

P·E·E·R PERSPECTIVES

EXPANDING AWARENESS OF EXTRAORDINARY EXPERIENCES

DOES PERSONALITY PATHOLOGY ACCOUNT FOR THE ABDUCTION PHENOMENON?

PEER COMPLETES 80-SUBJECT STUDY

When one hears a person speaking of being abducted by aliens, a frequent response in our culture is that he or she must be crazy. Another response may be that the person has a highly active imagination. In general, society assumes that reports of encounters with alien beings must be due to some degree of mental instability or psychological affliction.

Psychiatrist John E. Mack established the Program for Extraordinary Experience Research in 1993 because he felt that the stories he was hearing should not be dismissed as mental aberrations but should be investigated as scientific anomalies. We at PEER recognized that these reports of "alien abduction" needed to be researched according to established methodologies. Our first challenge was to explore a number of psychological factors that could account for such extraordinary narratives.

With this objective in mind, PEER designed and implemented a study comparing individuals reporting alien abduction experiences with individuals recruited from the community for a healthcare study. We measured suggestibility, hypnotizability, personality disorders, and other gross psychopathologies as possible explanations for abduction reports.

In this issue we offer a brief account of some of the most important findings from this comparison study.

PERSONALITY STUDY, page 13

CONFERENCE BRINGS TOGETHER NATIVE AMERICANS, SCIENTISTS, AND ABDUCTION EXPERIENCERS



PEER hosted a unique dialogue last spring. We brought together Native Americans whose daily reality and history includes interdimensional experience, Western scientists trained in a materialist empiricism, and individuals whose lives have been dramatically changed by direct experiences of alien abduction. Keynote speakers Choctaw elder Sequoyah Trueblood and Apollo astronaut Edgar Mitchell juxtaposed the Native heritage of descent from "star people" with the quantum physicist's discoveries of the interconnectedness of seemingly distinct events. By the end of *Star Wisdom: Exploring Contact with the Cosmos*, the two-day conference co-hosted with the Interface Foundation, these distinct worldviews had merged into a mutually appreciative outlook.

STAR WISDOM CONFERENCE, page 14

INSIDE THIS ISSUE

ARTICLES

Star Wisdom Conference1

Science and Society Respond to Extraordinary Patterns3
by Michael Zimmerman, Ph.D.

Abduction by Aliens: Deciding What is Real5
by John E. Mack, M.D.

Mack and Hopkins Dialogue...15

DEPARTMENTS

From the Edge of Experience6
Firsthand Accounts

Speaking and Listening: Clinical Considerations8
Interview: Barbara Vacarr, Ph.D.;
Resources, Trainings, Referrals

Researching Anomalies: Science in Action12
Scientific Panel on UFOs,
International Research,
Personality Study

At the Forum11

Books of Note16

Materials from PEER.....19

*There is no hope
of advance in science
without a paradox.*

— Niels Bohr
Nobel Laureate physicist

PEER Advisory Board

CHAIR

Michael Zimmerman, Ph.D.,
Department of Philosophy,
Tulane University

James S. Gordon, M.D.,
Georgetown Medical School and
Center for Mind-Body Medicine

Edgar Mitchell, D.Sc.,
Apollo astronaut and
founder of the
Institute of Noetic Sciences
(IONS)

Rudy Schild, Ph.D.,
Harvard-Smithsonian Center
for Astrophysics

THANK YOU

We would like to
thank each of you
who through
generous donations
in many forms have
made it
possible for PEER
to continue this
vital work.

We welcome any
feedback you may
have about our
second issue of *PEER
Perspectives*. We value
your comments
and support.

FROM THE DIRECTOR

In the years since the publication of *Abduction* (1994), I have worked with more than 100 additional people in the United States and other countries who report encounters with strange beings. These individuals are called "abductees," "experiencers," or "anomalous experiencers"—finding appropriate language, as we continually struggle with at PEER, has become an increasingly difficult problem. In this second issue of *PEER Perspectives* we share with you some of what we have learned from these further explorations, including the completion of our 80-subject Personality Study and our 1998 cross-cultural conference, *Star Wisdom: Exploring Contact with the Cosmos*.



SEAN M. DISSUREAU © 1998

In 1998 a panel of scientists funded by the Laurance S. Rockefeller Fund published findings from their review of the most compelling UFO reports and evidence (see page 12). Their conclusion: some UFO cases are interesting anomalies worthy of serious study and research funding. I applaud the panel's efforts. In addition to supporting careful examination of the physical evidence, I remain convinced that what is required is an expanded epistemology that includes and goes beyond what we can currently measure in the physical world.

