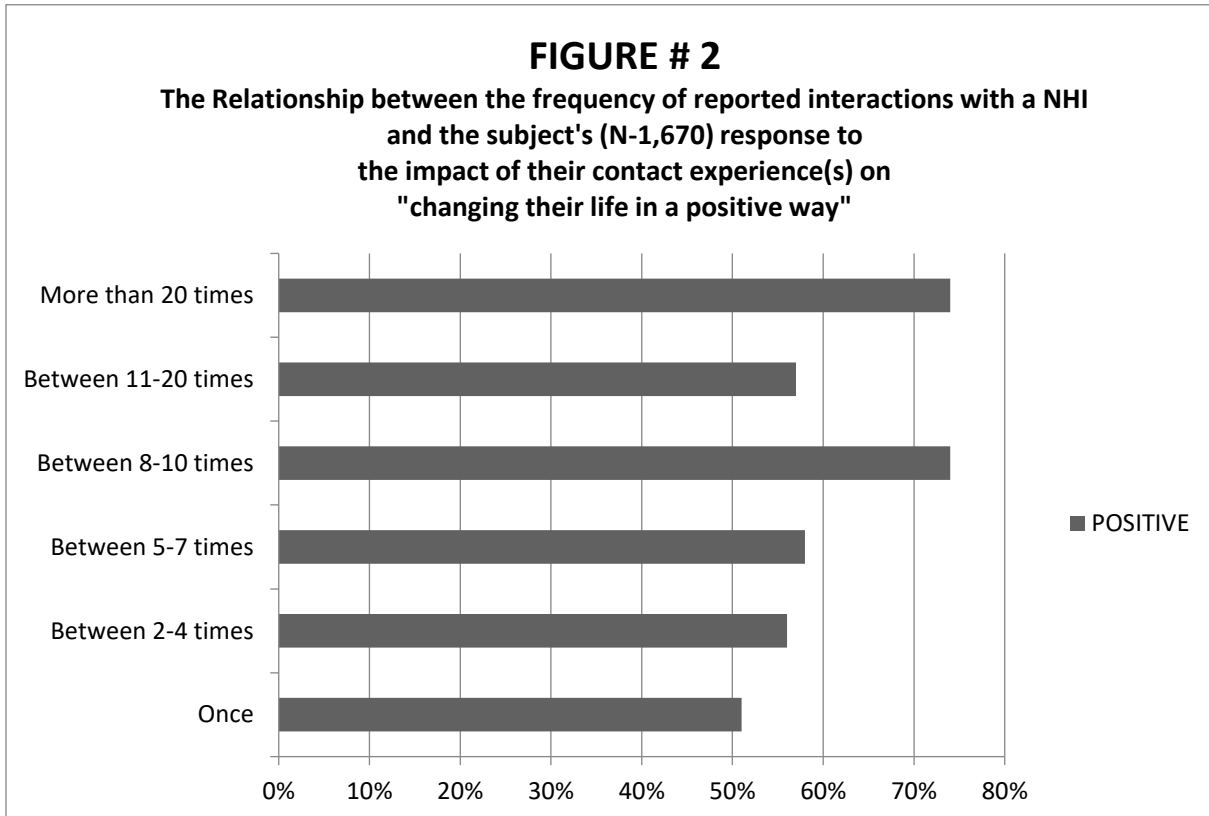
TABLE 15

How would you characterize your first few and your last few contact experiences with non-human intelligence?

	<u>First Few Contact Experiences</u>	<u>Last Few Contact Experiences</u>
It is a case of being a “<u>Conscious Contactee</u>”, an egalitarian and equal relationship	19.6%	35.0%
<u>You are not an Abductee but a “Contactee”</u> where you are being treated with respect and understanding	34.9%	35.2%
It was still a case of abduction but where <u>seeking permission, more humane compassionate treatment</u>	8.7%	8.7%
It was a case of abduction but of a <u>milder kind, a slightly more caring kind</u>	18.5%	13.1%
It was a case of <u>abduction of the most negative kind</u>	18.3%	8.0%
Total	100%	100%

Table 15 indicates a dramatic shift in responses toward positive experiences over time. The results reflect the fact that initially, 18% of CEs viewed their abduction experiences as an “abduction of the most negative kind,” but over time, these negative experiences were reduced to 8% of the CEs. Also, for the abduction of a “milder kind, a slightly more caring kind”, the percentage of respondents was reduced from 18.5% to 13%. *What is also remarkable is that over 70% of all contact experiencers now call themselves “contactees”-- even those that have had an abduction experience.* An additional 8.66% claimed that there was an abduction but it was one where “seeking permission, more humane compassionate treatment” occurred. The fact remains that only 8% now stated that their last few contact experiences were an abduction of the most negative kind.

Finally, our data also revealed that the vast majority of individuals are having multiple CEs and that the positivity of their contact experiences becomes more positive the more they have contact with NHI. We can assume that the more experiences you have had that the experiences either becomes more positive or that the perception of your experiences becomes more positive. As Figure 2 illustrates, the more CE with NHI you have, the more positive it becomes. For example, if you had only 1 CE, 51% viewed these experiences as “Positive” but if you had more than 20 CEs, the “Positive” figure is increased to 74%.



There might be various reasons for this transition towards positive experiences as the number of one’s abductions and contact experiences increase. Harvard psychiatrist John Mack discussed the “ontological shock” and trauma of having to adjust to these CEs and the eventual transformation and evolution of the CE. With time, individuals learn to adapt and most learned not only to manage and live with these continued experiences but to actually transform their values and worldview into a “New Human.” Mack states:

“The abduction phenomenon seems to be one of a number of intrusions into our reality from other realms that are contributing to the gradual (at least so far) spiritual rebirth taking place in Western culture. It seems to have something to do with the human future. Each of the principal elements of the phenomenon--the traumatic intrusions; the reality-shattering encounters; the energetic intensity; the apocalyptic ecological confrontations; the reconnection with Source; and the forgoing of new relationships across a dimensional divide--contributes to the daishigyo, the great ego death, that is marking the end of the materialistic business-as-usual paradigm that has lost its compatibility with life in the world as we now know it” (Mack, 2000).

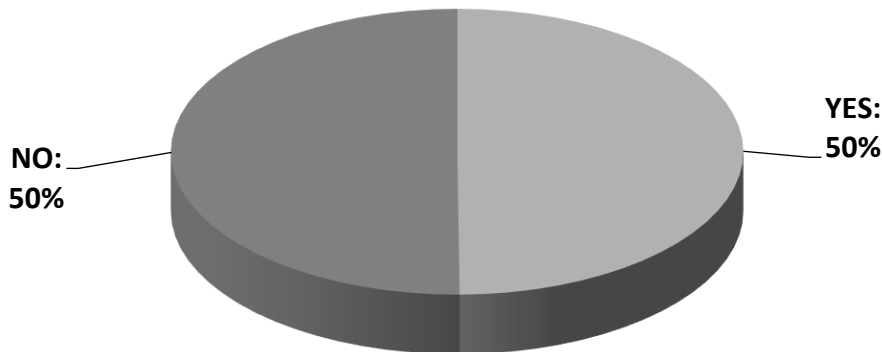
The importance of this finding mitigates the general traditional views of mainstream ufology that most “abductions” are primarily negative and that almost all CEs are abductees. That is, our results obtained from a large population (N=3,256) sample indicate that the CE with NHI appears to be positive for the majority of CEs with unaided memory recall, not guided by a hypnotist. The above referenced data from thousands of “experiencers” also indicate that the overwhelming majority call themselves contactees instead of abductees.

II.m.2. Medical Healings by CAP related NHI

Probably the most prominent physical aspect of CE with NHI is the fact that almost double the amount of individuals have received a “miraculous” medical healing by NHI (N=732) than those that have either had an abduction (N=489) or a “medical examination” by NHI (N=449).

PIE CHART # 11:

Do you believe that any of these ETs (NHI) have performed a medical healing on either you or another member of your family?



Dr. Joseph Burkes and researcher Preston Dennett, in a chapter in this book titled *“Medical Healings Reported by Contact Experiencers: An Analysis of the FREE Data,”* defined a medical UAP healing as “a physiological improvement as the result of an encounter with non-human intelligence (NHI)” (Burkes and Dennett, 2018). CAP medical healing cases have appeared regularly since the modern age of CAPs, in historical religious texts, and continue to be reported today.

In 1996, researcher Preston Dennett released his book, *UFO Healings*, which discussed in detail more than 200 cases of medical healings by UAP related NHI (Dennett, 1996). While researchers now agree that these cases exist, little is known about how common they actually are. The data from the FREE survey shown in Pie Chart #11, however, reveals some surprising answers. More specifically, fully 50% of the respondents of the FREE survey report CAP related medical healings by NHI.

Abduction researcher Budd Hopkins once stated, *“The question is whether we hear about healing cases. We do sometimes, very rarely, but they do turn up”* (Dennett, 1996). Abduction researcher David Jacobs in his book, *Secret Life* writes, *“In extremely rare cases, the aliens will undertake a cure of some ailment troubling the abductee”* (Dennett, 1996). While Hopkins and Jacobs both asserted that such accounts are “rare,”

Harvard psychiatrist, John Mack MD, whose book, *Passport to the Cosmos: Human Transformation and Alien Encounters*, a book that was a watershed event for the CAP community writes “...*many abductees have experienced or witnessed healing conditions...*” (Mack, 2000). Edith Fiore Ph.D. concurs with Mack and writes, “*One of the most interesting findings that emerged from this work was the many healings and attempts to heal on the part of the visitors...In about one-half of the cases I’ve been involved there have been healings due to operations and/or treatments*” (Fiore, 1989). FREE’s data exactly matches Fiore’s cases, one half of CErS have had a medical healing. This is just one of many prime examples of how David Jacobs and Budd Hopkins tried to misinform and disinform the public towards their negative spin of the CAP Contact Phenomenon.