My own understanding of the meaning and power of this extraordinary phenomenon is evolving. I continue to observe and document the consistent patterns that seem to be emerging as well as the contradictions and paradoxes that persist. I believe the careful and open-minded study of these phenomena will help us expand our understanding of ourselves in this universe.

I invite you to continue this exploration with us in the pages of *PEER Perspectives* and on our website at www.peer-mack.org.

—JOHN E. MACK, M.D.

PEER Staff

John E. Mack, M.D., *Director*
Karen J. Wesolowski, *Executive Director*
Roberta L. Colasanti, LICSW, *Clinical Director*
Maria E. Talcott, *Administrative Manager*
Tom Ryan, *Executive Assistant*
Will Bueché, *Program Assistant/Webmaster*
David Morrow, *Program Asst./Technical Advisor*

Clinical Associate

Michael O'Connell, Ed.D.

Research Associates

Caroline McLeod, Ph.D., Paul Bernstein, Ph.D.

Program purpose

The Program for Extraordinary Experience Research (PEER) contributes to the scientific and philosophical exploration of experiences that do not fit our usual understanding of reality. Recognizing the social barriers to the study of anomalies, the program seeks to foster conditions for candid inquiry through

- careful observation,
- open dialogue, and
- development of a network of compassionate support for individuals reporting anomalous experiences.

PEER was founded in 1993 by Harvard professor of psychiatry John E. Mack, M.D., as a research and education project of the Center for Psychology and Social Change, a Massachusetts 501(c)(3) nonprofit organization.

PEER is funded primarily through private donations and also through research grants from the Fetzer Institute, the Lifebridge Foundation, and the National Institute for Discovery Science (NIDS). All donations are tax-deductible.

PEER Perspectives

Karen J. Wesolowski and Paul Bernstein, *Editors*
Pam Kasey, John O'Brien, and Will Bueché,
Contributors
Design by Kate Canfield

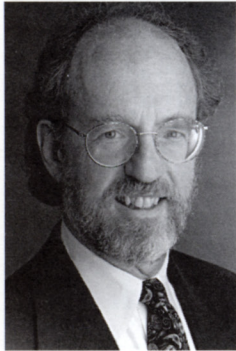
To be included on PEER's mailing list, see page 20, or contact us at the telephone, address, or website below. Due to resource limitations, we neither print nor acknowledge unsolicited materials.

Copyright © 1998 by PEER/Center for Psychology and Social Change. All rights reserved. Correspondence, donations, and requests to reprint may be sent to PEER Perspectives, P.O. Box 398080, Cambridge, MA 02139. For more information, (617) 497-2667; www.peer-mack.org

Issue Number Two Published in Winter 1998/99

PRINTED ON RECYCLED PAPER

HOW SCIENCE AND SOCIETY RESPOND TO EXTRAORDINARY PATTERNS



Philosophy professor Michael E. Zimmerman spoke to clinicians at PEER's August 1997 conference, held at the Omega Institute in Rhinebeck, New York. He showed how science has, throughout history, vigorously resisted evidence of anomalous events. He also explained why our modern society fears the idea of beings that might originate in other dimensions or other solar systems.

Professor Zimmerman teaches in the philosophy and psychiatry departments of Tulane University and has written books on Heidegger, psychology, and ecology. He is the chair of PEER's Advisory Board.

Science's Reluctance

Dr. Zimmerman began with an example of how established science tends to resist data that does not fit its prevailing theories. "Haven't most of you noticed, even when you were children, that the outlines of South America and Africa seem to fit into one another? In the 1920s, when a German meteorologist, Alfred Wegener, proposed that the reason for this apparent coincidence was that the continents were once connected and then had drifted apart, the idea was considered so bizarre that Wegener was scoffed at and died in obscurity. Only decades later, when geologists and biologists took the time to observe similar rock formations and species along those continental coasts, and exploration of the ocean floor revealed the Mid-Atlantic Ridge rising out of the earth's mantle and pushing the continents apart, was the theory of Continental Drift or 'plate tectonics' accepted. Now that theory is cited as one of the most important scientific revolutions of the 20th century.