This example clearly illustrates that while many major researchers have uncovered cases of healings, these cases have been minimized by mainstream materialist ufologists and the majority of the early “abduction researchers” because quite frankly, many have a mindset, like Jacobs and Hopkins, that all of the CAP CErS with NHI are primarily negative and evil and that medical healings do not buttress these worldviews. David Jacobs, for example, has publicly stated on numerous occasions that he has NEVER met a UFO Contact Experiencer that has NOT had a negative experience. To him, every experience is negative. Yet, our FREE survey results, results from many thousands of Experiencer from over 100 countries, have stated that their experiences were OVERWHELMINGLY POSITIVE. It is important to note that Jacobs, in numerous of his radio interviews, and also Bud Hopkins, publicly admitted that at most they only “worked” (hypnotic regression of individuals with many leading questions, as noted in videos of their regressions posted on YouTube) with 200 individuals. Yet our FREE Experiencer Research Study, developed and supervised by a team of Ph.D. academics, collected more than 4,300 survey responses from individuals from over 100 countries, that indicated the exact OPPOSITE of the views of David Jacobs and Bud Hopkins!

Thus, the questions remains, are CAP related medical healings “extremely rare” cases, as Jacobs and Hopkins would want you to believe? The answer is an unequivocal “NO”. In fact, more individuals in our research study have reported having a UFO medical healing (N=732) than those who reported an abduction (N=489) or a “medical examination” by NHI (N=449). Let me repeat this important fact again:

“more individuals in our research study have reported having a UFO medical healing (N=732) than those who reported an abduction (N=489) or a ‘medical examination’ by NHI (N=449).”

II.n. Spiritual and Mystical Experiences associated with NHI

Spiritual, mystical, and extraordinary experiences, which FREE has termed “*The Contact Modalities*,” that represent various types of non-ordinary or altered states of consciousness (ASC) associated with a so-called “supernatural world,” and possible encounters with NHI, have been widely reported throughout human history across cultures. These experiences are often characterized by perceptions of oneness/interconnectedness with the universe, positive emotions, alterations of spatial and temporal awareness, insight and wisdom, a sense of spirituality, the absence of physical and mental objects of ordinary consciousness, and the compelling sense that the experience feels “real” (Griffiths et al., 2008; Beauregard, 2012). Tables 16 and 17 present just some of the SMEE experiences from our research study.

TABLE 16

Spiritual, Mystical, & Extraordinary Experiences

	YES	NO
Did the ETs give you a message of Love or of Oneness to you?	54%	46%
Did the ETs provide you with a spiritual message to you?	53%	47%
Did the ETs give you any message about God or a Creator?	31%	69%
Was any of this ET communication concerning life after physical death (Heaven or a perceived Spirit World)?	28%	72%
Did the ETs give you any message of Reincarnation?	26%	74%
Do you believe that you have interacted with ETs in your Past Life?	26%	74%
Did the ETs give you any information about the death process, about life after death, or the spirit world?	19%	81%

TABLE 17

Spiritual, Mystical, & Extraordinary Experiences —Continued

	Agree	Disagree	No Opinion
No matter what your religious belief is, there is Life After Death	81%	2%	17%
We are already in or at least on the verge of a New Age and that the ETs have a role in this.	79%	3%	18%
I believe that the changes I've undergone since becoming interested in UFO experiences are part of an evolutionary unfolding of humanity.	78%	5%	17%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species and that the ETs have a role in this.	74%	7%	19%
My thinking became more "Holistic."	74%	9%	17%
We are now living through a time of greatly accelerated spiritual evolution.	73%	8%	19%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species.	72%	7%	21%
I believe that my UFO experiences occurred so as to awaken me to the existence of larger cosmic forces which are affecting our lives and that the ETs have a role in this.	72%	7%	21%
In my opinion, the widespread occurrence of UFO experiences is part of a larger plan to promote the evolution of Consciousness as a species-wide scale.	71%	6%	23%
I believe that my UFO experiences were "arranged" or "designed" by a higher intelligence and that the ETs have a role in this.	69%	6%	25%
I became more sensitive to "other realities, other dimensions."	69%	12%	19%

I believe that there are powerful cosmic forces operative today that are working to "spiritualize" the planet.	67%	8%	25%
I believe that I am a more spiritual person now than I was before my interest in UFO experiences.	66%	18%	16%
I felt I had flashes of cosmic consciousness at times.	63%	18%	19%
Telepathic or other forms of psychic awareness between me and others increased.	62%	18%	20%
I believe that there is a higher power guiding my life and that the ETs have a role in this.	62%	12%	26%
I became more psychic than I was before.	58%	18%	24%
I seemed to become aware of multiple, overlapping realities at the same time."	56%	17%	27%
My mind became tremendously expanded compared to how it functioned before.	56%	18%	26%
I became able to channel information from other dimensions.	28%	39%	33%

The Spiritual, mystical, and extraordinary experiences via the Contact Modalities, has the potential to dramatically trigger a fragmented self-identity and transcendent experience that can be life changing, has been elicited in retreat settings (Hood, 1975), through meditation (Newberg et.al., 2001), under conditions of sensory isolation (Hood, Morris, & Watson, 1990), with psychedelic drugs (Griffiths et al., 2006, 2008; Strassman, 2001; Hood, 2014), and even by non-invasive brain stimulation (Yaden, Anderson, Mattar, & Newberg, 2015; Yaden, Iwry, & Newberg, 2016). These experiences have also been shown to occur spontaneously resulting from brain injuries, exposure to awe inspiring situations, NDE/OBEs, and even physical CEs with NHI beings associated with or without an CAP. What is especially interesting is that Spiritual, mystical, and extraordinary experiences also appear to correlate with positive changes in family life, reduced fear of death, and a greater sense of purpose (Koenig, King, & Carson, 2012). Interestingly, the analysis of the diverse range of experiences reported by CEs in the FREE study, which facilitate similar positive behavioral outcomes in the majority of our population sample, may actually represent one of many other types of experiences via the Contact Modalities. If such outcomes are indeed confirmed, then one may speculate that an aspect of consciousness may serve as the fundamental characteristic associated with a diverse range of Spiritual, mystical, and extraordinary experiences via Contact Modalities, of which the CE, associated with or without CAP, may be a part.

Given this context, a key question pertains to how one can explain features of physical and non-physical interactions with NHI beings as reported by CEs in the FREE study, as well as by those who report CEs via what FREE is defining as the Contact Modalities (NDEs, OBEs, Remote Viewing, Hallucinogens, Channeling, etc.) Many researchers have demonstrated, for instance, that NDEs (Atwater, 2017; Long, 2011; Morse, 1994; Ring, 1984, 1992, 1994) and OBEs (Alegretti, 2004; Buhlman, 2013; Minero, 2012; Monroe, 1977) involve CEs with NHI beings. Studies have also documented individuals who reported contact with NHI beings while remote viewing (Adams, 2013; Targ, 2012) and during hallucinogenic experiences using Dimethyltryptamine (DMT) (Harner, 1990; Adams, 2013; Strassman, 2001). The behavioral outcomes of subjects in these studies, however, have not been sufficiently analyzed to determine the similarities and differences, if any, incurred from different SMEEs. When mystical experiences have occurred in experimental settings, whether facilitated by hallucinogenic drugs, (Grof, 1980; Pahnke, 1966), hypnosis (Cardena & Beard, 1996), meditation, or sensory modification (Masters & Houston, 1973), there has been a strong consistency of such experiences in terms of the positive behavioral outcomes, which also appear to be uniquely similar to those reported by CEs in the FREE study.

One example of a Contact Modalities termed the “Overview Effect” (OE) refers to a profound reaction to viewing the earth from outside its atmosphere (White, 1987). FREE did in fact ask this question in our survey and 49% of the respondents have stated that they “have seen their body out in space leaving the planet Earth.” In fact, many astronauts have attributed transformative feelings of awe, unity with nature, and universal brotherhood, and self-transcendence to the OE (e.g., Linenger, 2000; Mitchell & Williams, 1996; White, 1987; Vakoch, 2012). FREE Co-Founder, Apollo 14 Astronaut Edgar Mitchell described it as an “explosion of awareness” (White, 1987) and an “overwhelming sense of oneness and connectedness...accompanied by an ecstasy...an epiphany.” Dr. Mitchell, unlike the CEs in FREE’s survey, his experience occurred inside the Apollo 14 capsule and not your consciousness outside floating in space. Dr. Mitchell’s OE very likely sparked more than his curiosity, given his subsequent formation of both the Institute for Noetic Sciences, and the FREE Foundation. Consequently, the OBE represents just one of many types of both biologically and non-biologically induced Spiritual, mystical, and extraordinary experiences via the Contact Modalities that may facilitate profound psycho-spiritual transformative effects in the experiencer. Unfortunately, however, the suddenness and unpredictability of the Contact Modalities makes them difficult to study in a controlled experimental manner.