"Yet a remarkable and highly disturbing fact," continued Zimmerman, "is that when plate tectonics is taught nowadays, it is as if it were 'God's Truth,' and all the remaining anomalies—and there are a bunch of things that plate tectonics cannot explain—are generally ignored in the graduate schools. In other words, the leaders of the previous revolution have now replicated the same sort of hidebound attitude of the old school that they pushed out. The reason this is disturbing is that it tells us something about our human proclivity for seeing things with a kind of tunnel vision, especially if what's outside that tunnel threatens our social position and our hard-won academic or other standing."

Modern Society Doubts the Non-Material

Professor Zimmerman then explained how our society's overall worldview similarly limits what each of us is willing to believe. He summarized centuries of history in the chart below to show the origin of our modern society's worldview.

"The Great Chain of Being is an ancient concept that places everything in the universe into a single hierarchy," he explained. "In the medieval version, the Great Chain of Being saw all things as creatures made by God. So although God was honorifically at the top (above the double line), he was not really included because God is not a creature. So you start with Immaterial Creation, the range of angels, spirits, and demons. Below that is Material Creation: men and women, animals, plants, and rocks. And finally chaos, the undifferentiated stuff out of which everything is made . . . Extraterrestrials were considered possible but not emphasized. Certainly medievals believed there were immaterial creatures, but whether there were physical beings living on other planets is something no one really talked much about.

continued on next page

EVOLUTION OF OUR SOCIETY'S WORLDVIEW: THE GREAT CHAIN OF BEING

MEDIEVAL WORLDVIEW	ENLIGHTENMENT WORLDVIEW	MODERN (20TH C) WORLDVIEW
God	[God . . . ?]	<u>MATERIAL REALM:</u>
<u>IMMATERIAL REALM:</u>	<u>MATERIAL REALM:</u>	Men
angels, spirits, demons	Extra-terrestrial beings	Women
<u>MATERIAL REALM:</u>	Men	Animals
Men	Women	Plants
Women	Animals	Rocks
Animals	Plants	Chaos
Plants	Rocks	
Rocks	Chaos	
Chaos		

ZIMMERMAN, from previous page

"In the Enlightenment, roughly 1670 to 1800, God was considered possibly necessary to kick things off, but then God disappears from the scene as not needed. The universe is a great clockwork of interrelated parts. You no longer have an Immaterial Realm; all we're left with is physical reality.

"The Enlightenment thus began a profound process of 'disenchanted the cosmos,' getting rid of the magic and Church authority that were characteristic of the Middle Ages. Voltaire and others said you needed to get rid of the power of the churches—including their belief in angels and immaterial beings—in order to accomplish three things. First, the achievement of full political emancipation and democratic institutions. Second, the freeing of scientific research from the control of dogmatic religious thinking. And third, the making possible of material well-being for all humans. So the Enlightenment was a tremendous contribution to human history, but at the cost of de-emphasizing spirituality.

"Nevertheless, there was considerable interest in the possibility of ETs. Remember that the telescope had just been invented, and that led to a lot of speculation. With angels banished, ETs were postulated to occupy vacated positions in the Great Chain of Being.

"Now today, in the modern worldview, all that's left is physical reality. You don't even have a nod to God at the top of the chart. There is no supreme being—except us.

"What happened in the mid-to-late 19th century to make the possibility of ETs seem incredibly remote? Darwinism. From that point of view, Steven J. Gould argues that the evolution of human life on this planet is so full of contingency that it would never happen again if you were to wind the clock back and start all over. It may be an abstract possibility that there is intelligent life in the universe apart from man—but not in our solar system, argued Carl Sagan. True, any interesting phenomenon is supposedly fit for scientific investigation—except for phenomena that might reveal the existence of superior, nonhuman intelligence. That is taboo.

"Therefore, discovery of ETs would in fact pose a serious threat to psychological and cultural stability, now that we've defined ourselves as the source of meaning in the universe."

Government Strives to Minimize Public Fear

That conclusion is not just a theoretical notion, Dr. Zimmerman showed. "In 1960," he reported, "NASA sponsored through the Brookings Institution a study of the possible effects on human civilization of the discovery by NASA spaceships of either existing ET life in our solar system or of life that had become extinct. The report argued that NASA would be well advised to consider not informing the public of such a discovery. The people most threatened by such a discovery would be scientific and technologically oriented men for whom control of nature was definitive for their personalities." [This report is available on-line at [\[of.com/frames/nasa_brookings/files/report_pt1.shtml\]\(http://of.com/frames/nasa_brookings/files/report_pt1.shtml\).\]](http://www.in-search-</p>
</div>
<div data-bbox=)

"Some people argue that such analyses gave NASA justification for not revealing UFO information, and for finding ways to quash or even intervene with disinformation about phenomena like abductions . . . However, there's a dangerous consequence to the official wall of denial. It feeds into the paranoia of extremists: tales about 'the men in black,' black helicopters, government conspiracies, the UN being in league with aliens—it's all over the Internet. Official policy invites this type of response when it provides no, or a very insufficient, response to what has become culturally acknowledged as a widespread phenomenon. Thousands of people are reporting abduction experiences that are often very frightening, but in some cases also very illuminating. For the government to respond to the many abduction reports by saying merely, 'all these people are just disturbed,' does not work. Instead, it invites irrationalism of a politically dangerous kind."

Abduction Reports Provoke Individual and Societal Self-Doubt

As the reports of abduction and of visual and radar sightings of UFOs by police officers, soldiers, and other credible witnesses accumulate, society's worldview begins to alter. "Social psychology tells us," explained Dr. Zimmerman, "how cultures respond to such paradigm shifts:

Social beliefs, norms, attitudes, and worldviews constitute the parameters within which human personality can develop. Individuals can move beyond the limits of their native worldview, but adhering to some shared worldview (even if not explicit) is needed if an individual is to function socially.

"Those of you who have experienced this strange abduction phenomenon are in a very difficult situation, because it so much challenges the prevailing cultural viewpoint, that it is extremely difficult for you to continue functioning as a member of the normal community.

"Furthermore, as discussed by Patrick Harpur in a wonderful book called *Daimonic Reality* [see BOOKS, page 16], for the modern paradigm there is only one thing worse than flesh-and-blood aliens. And that is aliens that come from a nonmaterial realm; beings who come from other dimensions and whose appearance therefore questions the priority of the material plane on which we live; beings who can manifest materially but then can vanish and move back into the soul—or spirit—or other-dimensional realm they came from. This is completely unacceptable. This is so much worse than physical aliens that it's hard to overestimate their impact because it would negate the disenchantment of the world. It would force us to start to reintegrate those domains which the Enlightenment and Modernity pushed out of the picture in their effort to clear a path for science, technological progress, and democratic politics."

For a more complete text of Dr. Zimmerman's talk, including cited references, see PEER's website at www.peer-mack.org. **PP**

ABDUCTION BY ALIENS

IS IT REALLY HAPPENING AND HOW DO WE DECIDE WHAT IS REAL?

BY JOHN E. MACK, M.D.

When I first heard of people who reported being taken by humanoid beings into spacecraft, my initial reaction was that they must be suffering from some kind of delusion, or at least a culturally or media-driven distortion of reality. Given my view of reality at that time (1989), what they were speaking about was simply not possible. But when I began to meet with them—I have now spoken with literally hundreds—I quickly learned that they were discriminating individuals, largely of sound mind, who were as inclined to doubt their experiences as was I.

Their experiences, which they related with intense and appropriate emotion, were consistent with those of other “abductees” whom they did not know, including details not presented in the media. They were reluctant to tell their stories and, with rare exceptions, had nothing to gain and a good deal to lose. Clinically speaking, these individuals were talking about something that had really happened. The only problem was that what they were telling me was not, in my view of reality, possible.

Faced with information that does not fit one’s worldview, the choices are to ignore it, to force it somehow into the old mold (bringing forth many foolish conventional explanations of the abduction phenomenon), or to modify or expand the worldview itself. Compelled by the power of the clinical evidence, I have felt that I must follow this last course: to believe that the experiences are in some way real, even though they challenge my notions of reality. Having said that, the next questions—ones with which I continue to wrestle—are, how do we decide what is real, and, if domains of the real can be distinguished, what are the methodologies or ways of knowing appropriate to each domain?

In the mainstream Western worldview, reality falls into objective and subjective domains, outer and inner, which tend to be held as distinct and separate. The objective realm contains the material world, and we explore it through observation, generation of hypotheses,

experimentation, and replication. The subjective domain is the world of the psyche or spirit, and we learn about this using introspection, intuition, and communication through language and art.

But there are phenomena, such as near-death experiences, telekinesis, crop formations, and religious visions, that are not clearly in either domain, and appear to possess properties of both. These matters are sometimes called “paranormal” or “supernatural,” words that reflect mystery and anxiety as well as rejection and denial of their reality. Patrick Harpur (see BOOKS, page 16) calls this third domain “daimonic reality,” emphasizing the influence of unseen agency.