Collectively, these studies suggest that an aspect of consciousness may actually represent the key unifying characteristic that explains each of the diverse Contact Modalities. In fact, consciousness, which has been acknowledged to affect quantum systems (Dunne & Jahn, 1992; Jahn, 2000; Radin, 2002, 2006, 2008) is largely ignored as a contributing variable for the Contact Modalities, despite the fact that many are directly

aligned with or occur with an ASC. The component of consciousness, for instance, was represented in the FREE study whereby:

- 1) 79% claimed their “consciousness separated from their body at the time of the NHI CE”;
- 2) 69% agreed that they “lost awareness of their body,” and “clearly left and existed outside their body,”
- 3) 49% of the respondents have stated that they “have seen their body out in space leaving the planet Earth.”
- 4) 47% believed to have “entered an unearthly world,” among other changes illustrated in Table 7.

Alterations in perception, emotion, and attitudes/viewpoints were also a major component of the CE as indicated in Tables 8-17, and Pie Charts 4, 8, 9 and 11. Remarkably, such altered perceptions and feelings reported in the FREE study have also been documented in studies associated with different types of Contact Modalities (CEs via NDEs, OBEs, remote viewing, channeling, hallucinogenic journeys, communications with ghosts/spirits, mystical meditations, etc.), noted previously.

While there is little doubt that individuals believe their experiences to be “real” in nature, it is important to also consider that one’s sense of “realness” can be altered by different psychological conditions that may incorporate an epistemic state (knowledge and the rationality of belief) (d’Aquila & Newberg, 1993, 2000). In fact, most ASC, though seemingly real while they occur, are described as less real in hindsight. But for those individuals who are convinced that their Contact Modalities experience felt unmistakably real, the question remains as to whether or not these reported perceptual experiences represent a true physical reality? That is, were they real?

With this in mind, theories in quantum mechanics may provide the foundation to explain certain subjective experiences reported among experiencers of the Contact Modalities. For example, physicist D. Bohm (1980) agreed that it makes no sense to separate physical effects from spiritual effects. Bohm’s perspective, combined with recent studies on the effects of Spiritual, mystical, and extraordinary experiences on the brain, reinforce the need to further apply science-based principles and methods of study to better understand the relationship between physical and spiritual effects (Moreira-Almei 2014; Newberg 2016). This consideration is strengthened by survey research which has indicated that about: 1) 67% of Americans have had intense spiritual experiences, and 2) 10-15% of the general population have experienced either an OBE or NDE, with an estimated 200,000 people in the United States and millions worldwide having an NDE every year. (Hood, Hill, & Spilka, 2009)

From a purely biological standpoint, the discovery of possible abnormal brain activity or even "spiritual" neurons in the brain, may serve to explain intense spiritual visions combined with a sense of overwhelming emotions (Persinger, 1987). There is, however, a paucity of evidence regarding the neural correlates of spiritual practices and most studies that have explored spirituality have concentrated on yoga and other meditative practices. Most of these studies, which have used functional magnetic resonance imaging to define the neural mechanisms involved in these practices, suggest that the brain's prefrontal activation, and associated increased frontal lobe and decreased parietal lobe activity, mediate both the preparedness of religious experience and conscious cognitive process involved in the appreciation of religious experience and meditation practice (Azari, et. al., 2001; Mohandas, 2008).

One overarching question pertains to whether or not some, if not all, id rgw Contact Modalities and associated ASC, are facilitated by pure brain-based events. Support for this notion was provided in one study using lesion-symptom mapping analysis associated with mystical experience in individuals with traumatic brain injury, and experimental manipulations to induce feelings of spirituality and awe (Virtual Reality, Sensory Deprivation) to investigate the effects of self-absorption on how sensory modalities alter perceptual experiences. These interim results have generally found an association between illusory memories, perceptual aberrations, and odd beliefs attributed to inappropriate engagement of the right prefrontal cortex (mediating false memory formation, odd perceptions, and unusual beliefs) (Corlett, et. al., 2009). Similarly, several studies have also linked an increase in pineal gland enzymes which synthesize DMT, a strong hallucinogen, to OBEs, time space distortion, and other experiences via the Contact Modalities (Strassman, 2001; Strassman & Clifford, 1994; Newberg & Iverson, 2003).

Within this context, the consistency of reported CE with NHI associated with or without a UAP, OBE/NDEs, and the other Contact Modalities, whose features challenge the materialistic views (i.e., the concept of mind is spatially limited to the cranial cavity) of human consciousness, may be critical for understanding the relationship among these Contact Modalities and ASC. While our current medical and scientific concepts are inadequate to explain all aspects of reported CEs, certain features appear to correspond with some of the basic principles from quantum mechanics, such as non-locality and coherence or interconnectedness; knowledge of existence in another dimension without a body; the perception of time as if the past, present and future exist simultaneously and instantaneously; and instantaneous information exchange in a timeless and placeless dimension.

These concepts may be supported by the FREE study results, and other studies, that all of the Contact Modalities involve a manipulation of "time and space" and that it is possible to "see everything at once" and "through any obstacle and in every detail as a holographic view." Consequently, a key question emerges as to whether or not the

similarity of facilitated ASC among those who have a experiences via the Contact Modalities may contribute towards a better understanding of the factors which may govern and regulate their influence on one's subjective experience, behavior, and view of themselves and the world.

II.O. Discussion of Potential Bias within the Research Study Methodology

Assessment of Potential Response Bias via "Speed Readers"

One potential source of bias in any survey occurs when respondents are under motivated to complete the survey and hurry through the survey task, checking responses in a haphazard way. These respondents are often referred to as "speeders." In order to assess the integrity of responses by completion time, respondents were divided into four groups, based upon time spent on the survey. Start time and date and completion time and date were logged by Survey Monkey for each respondent, such that a duration (time spent on survey) could be calculated for each respondent. Based upon this duration score, four groups were constructed for the Phase 1 survey: less than 10 minutes (n=434), 10-20 minutes (n=511), 21-30 minutes (n=575), and more than 30 minutes (n=1,736). The Phase 1 survey consisted of 102 response items, although some items permitted multiple responses ("Check any that apply..."), resulting in a total of 166 "response opportunities." On average, respondents endorsed 48% of these opportunities. Respondents spending less than 10 minutes skipped many items, endorsing only 9% of these response blanks, while the 10-20 minute group endorsed 43%, and the remaining two groups (21-30 minutes and >30 minutes) averaged 55% of response blanks completed.

There was some tendency for "speeders", those spending less than 21 minutes, to skip more items and to be somewhat more negative in evaluating the impact of their contact experience in "changing your life in a Negative or Positive way" ($F=4.24$, $p<.006$). However, given that the positivity question was near the end of the Phase 1 survey, only a small fraction of "speeders" remained to rate this item (3% of the <10 minutes group, 33% of the 10-20 minute group), so "speeders" tended to have a relatively small influence on the majority of response items. A visual inspection of "speeder" responses to both rating and fill-in/verbatim items did not reveal any obvious attempts at frivolous or insincere responses – their reported occupations and descriptions of experiences appeared similar to those of other respondents. Thus, a decision was made to include their responses in the Phase 1 analysis.

For the Phase 2 survey, "speeders" constituted less of a concern, despite the survey length (434 response items), since respondents continuing into Phase 2 were a subset of Phase 1 and thus appeared to be motivated to continue with the survey process. For Phase 2, the same four duration categories established and analyzed for Phase 1 were constructed: <10 minutes (n=133), 10-20 minutes (n=64), 21-30 minutes (n=49), and >30

minutes (n=1,645). Of the 1,891 respondents who started the Phase 2 questionnaire, 71%: (n=1,335) completed the last 10 questions on the survey, which was identical to the completion rate for Phase 1 (71%). What is most surprising about the Phase 1 and Phase 2 surveys is that almost three quarters of the large respondent samples for each Phase were motivated to complete these lengthy questionnaires in the absence of any incentive or reward.

Assessment of Potential Response Bias via “Aquiescence”

Another potential sources of bias on surveys results from “acquiescence” (i.e., the tendency to agree with any and all statements). In the Phase 1 survey, directionality of response scales for individual items was mixed, so that in some cases endorsing a “5” on a five-point Likert scale was the most positive option, and in other cases, a “1” on the scale was most positive. Similarly, on the Phase 2 questionnaire, for some attitude change items, selecting a “Strongly Increased” on a 5-point Likert response scale represented a favorable attitude change, whereas on other response items, the same response option would represent an unfavorable attitude change. Changing directionality of item wordings should therefore have mitigated any response biases towards response scale position or acquiescence.

Social desirability bias, or the tendency for survey participants to respond in ways consistent with societal norms or beliefs and ascribe positive traits to themselves, is more difficult to evaluate for the FREE survey. Endorsing response items indicating very frequent interaction with NHI, telepathic communication with NHIs, or decreased interest in organized religion, would all appear to be admitting to things that are socially undesirable, or in some cases could be regarded by many as an admission of psychopathology. Yet, the majority of survey respondents checked response options consistent with these experiences. Consequently, if participants were attempting to conform to prescribed societal norms and expectations, for the majority of respondents, a different set of norms or group identifications must have been operating.