The UFO abduction phenomenon appears to be a powerful example of a “daimonic” reality. It affects experiencers profoundly (subjective), but at the same time seems to manifest in the material world (objective). It appears to originate from an unseen reality, but “crosses over” into the physical world. This presents severe methodological problems. We use clinical approaches to explore these narratives, paying particular attention to authenticity, power, and consistency and to the experiencers’ reliability and honesty. At the same time, we gather objective evidence, such as lesions on experiencers’ bodies, “implants” removed from under the skin, and concurrent reports of UFOs and their traces.

Yet all this leaves us strangely dissatisfied. The physical evidence, though real and sometimes dramatic, is usually too thin or elusive to satisfy the criteria of the natural sciences and thus often does little more than corroborate the reported experiences. Harpur suggests that this elusiveness is characteristic of daimonic reality. “No matter how many links are posited [between the material and spiritual worlds],” writes Harpur, “there is always a point of discontinuity at which the spiritual ceases to be spiritual and becomes material, and vice versa” (p. 154).

What, then, is the most useful way to explore a “daimonic” reality such as the alien

The UFO abduction phenomenon appears to be a powerful example of a “daimonic” reality

BEING AND KNOWING

To clarify the meanings of **ontology** and **epistemology**:

In simple language, **ontology** means our sense of *reality*, what we assume is real. Formally, Webster’s dictionary defines ontology as “the branch of metaphysics dealing with the nature of being or reality.”

Epistemology, in everyday terms, means *how we know* what we know, or how we gain our knowledge.

Formally, Webster’s defines epistemology as “the study or theory of the origin, nature, methods, and limits of knowledge.” Conventional science’s epistemology, for example, gains knowledge through measurement and replication.

ABDUCTION BY ALIENS, page 17

FROM • THE • EDGE • OF • EXPERIENCE

AN INTRODUCTORY PERSPECTIVE

PEER has received letters from all over the United States and from some fifty countries. Many writers request referrals to therapists, others write with questions and comments, and a great number simply want to share their own stories. Often these letters relate the concerns of people troubled by experiences for which they have no satisfying explanation. Frequently, their prior searches for help have resulted in additional problems of rejection, ridicule, and denial. The following is excerpted from one such letter, with permission from its author, in order to offer our readers direct access to the needs that PEER addresses.

Hello Dr. Mack. My name is M_____ and I am the "experimenter" about whom Dr. L_____ spoke to you. In February 1995 I had an incredibly vivid/lucid/realistic "dream" that quite frankly scared the hell out of me. It was odd to find myself in this "dream" being introduced to a hybrid child who was about nine years old. He was with an older hybrid, a "nanny" perhaps. When I woke up, I knew that I had been to a real place and had seen real things, which included technology that I knew had a specific use and couldn't have come from the depths of my imagination. That was the beginning of my remembering.

In June of 1995 came "dreams" of gray beings with big black eyes, and an abduction experience that produced from the deepest depths within me a scream of terror that belonged to the part of my humanity that is animal; vibrations that ran like shock waves up and down my body, paralyzing me (similar to sticking your finger into a light socket, but not painful); out-of-body experiences; fetuses; and channeled information—written, vocal, and pictures. Some of the pictures were disturbing scenes of me on an operating table with the "grays" around me.

Even with all these profound things happening, I still questioned the validity of the experiences. I wondered if I was going insane, as did my fiancé. I had always been a highly functioning individual, intelligent, well-grounded, and certainly never irrationally emotional. I never believed there existed any other reality than the three dimensions with which we are currently familiar. I did not own any literature of any kind that had anything to do with this phenomenon. None of what was happening to me had anything to do with my customary life, until one morning when the experience literally stared me in the face, blatantly.

The night before, my fiancé was uncharacteristically very asleep next to me. I woke up because I was vibrating and paralyzed. By now, the insane weirdness of all of this was becoming at least a little familiar, and instead of my usual panic, I said, inside my head, "Hello." Though my eyes stayed closed, I knew someone/something was in the room: it responded, "Good." Then I felt a very tentative, catlike step on the end of my bed and I returned to the familiar panic, for I didn't own a cat or any pet. But the "something"

*"Down in the
deepest part
of my soul I knew
I was sane."*

on the end of my bed took another step. I felt it straddled against my sides and arms. And then it let me open my eyes.