Assessment of Potential Response Bias via NDE and OBE After-Effects

Since an OBE and NDE have been documented to facilitate positive after-effects on personal viewpoints and values (Ring, 1984; Long 2011; Morse and Perry, 1994), we attempted to minimize potential sampling bias of such outcomes on positivity related attributes in our study. It should be noted, however, that since the criteria for an OBE and NDE were not fully delineated in our survey, their incidence and analyses may not be accurate since each are difficult to verify solely on the basis of their “yes” response. Despite this limitation, a measure of positivity of the subject’s “overall emotional evaluative response” resulting from their CE in those who also have had an OBE or NDE is shown in Figure 3 below.

1. Did your Contact Experience change your life in a Negative or a Positive way? How much?
2. Please provide an overall emotional evaluative response to your Contact Experience.

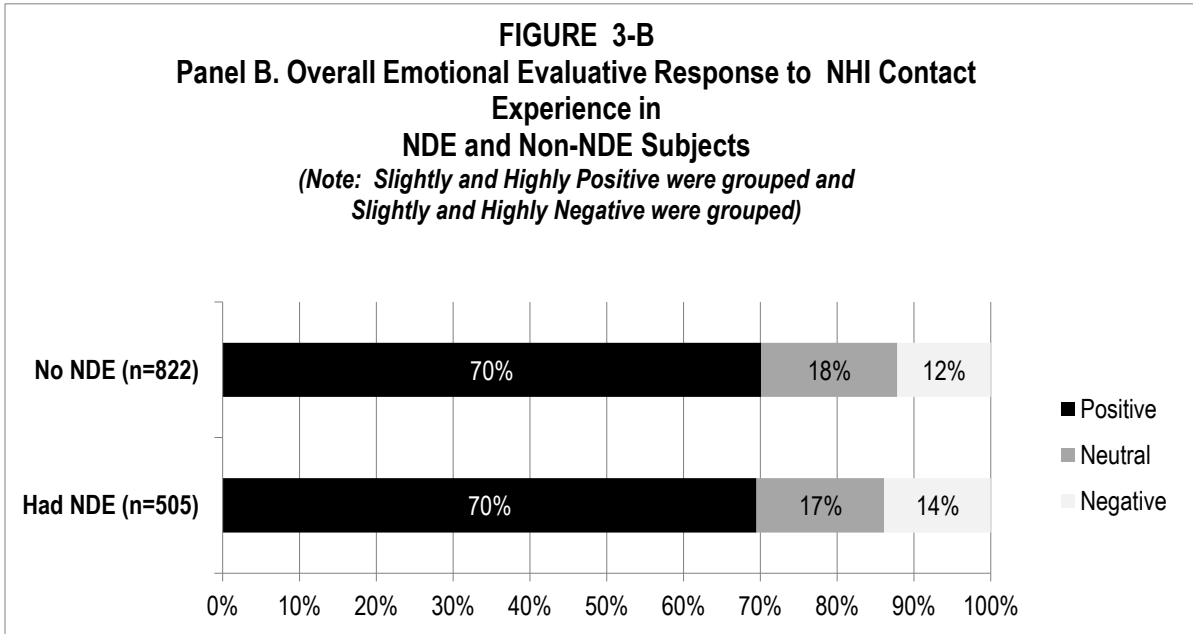
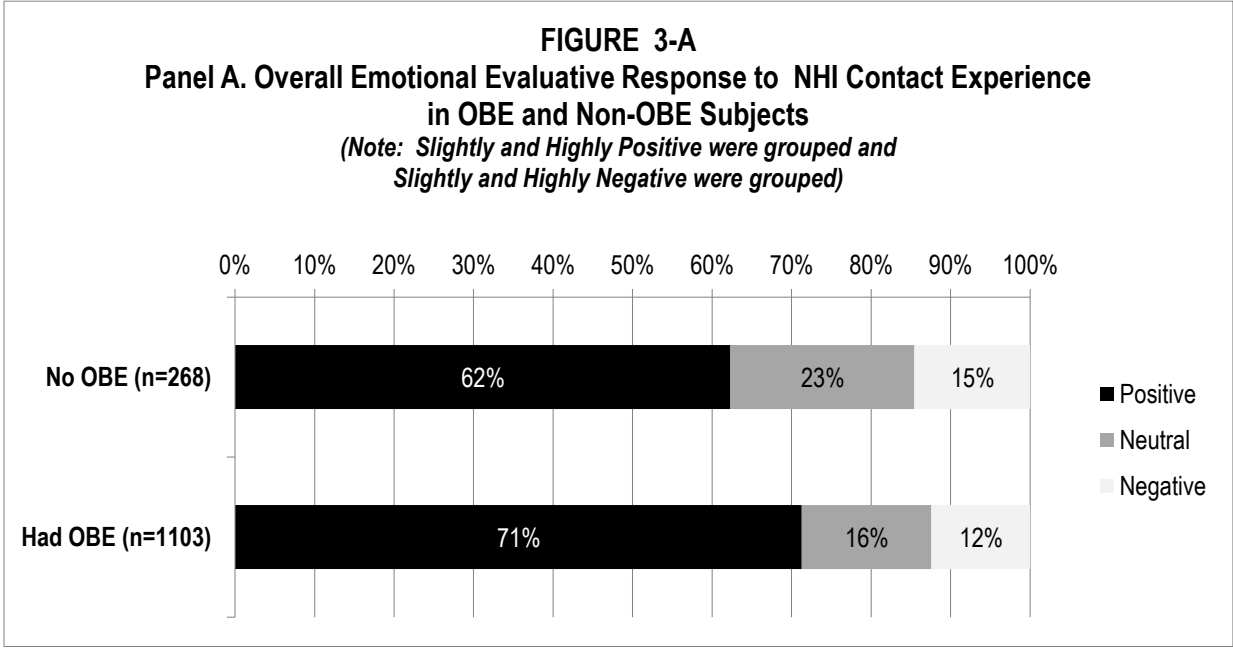


Figure 3. Comparison of OBE (Panel A) and NDE (Panel B) experiencers in terms of their overall emotional evaluative response resulting from contact experience. Note: Positive = percent responding “Most positive emotional experiences in your life” or “Mostly positive emotional experiences,” Neutral = percent responding “Average emotional experiences,” and Negative = percent responding “Most negative emotional experiences in your life” or “Mostly negative.” The questions asking about positivity of experience used a 5-point scale (i.e., a rating of 4 and 5 are combined as "Positive," a rating of 3 is considered "Neutral," and a rating of 1 or 2 is scored as "Negative").

Approximately two-thirds of the subjects reported to have had a positive effect in terms of their overall emotional evaluative response resulting from their CE. Approximately 15% or less reported that their CE, with or without an OBE or NDE, had a negative effect in this regard. A small 9% increase in positivity was seen for subjects who had both an OBE and CE (71% of N = 1103) versus a CE and no OBE (62% of N = 268). In contrast, there was no difference in the overall emotional evaluative response for subjects who had both an NDE and CE (70% of N = 505) versus a CE without a NDE (70% of N = 822). Consequently, the effect of an OBE or NDE in those reporting a CE had a very small effect on positivity measures. Further, the presence of a prior OBE or NDE had little if any potentiation effect on the positivity results. The increase in positivity resulting from having an OBE or NDE plus a CE versus just a CE alone did not exceed 9% for the OBE and 7% for the NDE group comparisons.

Consequently, the CE alone, which resulted in a largely positive impact in the majority of subjects in this study, suggests that the CE is generally very positive for those who either have had or not had an OBE or NDE. Consequently, an NDE or OBE makes virtually no difference on positivity measures.

What is especially interesting is that a very large percentage of the study sample (80%) reported to have had an OBE as part of the CE. Given that only about 10% of all people in the U.S. report to have had at least one OBE in their lifetime this unusually high incidence of OBEs associated with a CE provokes further questions of the potential nature of the phenomenon itself (Terhune, 2009).

III. SUMMARY OF THE RESEARCH FINDINGS

III.a. Introduction

“Because the phenomenon fits none of the usual categories... UFOs cannot be analyzed through the standard research techniques... All we can do is trace their effects on humans.” (Vallee, 1975)

The FREE Experiencer Research Study represents the first comprehensive academic multi-language and cross-cultural statistical investigation of individuals who have reported to have had various forms of CEs with NHI associated with or without an CAP. The vast majority of these individuals, however, have had both a CE with NHI and have seen a CAP. Our research findings reveal complex reported CEs that involve both physical and non-physical experiences (psychological outcomes, non-ordinary states of consciousness, and paranormal experiences). These complex physical and non-physical experiences, however, contradict much of the world view currently held by mainstream ufology and many “alien abduction researchers” who have continuously referred to this phenomenon as an “alien abduction phenomena”. The FREE research study has demonstrated that the physical “alien abduction” component of the CE with NHI is actually a very minor component of this extremely complex phenomenon.

The above referenced data collected from thousands of “Contact Experiencers” clearly indicates that CE with NHI is primarily positive and that the overwhelmingly majority actually call themselves “contactees” instead of “abductees”, even for the majority that have had an “abduction.” The vast majority of these experiencers have undergone a dramatic positive transformation of their values and worldviews. Such transformations include an increase in spirituality and empathy, and sensitivity towards the ecology of our majestic planet Earth, and a decrease in the continued pursuit of material wealth and celebration of ego and human exploitation. As Table 17 has demonstrated, 78% of these individuals believe that the changes they have undergone since their CEs with NHI is part of an evolutionary unfolding of humanity that will transform humanity at large into a more self-aware, spiritually sensitive species and that NHI have a role in this transformation.