"Jesus Christ! You look like an enormous bug!" I thought. It was two inches away from my face, with big liquid black eyes. Not a "gray," but this thing with a head too big to be supported by its incredibly small, segmented, stick-like neck. And that was all I could take in

before it consumed me. It went inside my mind and at something like light-speed, simultaneously gave me as much information as it took from me. And there was this unbelievable sensation of love. The purest thing I have ever tasted in my life. It was not a human love tainted by jealousy, pain, fear. It was the love that belonged to the universe. It was a moment with the Creator. And then it was morning. By noon I had reached a fever of 102 degrees and I knew that I was profoundly and permanently changed:

- In the year since, I have become a "sensitive." I can tell a lot about some people shortly after I have met them, and I feel deeply within me the emotions they are feeling.
- I have been given channeled information (it is not always accurate, as it filters through my own consciousness and nervous system and I am not as yet a "clean" vessel. I need to spend a lot more time meditating than I do).
- I have out-of-body experiences several times a month, some associated with the abduction phenomenon, some not.

But the experience that day in June also led to an unbelievable pressure building inside of me. Though previously I had never been afraid of the dark, after that encounter I wasn't able to fall asleep at night until four or five o'clock in the morning and when I did, all the lights in the house had to be left on. So I sought out counseling.

However, the most open-minded counselor I could find in my town quickly became convinced that I was suffering from psychotic episodes. She showed me a paragraph in a large book of mental illnesses that closely described my "delusions." Then I was referred to a local psychiatrist who was happy to offer me medication. But I'm a person who won't even take aspirin for headaches.

Let me tell you, it's a fairly devastating thing to have a credentialed therapist inform you that you're mentally very ill. It was really all I could do not to "lose it" at that point. Needless to say, I did not contact her again. Down in the

deepest part of my soul I knew I was sane, and I released my search for help to the universe. It brought me to Dr. L_____.

I had been afraid that delving into subconscious memories would run to some scary “medical procedure” scene. Instead, I was surprised to find that I wasn’t at all afraid of the physical intrusions. After all, I had been to doctors before, have had surgeries performed. Rather, the greatest fear that I slammed into was simply being able to accept that it was really happening to me, that there didn’t seem to be any conventional, scientific explanation. Deep down, I knew it was happening, and it was very real. This knowledge was begging to be released to my top level of consciousness. It needed to be acknowledged, embraced, and made part of the whole. Indeed, upon completion of my first real breakthrough exercise with Dr. L_____, she had me draw a picture to express how I felt. I drew a sphere, perfectly round and

complete. It has been from this foundation that I have begun to build my new understanding of reality.

Perhaps there is nothing you can do for me. I am coping with the unusual nature of my experiences as best as can be expected, I suppose. “They” continue to teach me, and my evolution’s pace is governed by my own determination to understand why.

So that’s my story for now, at least the short version of it. Perhaps you know of a way to assist me, perhaps you don’t. I am quite prepared to accept the latter if that is the case. Anyway, thanks very much for indulging me this far. I understand your time is valuable and I appreciate the chunk of it you have invested in this letter.

I trust this writing finds you happy and in good health.

Sincerely,

M_____ PP

INTEGRATION: CHANGES IN PERCEPTION AND SENSE OF SELF

Many individuals who previously felt distressed about their extraordinary experiences report a profound burden being lifted when given the opportunity to openly discuss what they had kept compartmentalized, including the way they access information and perceive themselves and the world. PEER provides a listening forum. After being able to speak in a neutral and safe environment about such issues, individuals often find their traumatic feelings diminish. They feel more “integrated” as their conventional daily lives and their extraordinary experiences begin to reconcile. In particular, they may report increased intuitive or pre-cognitive capabilities, and sometimes an increased capacity for hands-on healing. The connection between their reported abilities and their prior extraordinary experiences deserves further research. Researchers investigating other extraordinary experiences, such as the near-death experience, have noted similar consequences.

To share with our readers how this integration is experienced “from the inside,” we asked Will M. to describe his own journey. Will considers a major consequence of his encounters to be the manner in which he accesses and gathers knowledge—what he calls “post-contact perception.” Will now uses that enhanced intuition professionally to assist individuals facing decisions in their work and personal lives. Individuals interested in Will’s work may write to him c/o PEER.