What may be the most significant aspect of the interim results is the overwhelming positive nature of the contact experience. This outcome is revealed by the finding that approximately 84% did not want their CEs to end. Even 60% of those that have had a perceived “abduction” experience (“taken and relocated to another location”) also did not want their CE to end. In fact, Table 10 demonstrated that 70% of the study population claimed that their CE changed their life in a “positive way,” 17% stated the change was “neutral,” 8% stated it was “slightly negative,” and only 5% stated it had a “highly negative effect on changing your life.” For the response to the question “how would you describe your experience,” only 5% stated it was “mainly negative.” Even the data of the

CE with the 12 types of NHI beings presented in Table 5 were overwhelmingly perceived as not negative. This result included the Greys and the Reptilians which have the “reputation” of being highly negative beings. Consequently, the FREE study results from thousands of individuals from over 100 countries who report to have had CE with NHI dispels the traditionally held belief of the “Evil Negative ETs” held by mainstream ufology and much of popular entertainment media.

One of the most important findings is that 70% of CEs view themselves as “contactees” and not “abductees.” 68% have had Contact with NHI but have no recollection of ever being “abducted” (taken against one’s will to another location). Only 32% who have had contact with NHI stated that they have had an “abduction”, and as stated earlier, the majority of these “abductees” now call themselves “contactees.” When we asked our respondents to describe their last few experiences, only 8% described their experience as an “abduction of the most negative kind” and over 71% stated that their CE was highly positive. It is important to note that 172 individuals reported a MILAB, where military- looking humans abducted the respondent, and many of these reported that medical procedures were performed on them by military officials. Our data has revealed that 35% (N=172 of 489) of the abduction cases were reported to be MILABS and these MILAB abduction cases were reported to be the most negative.

An equally important research finding is the reported altered patterns of behavior and associated positive psycho-spiritual transformative outcomes in one or more forms of personal growth, attitudes, philosophical values, and an awareness and knowledge of other realities. More specifically, a diverse and complex range of physical, psychological, perceptual, and paranormal phenomena, that involve both perceived physical and non-physical type CEs, can be summarized as follows:

- 1) The altered patterns of behavior, perceptions, and associated positive behavioral transformative outcomes were reported by up to 85%, depending on the question asked in our study population (N=3,256). Surprisingly, 84% of the Phase 2 study sample of 1,919 subjects reported that they “did not want their CE to end,”
- 2). We also learned that 74% of the CEs stated that CEs changed their life in a positive way, that 16.5% reported no change, and only 10.4% reported a negative change in their life;
- 3) the majority (71%: N=433) of those who reported more frequent CEs (> 10 times) were more likely to report that the CEs had a “positive impact” on “changing their life”;
- 4) 68% of individuals claimed that they have had contact with NHI but have not had an “abduction” while 32% claimed to have had contact with NHI and had an “abduction” (N=489).

- 5) Approximately 70% of those who have had a CE consider themselves “contactees” (“more egalitarian”- being treated as more of an equal”) and not “abductees”:
- 6) A large percentage of the study sample, 80%, reported to have had an OBE as part of their CE;
- 7) the majority of subjects, $\geq 68\%$, did not report events and/or experiences typically associated with the traditional held beliefs regarding the “alien-abduction phenomenon.”:
- 8) The incidence of unusual experiences, such as the reported observation of paranormal activity, NHI beings, and the positivity of the subjects’ responses to these experiences, were remarkably consistent across countries and racial/ethnic groups with sufficient sample size to permit comparison. This argues against the notion that these experiences are simply an expression of cultural myths, archetypes, or memes; and
- 9) the reported positive behavioral outcomes facilitated by the CE manifest in one or more forms of personal growth, attitudes, spiritual and philosophical values. This is represented by the CEr’s conviction that they have become more open-minded with a more expanded worldview and understanding of themselves and what life is all about, and an awareness and knowledge of other realities. The overarching question is whether or not such insights and beliefs actually represent a greater understanding and true perspective of one’s self and life, as facilitated by the CE or are, instead, induced in the CEr by some unexplained means.

Our research findings also revealed that CErs are having numerous types of so-called “paranormal” experiences. For example, 80% have had an OBE; 78% have received telepathic messages from NHI; 50% have stated that they or a family member has received a medical healing from NHI; 37% have had a NDE; 67% have had a past life memory; 55% have physically seen an orb; 76% have seen a ghost or spirit; and the overwhelming majority have had other types of paranormal experiences in their home. While these types of paranormal CEs have been documented in the past, because of the FREE research study we can begin to quantify each type of paranormal CE.

Another major finding from our research study suggests that the reported CE with NHI associated with or without a CAP is also largely non-physical and can occur via telepathy, during an OBE, being floated into a "matrix-like" reality, as well as through physical interaction with a physical NHI. In fact, many CErs report that while on board a perceived CAP craft, the CE transitioned to a non-physical CE via an OBE where they were transported to a non-physical reality. Similar transportations to a non-physical

reality were also experienced while a NHI being was in the Experiencer's home or in some other earthly location. Consequently, the results suggest that a non-physical CE is different but yet interrelated with the more commonly understood physical contact experience. In fact, CEs associated with a UAP sighting is not the predominant form of CE and sighting a UAP is not necessarily associated with a CE with NHI. This is an important consideration since the FREE study dispels the notion that contact with NHI must always entail either a physical abduction or a landed craft with beings interacting with humans. Consequently, future studies of CEs should not be restricted to CAP-related experiences. This study may serve as a needed foundation for researchers to build upon for validation purposes to better understand a unique and diverse range of reported physical and non-physical type CEs with NHI associated with or without a CAP.

One other important research finding is that many CEs associate their CEs with increased spirituality and for many, the NHI that interacted with them are somehow connected to the "Spirit World". In fact, 81% now believe that there is "Life after Death"; 83% believe that there is a connection between NHI and the "Spirit World"; 89% believe there is a connection between NHI and the "paranormal"; 75% believe there is a connection between NHI and reincarnation; 97% believe that NHI can travel to "other dimensions" while 82% believe that NHI can travel to the past and the future; finally, 91% believe that there is some sort of a grand plan in motion that CEs are all a part of. A possible explanation for these spiritual beliefs might be because of the messages that NHI have given the CE. For example, 55% were given a message of love or oneness during their CE with NHI and 30% were told by the NHI about the "death process" and the "Spirit World." Other equally important information given to the CE by NHI are as follows: 31% were given a message about God; 26% were given a message about reincarnation by NHIs; 25% were told by NHIs that they at one time were a NHIs; 24% were told by NHIs that they interacted with NHIs in a Past Life; and 26% were told that NHIs are upgrading our Human DNA.

While it is premature to develop any firm conclusions from the FREE research study, the results imply that the study population may actually characterize two or more types of CEs and associated phenomena. That is, a physical based CE may be associated directly with the observation of a CAP and/or interaction with a NHI physically on Earth, on board a craft, or in some other perceived 3D reality. For example, approximately 77.4% of the subjects reported seeing an "intelligently controlled craft that was not man-made" and 62% stated that other witnesses also saw the perceived UAP craft. Fifty-seven percent of our Phase 2 respondents also mentioned that they physically saw a NHI. While many that have seen a UAP craft have not physically seen a NHI, almost 56% of those that have seen a UAP craft have had telepathic communications with a NHI. Overall, 78% of all CEs have received telepathic communications from NHI. In addition, approximately 25% of the subjects who reported having had visual contact and communication with NHI believe they have had physical experiences on board a physical

craft. This included medical examinations, medical healings, and/or the implantation of a device, among physical experiences with NHI beings mentioned previously.

In contrast to a physical CE, a non-physical CE may be more representative of an OBE like experience. Many individuals, for example, have reported interacting with a physical NHI and then reported being “transported” via an OBE to another “dimension.” Other CEs who report not having an interaction with a physical NHI are also transported via an OBE to another “dimension” or “matrix-like” reality. As reported earlier, many of these individuals that were transported to another reality may not have physically seen a NHI being but have seen a CAP craft. Many were also transported to these alternate dimensional realities while on a UAP craft. As we have demonstrated, more individuals (50%) have been transported to other matrix-like realities and had CE with NHI in these realities, than those who reported having an abduction (32%). In addition, 78% of our Phase 1 subjects reported having been “contacted” in a non-physical way (e.g., telepathic communication), and 68% claimed they had a CE with a NHI but have not been “abducted.” These results are reinforced by the concomitant reports of experiencing telepathic communication with a physical NHI in a 3D reality or telepathic communications with a non-physical NHI while they are in a perceived non-3D reality, perceived by some as another dimension or reality. There are also other factors, such as: perceived manipulation by NHI of time and space, a sense of “oneness” or “interconnectedness” with the universe, experiencing an “expanded consciousness,” and the belief that their consciousness left their body during the CE, among other non-physical types of CEs noted prior.