As far back as I can remember, I was aware that I had already within me a pre-existing state of knowing which was independent of the rational mechanism. As long as I didn’t call it into question by trying to make it behave by the rules of logic, this other way of knowing would flow. But whenever I asked it to be accountable to the laws of rational reasoning, it was as if I’d taken a pin to pop a bubble—it suddenly stopped functioning.

In 1988 I decided to seek a way to give myself permission to know in that inner way. I rejected the clinical psychology model I had been trained in. I dropped out of the mainstream and studied non-traditional languages—astrology, numerology, tarot—tools through which I could listen to my intuition, traditions that gave me permission.

That’s all anybody is looking for: permission to know what they know. And that’s what PEER has meant for me in my life: giving me permission to be who I am. My first phone call to PEER was the start. Then writing my introductory letter to PEER and actually mailing it. Next, hearing myself say these things out loud, and finally telling my community—

wife, parents, etc. That’s when I began to feel “It’s going to be OK,” when I began to accept my own truth.

So now, I am an experiencer who has chosen to live my life as a professional intuitive. I share with you some of the questions that came up as I learned to choose to listen to my inner voice. What is this capacity? Where does it come from? How does it differ from what we are taught? Is there a cost?

The idea of *knowing* is a universal concept that connects with us in a most personal way, serving as a bridge from here to there. We have all been taught the linear, logical processes that allow us to arrive at some kinds of knowledge. Yet there remains another way, not rational, yet at the same time not irrational; founded rather upon the experience of *direct perception*. That is an inner knowing—somehow independent of reason—which more often than not concerns itself with Truth.

For me, intuitive knowing is a choice we make within our minds to invite an already pre-existing memory. It is a “memory of soul” which, once accessed, offers a different

FROM THE EDGE OF EXPERIENCE, page 17

SPEAKING AND LISTENING

Extraordinary experiences can complicate a straightforward course of therapy. How is a clinician to deal with diagnosis and treatment, not to mention the personal confusion and fear that can arise?

Barbara Vacarr, Ph.D., a counseling psychologist and assistant professor at Lesley College in Cambridge, Massachusetts, has worked long-term with about twenty experiencers over the past eight years; for four years, she also offered a support group at no charge to her clients. We asked her what it has been like for her to try to make sense of this phenomenon.

ONE THERAPIST'S EXPERIENCE

"It was by accident," Vacarr says of the shift in her practice to working with abduction experiencers, starting in 1990. Vacarr's earlier practice was based on her masters' training with women in trauma: mainly incest, eating disorders, and relational issues.

"I had established a strong relationship with a woman client, but for many months was still in the dark about what had gone on in her childhood. She could remember nothing prior to age sixteen. Finally, she shared snippets of memory that at the time didn't fit anything I'd studied. For example, she described trying to go to sleep at night around age sixteen. She recalled the room filling up with bright light and loud sounds, and being sure the whole apartment building could hear. She recalled being terrified, and seeing a very small woman standing at the side of the bed. When she told me this, inside I was feeling a bit of panic, saying to myself, 'Oh God, what is this?'"

In her doctoral work in transpersonal psychology, Vacarr had studied comparative mysticism, looking for what mysticism might offer Western psychology. She had focused especially on Buddhist psychology and philosophy. "What I took from Buddhism into my practice was the idea that we don't know how to just *be*, and so we're always *doing*. And when we're doing, we can't be fully present. I learned that if I can really *be* in the moment, it can feel safe for the person I'm with to also be fully in the moment. That's what got triggered when I had felt that panic and had wondered to myself, 'What do I do here?' It brought me back to, 'Oh, I need to *be* here, fully.'

"I was aware of what it had cost my client to be telling me this—she had kept it out of our sessions for more than a year—and I felt very aware of needing to be supportive. My response was to tell her how frightening it was to have experiences that you couldn't make sense of, and I meant this for both of us at that moment."

At this important moment with an experiencer client, the clinician has to sort through the evidence and begin to consider whether the

RESOURCES FOR THERAPISTS

PEER clinical director Roberta L. Colasanti, LICSW, regularly receives calls from clinicians around the country seeking consultation regarding their clients' reports of anomalous experiences. These calls are frequently urgent, and the resulting conversations bear directly on clinical diagnoses and courses of therapy. Ms. Colasanti has received calls and letters from clinicians in private practice and clinical settings to government agencies such as the Department of Youth Services. All requests underscore the need for ongoing understanding, education, and training regarding this therapeutic challenge.