III.b. Comparison of the FREE Study to Prior Investigations

The lack of CAP related research on CEs in the literature mitigates any reliable comparative analyses between the FREE academic research study and the few quantitative studies that have focused primarily on the so-called “alien abduction” experience. The evaluative relationship of the results in this study with the few others in this area by Ring (1984, 1992), Parnell & Sprinkle (1990), Mack (2000), Clancy (2005), and Marden & Stoner (2012, 2013), are also not straightforward given the associated methodological differences as follows:

- 1) the number of subjects (FREE study: N= 3,256 vs. < N=100);
- 2) FREE engaged in an extended worldwide publicity via different media to obtain anonymous survey respondents from over 100 countries. In contrast, other studies utilized self-selection of previously identified “abductees” from the United States;
- 3) the type, wording, and number of survey questions asked (over 700 in the FREE study vs. ~50);

4) the FREE study asked subjects to complete the survey only if they have conscious explicit memories of their CE and not memories via hypnotic regressions, lucid dreams, channeling, etc. In contrast, all of these previous alien abduction studies allowed memories from hypnotic regression, lucid dreaming, channeling, and other non-conscious memories;

5) the incidence and type of CEs. All of these previous small studies focused on only individuals that had an abduction type of CE but the FREE study allowed all types of CEs with NHI, i.e., physical contact, telepathic contact, contact in a perceived “matrix reality”-- UAP related CEs that have had an abduction and those that have not had an abduction;

6) the FREE study addressed the diversity of paranormal and spiritual experiences encountered by individuals while other studies primarily focused on physical experiences; and

7) the FREE study incorporated questions on the psychological impact and changes to their values and belief systems from these experiences to better understand how the CE was behaviorally transformed as a direct result of their CEs. In contrast, almost all of these other studies did not investigate this important transformational aspect of the CE.

8) while prior studies have focused primarily on the physical aspects of "abductions" or individuals who have been taken and relocated on board a CAP craft by so-called “extraterrestrials,” the FREE study analyzed those who reported physical and non-physical types of CEs that may or may not relate to sightings of a CAP. As stated earlier, while the participant might not have seen the CAP craft, a large number had a family member who saw the CAP craft or the individual had direct physical contact with a CAP related NHI that was identified in Table 5. This is represented, in part, by the finding that the 68% of the respondents have had CAP related CE with NHI but report that they never have had an abduction. In addition, the majority (~75%) of the FREE study population reported to “not” have conscious memories of being on board a CAP craft. Prior studies which have not made this distinction, therefore, may have excluded over two thirds of CAP related CEs.

Consequently, the comparisons between the FREE research study and other study results must be regarded as extremely limited, tenuous and thus interpreted with caution.

The most significant analysis of behavioral outcomes facilitated by the CE that compares to that of the FREE study was the study conducted by psychologist K. Ring (1992) in subjects who reported having had either a NDE or an abduction type of CE associated with a CAP, noted prior. Briefly, according to Ring, both the CAP abductee

CEr (N=97) and the NDE CEr (N=74) subject groups manifested very similar behavioral transformations despite their uniquely different experiences. Interestingly, the FREE survey results, which utilized many of the same questions in Ring's study, closely matched Ring's result which showed that between 70-85%, depending on the question asked, of the individuals in both his CAP abduction and NDE contact groups underwent a profound psychological transformation for the positive. Similarly, a large percentage (70-85% depending on the question asked) of the FREE study subjects also reported highly positive outcomes facilitated by their CE(s) as revealed by the following attributes: increases in social concern, spirituality, appreciation of life, self-worth, compassion towards others, and belief in life after death, among others which were consistent with those reported by Ring (1992) in his CAP and NDE groups. The reported consistency between the two study outcomes support the conclusion by Ring (1992) of a "pervasive pattern of wide-ranging and powerful psychophysical changes following either a CAP abduction or NDE experience." An overarching question remains as to the nature of the actual "trigger" and associated reason(s) (physiological, psychological, and spiritual, etc.) for change in one's insights and beliefs facilitated by such extraordinary experiences.

The most commonly reported type of paranormal anomalous activity associated with the CE in the FREE study are the following: OBEs; NDEs; medical healings by NHI; reported "apports" (an appearance of an object from an unknown source); receiving telepathic messages; malfunctioning electrical appliances; sightings or orbs, ghosts and/or poltergeist activities in their home such as household items flying through the air, and pictures flying off walls, etc; "missing time"; and observing "strange lights in their house with no known source, among many others, were consistent with Vallee's (1977, 2008) description of the CAP in his "Layer V: Psychic Effects" model as follows: "Impressions of communication without a direct sensory channel, poltergeist phenomena: motions and sounds without a specific cause, and the observed presence of a CAP." Similarly, 88% (AE Group; N = 43) of the subjects in the Marden-Stoner (2012) study reported paranormal activity in their homes (light orbs that dart or float through the air, poltergeist activity such as household items flying through the air, and pictures flying off walls, etc.). Such activity was also noted by Hopkins, Jacobs, & Westrum (1992) in CErS who reported a sense of a "strange figure present, missing time, seeing strange balls of light in one's room, and unexplained scars on their body." One of the major findings in the FREE study was the frequent report by CErS of sightings of orbs, ghosts/spirits, and even the large number of NHI beings dressed in "monk's robes" (N=569) which greatly outnumbered those that received a "medical exam" by NHI (N=449).

The traditional description of the AAP and associated belief that an "abduction" related CE commonly involves sexual and biological examinations, which may include the removal of a fetus, was evidenced in the FREE study but to a much lesser extent than that reported by Jacobs (2000) and Hopkins, Jacobs, & Westrum (1992). It should be pointed out that neither Jacobs nor Hopkins conducted or published any statistical research on CAP-related CErS with NHI, and almost all of their subjects' abduction

information was derived via hypnotic regressions. More specifically, the FREE study revealed that approximately 23% of the sample population reported being subjected to biological examinations. Nevertheless, unlike the opinions of Jacobs and Hopkins, who believe that all of the CAP CE revolve around an “alien breeding program,” the FREE study revealed that only 7% of our entire sample population reported to “know for a fact that a fetus was taken” from them and that they “might have” a hybrid child. In statistical language, this 7% can be viewed as an “outlier” and in many statistical analyses, the “outliers” are thrown away because they are not consistent with what the overwhelming majority of the experiencers have told us.

Again, it should be emphasized that although these types of medical examinations and physical experiences are reported, their incidence appears to be markedly less than that suggested by those who have described a typical AAP (Jacobs, 2000; Hopkins, Jacobs, & Westrum, 1992; and Newman and Baumeister, 1996). In addition, neither Jacobs nor Hopkins ever described the phenomenon of medical healings by CAP related NHI. **As we have previously stated, almost double the number of individuals have reported a medical healing by CAP related NHI (N=732) than those that have reported having had an abduction (N=489) or subjected to a medical exam by a NHI (N=449).** Dr. Joseph Burkes and Preston Dennett prepared Chapter Six in our book “Beyond UFOs” which discussed in detail the phenomenon of CAP related Medical Healings by NHI from the accounts of our Phase 3 responses to this issue. (Burkes and Dennett, 2018)

The conclusions by Jacobs (2000) and Hopkins, Jacobs & Westrum (1992) that the AAP is primarily a negative experience, is contradicted by more than 4,300 survey respondents, from more than 100 countries, to multiple questions from our FREE study. Specifically, our survey data revealed that initially, 37% viewed their UAP contact experiences as negative. This rate of negativity is understandably associated with Dr. John Mack’s thesis of an initial “ontological shock”, anxiety, confusion, and searching for answers, etc.. Nevertheless, with repeated interactions, in many cases lasting 20-30 years, the majority of CEs came to regard their experience as highly positive. Why? Because the nature of their experiences changed and their perception of their experiences also changed over time. Again, this result is reinforced by the finding that, 84% (N=1,919) of the FREE study population reported that they did not want their CEs to end. More specifically, approximately 8% of this population regarded their CE with NHI as “highly negative” but over 71% stated that their CEs were “highly” or “slightly” positive. Our data also demonstrated that 66% of CEs described their experiences as “Mainly Positive”, 29% as “Neutral” and only 5% described their experiences as “Mainly Negative”.

Many well-known individuals who wrote about their early negative abductions experiences are now stating that their experiences, seen after many years, were actually highly positive. As previously stated, two of the more well known “abductees”, Whitley

Strieber and Kathleen Marden, now consider themselves “Contactees” and deeply spiritual because of their contact experiences. They underwent a complete psychological profile transformation for the positive. The overwhelming majority of CAP contact experiencers now call themselves “Contactees”, even 70% of those that had previously claimed that they had an abduction experience. They now call themselves “Contactees” instead of “Abductees” and many view their experiences as highly positive. Many of these individuals, such as Debra Kauble and Rev. Michael Carter, were publicized in the books of David Jacobs and Budd Hopkins. They initially were horrified and scared by their initial experiences but now both view their experiences differently and now view their experiences as highly positive and highly spiritual.⁴

Kathleen Marden has been known for many years as a “UFO Abduction Researcher. Many years ago she wrote the book *“Captured!: The Betty and Barney Hill UFO Experience. The True Story of the World’s First Documented Alien Abduction”*. Many years later, and more recently, she has written a book titled *“Forbidden Knowledge: A Personal Journey from Alien Abduction to Spiritual Transformation”*. She has moved away from the abduction genre to the spiritual aspects of the contact Phenomenon. Her recent lectures over the years have moved away from the “horrors” of the abduction phenomenon to the spiritually transformative aspects of CAP contact.

Whitley Strieber is yet another example of this movement away from abduction to spirituality. His book “Communion” was a New York Times bestseller and spoke about the horrors of the CAP “abduction phenomenon”. Whitley, together with the “evil alien” narrative of Jacobs and Hopkins, set the initial narrative that ALL CAP contact was evil and negative.

For over 30 years the majority of CAP radio shows or CAP Conferences would feature either Strieber, Jacobs or Hopkins or other “abduction researchers” that would speak of the horrors of the abduction phenomenon. They set the tone, the worldview so to speak, of the CAP contact phenomenon. All of the positive aspects of the phenomenon demonstrated by Dr. Kenneth Ring, Dr. Leo Sprinkle, Dr. John Mack, Barbara Lamb, Mary Rodwell, and others were ignored in preference of the views of Strieber, Jacobs and Hopkins. Over the years, Whitley’s books have changed their tone and have moved away from the horrors of the abduction phenomenon. Whitley’s latest books, titled *“Afterlife Revolution”* and *“Jesus: A New Vision”*, speak about his turn toward spirituality. In one of his recent interviews, he stated that he literally prays to his “Visitors” every night for making him a spiritual person and eventually allowing him to communicate with his deceased wife. Again, here is an example, just like the thousands who took our surveys,

⁴ See the chapter in this Vol 2 book, authored by Rev. Michael Carter, titled *“The Spiritual Transformation of the UAP Contact Experiencer: An Analysis of the FREE Research Data”*

of individuals starting off with a fear-based perspective of their experiences, but over time, eventually came to view their experiences as highly spiritual and highly positive.

III.c. The Role of CAP in the Contact Experience

A paradox exists when we evaluate the anecdotal reports of anomalous or so-called “high strangeness” type events associated with CAP and NHI. This evidence, if valid, suggests a phenomenon that can not only mitigate gravity and inertia and modify space-time, but can interact both physically and non-physically with humans as shown by the reported non-verbal communication and the manipulation of consciousness in the CER. More specifically, it appears that CAP related NHI may control what we think, what we see, appear to us in any number of disguises and shapes, induce OBEs, induce “missing time”, can transport us to other dimensions or realities, and may be present with us in an invisible or visible state. An alternative explanation is that we may be dealing with an unknown phenomenon capable of producing unusual perceptions in people’s minds. One way of viewing these experiences is that we are presented with “Holographic Projections” that can appear and disappear instantaneously at the whim of unseen form of Non-Human Intelligence. This is evidenced by witness reports of “shape-shifting” CAP and NHI, their apparent ability to materialize and dematerialize, reports of NHI floating through structures, reports of NHI beings shifting to orbs and vice versa, and even telepathic communication with NHI associated with many CAP encounters and even the large percentage of humans that were transported by CAP related intelligence to other realities. While it would be a giant leap to claim to know the nature of this phenomenon, it is clear that the more that is revealed about CAP and associated NHI, especially from the standpoint of the subjective experience, many more questions are generated than answered. As we attempt to just scratch the surface of this phenomenon, the concept of “high strangeness” appears to be a suitable term that captures the essence of the CE and CAP as reported by many who experience it.

Collectively, the FREE study results raise a series of overarching questions which lie at the heart of this phenomenon: Are physical and/or non-physical NHI actually interacting with humans?; Are NHI one intelligence (*The Universal Mind of GOD*) or a hierarchy of different types of NHI?; Where are these “beings” from-- from Earth, from our solar system, from our galaxy, from our universe, or from another dimensional reality, or even from the very fabric of our reality? Another fundamental concern relates to the specific characteristic(s) of the CE or “trigger for change” responsible for facilitating the reported attitude changes and the diverse range of physical and non-physical experiential attributes reported by CERs. Within this context, it is worth noting the similarity of such anecdotal evidence in the FREE study with that reported by noted CAP researchers.

Astronomer J. Allen Hynek (1978), who served as scientific adviser to several studies (Project Sign, Grudge, and Blue Book) undertaken by the U.S. Air Force to analyze CAP-related events, for example, concluded that:

“I hold it entirely possible that a technology exists which encompasses both the physical and the psychic, the material and the mental.... The UFO phenomenon is “so strange and foreign to our daily terrestrial mode of thought.”

Similarly, computer scientist and astronomer Jacques Vallée (2003) stated:

“My personal contention is that the phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand. ... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial. ... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say.” (Valle, YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena”, interviewed by Dr. Jeffrey Misllove, dated 2003)

The similar conclusions by both Hynek and Vallee, based upon decades of investigative research of the CAP, are supported by the FREE study results, which indicate that an apparent intelligence or force of some type seems to exert control on the individual who may then experience a diverse range of physical and/or non-physical effects. In some cases, people also report receiving messages that contain personal counseling and guidance, religious-spiritual, and/or scientific/ technological information. While subject to interpretation and debate, it is tempting to speculate that the messages CEs report to have received, and their newly developed personal and philosophical viewpoints incurred by their CE, may support Vallee's hypothesis of a "*new cosmic behavior*" or belief system facilitated by an intelligence to influence our society (i.e., altering old belief systems and enacting new ones).

Kenneth Ring's views are closely associated to those of Vallee's hypothesis. Ring states that the “increasing fascination with and immersion in the domain of the extraordinary encounters may well presage the *shamanizing of modern humanity*” (Ring, 1992). Using the theory of a “*Mind at Large*” by philosopher Michael Grosso, Ring argues:

“The threat of mass death from nuclear warfare, global ecological catastrophe, or both, is evolving a new level of consciousness from humanity at large. It is a consciousness that is aimed at lifting humanity above its usual sensate and materialistic concerns into the realm of the transcendent. This emergent level of consciousness is serving an adaptive evolutionary end, for evolution is teleological... Mind at Large, he insists is not just a more acceptable contemporary euphemism for God. Rather, Grosso... is postulating that Mind at Large is a benign transpersonal aspect of mind that is conscious, purposive, intelligent--and capable of interacting with matter... To understand Grosso’s conception here (and of course he is far from alone in postulating the existence of some kind of guiding planetary intelligence), you must assume that Mind at Large is the apparent source of “signals” that are redolent with symbolic meaning for humanity, that must be decoded before they can be understood.”
(Ring, 1992)

We have finally arrive to the concept of a “Universal Mind,” “Mind at Large,” “Cosmic Consciousness,” or what some call “God.” The new found belief of a “God,” “Life after Death,” the “Spirit World,” reincarnation and increased spirituality are all common findings of the personality changes of CERS derived from our FREE study and from various NDE research studies. Co-author Reinerio Hernandez has previously written that NDEs, OBEs, and CAP related CEs with NHI all became universally well-known during the 5-year period between 1970-1975. (Hernandez, 2013) It was in 1975 that Dr. Raymond Moody publicized his best-selling NDE book titled *Life After Life*, which sold millions of copies worldwide. This was the first book that popularized the term “Near Death Experience”. The OBE research of Robert Monroe was published with Monroe’s 1971 book titled *Journeys Out of the Body* which is credited with popularizing the term “Out of Body”. In 1970 the Star Trek TV series were syndicated to all major languages around the world and many Star Trek movies became classics that were seen by millions worldwide. This was also the time period where the best-selling *Chariot of the Gods?* book series by Erich von Däniken were published and sold millions which later lead to the “*Ancient Aliens*” TV series that have been on television for almost 15 years and seen by millions worldwide on a yearly basis. Is it a coincidence that NDEs, OBEs, and CAP contact were developed between the time period between 1970-1975? The new book, *The Mind of GOD*, written by Rey Hernandez, has addressed this question. (Hernandez, 2022)

Worldwide exposure to NDEs, OBEs, and CAP-related NHI is having a profound worldwide impact on the consciousness of humanity. Obviously, these CEs cannot be irrefutably proven or disproven at this time but increasing anecdotal and scientific evidence is beginning to open these avenues of exploration. Consequently, the only thing that can be said with certainty is that the reported atypical and extraordinary CEs, which represent a diverse range of psychological, physiological, and paranormal attributes, can

neither be easily rationalized nor scientifically validated, but seem “real” to those who experience them.

The broad continuum of theories, controversial perspectives, and associated limited research evidence on the nature of CAP related CEs with NHI and how it may induce behavioral transformative effects, raises considerably more scientific, psychological, and spiritual questions than answers. Despite the many associated perspectives and similarity of of the Contact Modalities research there exists little more than unsubstantiated conclusions and related acrimonious debate to either accept or reject that CAP related contact with NHI is actually interacting with humans and if so, what intelligence and intent might be behind this phenomenon. Despite decades of research, we are left wondering whether such reports of such extraordinary experiences can be rationalized only by one’s desire to want to believe, or by intuition, or by evidence and logic. At the very least, however, the collective evidence clearly indicates that “something” significant is occurring in a large number of people that cannot be adequately explained using traditional scientific principles. Researching what governs and regulates that “something” should be considered an important endeavor for mainstream science. The complex riddle of the CAP is the ultimate Gödel's incompleteness theorem (i.e., discoveries which had dramatic implications for the philosophy of logic and mathematics).

IV. CONCLUSION

The FREE Experiencer Research Study represents an initial step in a long process to better understand the diverse range of reported psychological, physiological, and anomalous experiences by those who interact with a unique phenomenon that once understood, may have potentially significant outcomes on personal, scientific, societal and spiritual levels. At the very least, it is hoped that our FREE research and our publications will help others become more mindful of the many extraordinary personal events that tend to facilitate pronounced behavioral and psycho-spiritual changes in states of awareness and values (ethical, aesthetic, humanitarian, and altruistic) in those who experienced one of the many Contact Modalities of which the CE with NHI associated with or without a CAP is a major component. This knowledge may help CEs to seek psychological support as appropriate, for non-CEs to be more considerate and sympathetic to those who report such experiences, and to stimulate the thinking of the general population and the psychological and medical communities to enlist support of leading academicians and researchers to further develop a new paradigm for incorporating the role of consciousness within the many ways that humans are having contact with NHI via the diverse Contact Modalities.

Research evidence generated from a large database of thousands of CEs, properly diagnosed with no known mental disorder, and who report contact with NHI via different Contact Modalities may provide a more comprehensive and informative perspective of the complex and diverse phenomena experienced by thousands, if not millions of individuals worldwide, who are yearning for an answer. At the very least, this study should serve to facilitate greater interest on the part of the psychological and therapeutic community because of its role and impact of this phenomenon in the person's life, and that community's responsibility for the treatment of those who may endure adverse consequences from their CEs.

Collectively, the results from the FREE Experiencer Research Study suggest that contact and interaction with NHI occurs frequently but only occasionally in connection with a direct CAP sighting. That is, the CE associated with a direct and immediate CAP sighting is not the predominant form of CE and that the sighting of a CAP is not necessarily associated with an immediate CE but as our data has revealed may unleash a subsequent assortment of diverse anomalous and CEs with NHI. Consequently, the methodological approach employed to study this phenomenon need not emphasize physical evidence in the form of recordings or investigations of sightings and traces alone, but should direct research attention towards the study of the subjective experience (non-physical aspects) associated with this phenomenon on the Experiencer. That is, studying the impact that CE has on the individual who actually experienced the CE may increase our understanding of both the nature and etiology of a largely non-physical phenomenon. Thus, the key to understanding this phenomenon should incorporate the essence of the CE by those who experience it. That is, the Contact Experiencer. By

undertaking research approaches which address both the study of physical evidence of CAP craft, and especially that of the Contact Experiencer (i.e., perceptual, psychological, physical, anomalous, emotional, etc.), the result will be “disclosure” of the CAP phenomenon not from only the top-down (government or military authorities) as many have argued for, but instead this combined approach should promote “Disclosure from the Bottom-Up.”

The results from the FREE study, and associated research on the Contact Modalities, beg for the development of methodological approaches and related taxonomy based on the similarities of results from personal accounts that simply do not align with the materialist world view. A discipline of human endeavor based on research of such personal CEs, which have been largely ignored by the scientific, psychiatric, parapsychological communities, and by ufology and abduction researchers, may represent a new paradigm of human transformation and transcendence which may eventually evolve towards a greater understanding of ourselves in the universe, consciousness, and possibly even reality itself. This notion lies at the core of FREE and its research objectives. An important aspect of related research should be to develop, test, and possibly validate the experiences and science of the different Contact Modalities which have yet to be explained by established principles or accepted methodological approaches. This should be considered an important objective for future research, especially since there is an extraordinary relationship of the unique consistency of Experiencer testimony across the diverse range of Contact Modalities and other theories in quantum physics, and altered states of consciousness.

A major goal for CE researchers should be to establish agreed upon principles and theories to be tested by recognized scholars among different scientific disciplines, and supported by independent studies to verify research outcomes in the study of CEs. This research mission, however, is impeded by the following:

- 1) intangible personal accounts by CEs serve as the primary source of evidence for study, with a paucity of tangible, objective evidence available for study,
- 2) the CE lacks a widely accepted theory of its phenomena,
- 3) research cannot be performed and replicated upon demand or be controlled in a laboratory setting,
- 4) for CAP-related CEs, according to the general scientific community, extraordinary claims made by many CAP researchers have not been sufficiently supported by empirical evidence,
- 5) a lack of funding for sustained academic research, and

6) limited progress has been made to understand the nature and origin of the CAP despite almost seven decades of CAP investigations which have focused almost exclusively on the psychology of so-called “alien abductees” and the physical aspects of CAP sightings and traces.

FREE co-founder and Apollo 14 astronaut Dr. Edgar Mitchell once told co-author Reinerio Hernandez, **“Rey, we know the equivalent of one grain of sand in an entire beach.” Rey’s response was “and that is just one beach,”** implying a possible multiverse of almost infinite quantum possibilities. Our FREE Experiencer Research Study has demonstrated that we know very little about the world’s greatest puzzle; human contact with NHI via the various Contact Modalities. Based on the FREE study, however, one conclusion can be made with confidence-- the reported CE with NHI may not offer sufficiently objective and convincing evidence to validate the phenomena, but proof of their existence is in the face, mind, and emotions of those who experience it. After all, science's purpose is to rationalize the unexplained and science can't explain either the CAP CEs or the Contact Modalities at the present time. Consequently, it may be best to keep an open mind and remain humbled by what we don't know.

While no guarantees can be made that any new scientific study will provide conclusive answers to this complex phenomenon, it is imperative that we apply the same level of commitment to achieve this objective as we did to ensure Dr. Mitchell’s walk on the moon and his safe return to Earth. If we can, at the very least, facilitate an organized multidisciplinary academic research initiative to further investigate this phenomenon, then fellow Apollo astronaut Neil Armstrong’s statement upon first stepping foot on the moon, **“this is one giant leap for mankind”** would also apply to this complex phenomenon. In fact, Armstrong’s first manned lunar landing may pale in comparison to the potential outcomes realized by our greater understanding of the phenomenon of reported contact with non-human intelligence.

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Bio: Reinerio (Rey) Hernandez graduated with honors from Rutgers College, was a Masters Candidate at Cornell University and was a Ph.D. Candidate at the University of California at Berkeley where he was the recipient of a National Science Foundation Ph.D. Fellowship. He previously was a Adjunct Professor for six years at the New School for Social Research and at the City University of New York. Rey is currently the Director of the *Consciousness and Contact Research Institute, or CCRI*, an academic research institute comprised of more than 25 Ph.D. academics, medical doctors, and researchers whose mission is to explore a new paradigm that seeks to integrate the findings of consciousness research and the phenomenology of extraordinary experiences, what Rey coined in 2013 as the “Contact Modalities”. Rey was previously one of the 4 co-founders of *The Dr. Edgar Mitchell FREE Foundation*, comprised of 15 Ph.D. academics and lay researchers, who during a 5-year period, conducted the world's first and only comprehensive academic statistical research study on almost 4,400 UFO contact experiencers from over 125 countries. Much of FREE's research data contradicts much of what is circulating in mainstream materialist Ufology. Rey and two other retired academic professors, Dr. Rudy Schild and Dr. Jon Klimo, were the co-editors of the historic 820-page academic book titled “***BEYOND UFOS: The Science of Consciousness and Contact with Non-Human Intelligence.***” Rey has also published in several peer reviewed academic journals including the *Journal of Consciousness Studies* and the *Journal of the Society for Scientific Exploration*. Rey’s new project is a 4-volume book, and a full feature science documentary titled “***A GREATER REALITY: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities***”. Finally, in September of 2022 Rey published a book titled “***The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & The Contact Modalities***”.

Website: AGreaterReality.Com

Email: Info@AGreaterReality.Com

Bio: Dr. Jon Klimo received his Ph.D. in Psychology from Brown University many years ago. For the last 45 years, John was a professor in the clinical program of The American Schools of Professional Psychology, Argosy University and Rutgers University. He has chaired approximately 250 academic doctoral dissertations over his career and of these, approximately 75 have completely or primarily involved topics of parapsychology, the paranormal, consciousness studies, spiritual/transpersonal studies, "new paradigm" science, and in the area of Ufology. He has also presented lectures at over 100 academic conferences and has appeared on more than 120 different radio and 20 different television programs. Jon has published 3 academic books, "*Channeling: Investigations on Receiving Information from Paranormal Sources*", "*Handbook to the Afterlife*", and "*Suicide: What Really Happens in the Afterlife?*" and many dozens of peer-reviewed articles and papers. Dr. Klimo was the co-chair of the Dr. Edgar Mitchell FREE Foundation Experiencer Research Study and a member of its Board of Director. He was a co-editor and the author of Chapter 2 of FREE's book titled "*Beyond UFOs*", where he wrote a 200 page analysis of the qualitative data from almost 4,400 UFO Contact Experiencers from over 125 countries who participated in our FREE Experiencer Research Study. Finally, Jon is one of five co-editors of the book "*A Greater Reality*".

Website: https://www.amazon.com/Books-Jon-Klimo/s?rh=n%3A283155%2Cp_27%3AJon+Klimo

Bio: After a 45-year career at the Harvard-Smithsonian Center for Astrophysics at Harvard University, and over 300 peer-reviewed academic publications, Rudy has been recognized as one of the leading proponents of MECOS, an alternative to black hole theory. Rudy was also a pioneer in gravitational lensing and matter structuring of the universe. Rudy's most recent research activities involved comparison of gravitational microlensing, brightness fluctuations with black hole models to study quasar inner structure. Rudy is also the Editor in Chief of the Journal of Cosmology which has published many academic articles on the relationship between Consciousness and the Contact Modalities. Rudy was also one of the four co-founders of the Dr. Edgar Mitchell FREE Foundation (FREE), co-editor of FREE's book "*Beyond UFOs: The Science of Consciousness and the Contact Modalities*", and is one of five co-editors of the 4 volume book series, "*A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*".

Website: <http://www.rudyschild.com/>