The following cases represent a small sampling of common issues that therapists are presented with on a regular basis:

- A hospital psychiatrist called to request a consultation regarding a teenage boy who had been transferred to the hospital from a nearby psychiatric emergency room. He expressed terror at being "taken from his bed by strange beings." The psychiatrist had heard of Dr. Mack's work and was seeking assistance in the treatment of this young man.
- A family practice therapist called requesting help with a client who was exhibiting such terror from her anomalous experiences that she had developed a pattern of moving her family every six to twelve months in hopes of "out-smarting the beings." Her young children were suffering in many ways from the inability of their mother to establish a sense of continuity and community for them. The therapist was seeking a better understanding of how typical the desire to flee was among individuals reporting these experiences. She was unclear how to help this family feel safe while also being able to establish a more permanent home.
- A case worker from a Department of Youth Services called requesting information on the topic of anomalous experiences. She was presenting a case to the court regarding parental competence of a couple who had experienced alien abduction. As with the above described cases, PEER was able to provide consultation

CLINICAL CONSIDERATIONS AND EXPERIENCER WELL-BEING



Omega presenters, experiencers, and PEER staff

CLINICAL TRAININGS

Finding themselves unprepared by their training and their worldviews, hundreds of clinicians and alternative practitioners encountering client reports of anomalous experiences—often described as alien abduction—have sought out PEER.

In response to numerous requests from these professionals, PEER held its first clinical training, "Extraordinary Experiences: Clinical Approaches and Cosmological Considerations," at the Omega Institute in Rhinebeck, New York, August 15 to 17, 1997. Psychiatrists, psychologists, social workers, researchers, and alternative practitioners from as far away as Texas and California came to discuss their work with clients or to learn from their colleagues before taking on such clients.

As these professionals know, the alien abduction phenomenon raises profound and challenging clinical, personal, and collective issues. PEER founder and Harvard professor of psychiatry John E. Mack, M.D., and PEER clinical director Roberta L. Colasanti, LICSW, presented practical, therapeutic material and created an opportunity for participants to share what is challenging them in their work with people describing contact with alien beings.

The weekend addressed such questions as: How do you frame the questions of memory, and help your client make sense of these experiences? How do you handle countertransference issues, differential diagnosis, and insurance reporting? How do you help your client achieve a sense of safety, and how do you feel safe at night? How do you live with possible isolation or stigmatization from professional peers and

family members when working with clients whose experiences do not fit our current understanding of reality? How does the clinical methodology shed light on these possibly age-old experiences? How do we as a community reframe the ontological context in which we do this work?

Through lectures, discussions, videotapes, clinical case discussions, and firsthand experiencer accounts, participants learned approaches to individual and group support for clients reporting extraordinary experiences, including:

- current and historical research supporting clinical significance
- a semi-structured interview to assist with clinical assessment
- differential diagnosis issues
- the role of memory, hypnosis, and imagery
- managing the personal and professional ontological challenges

Five experiencers generously shared personal accounts and aspects of their healing journeys, including what was helpful in therapy, traumatic and transformational elements of their experiences, how learning from other cultures' frameworks helped integrate their experiences, and parenting issues when children may be having experiences.

Tulane professor of philosophy Michael E. Zimmerman provided an excellent philosophical approach (see page 3 or PEER's website for excerpts of his talk) and research psychologist Caroline McLeod discussed preliminary findings from PEER's 80-subject Personality Study (see page 1). Audiotapes of the August 1997 PEER clinical weekend at Omega can be ordered through PEER's website at www.peer-mack.org.

A second day-long clinical training was held on May 8, 1998, preceding PEER's Star Wisdom conference in Newtonville (near Boston), Massachusetts (see CONFERENCE, page 1). For information about videotapes from the May 1998 clinical training or if you would like to host a training in your area, please call (617) 497-2667 or write to PEER Clinical Trainings, P.O. Box 398080, Cambridge, MA 02139; www.peer-mack.org. **PP**

REFERRALS

Due to challenges integrating unusual experiences, PEER offers a Therapist Consultation and Referral Network as a service to people having alien abduction and other anomalous experiences. These therapists are either already seeing experiencer clients in their practices or have expressed an openness to doing so. With the referrals we include our *Experiencers' Guide to Therapy* to assist in interviewing and selecting a therapist who best fits your goals. The majority of therapists are in the United States but we have some listings in other countries, too. If you know a therapist interested in working with individuals having unusual experiences, or someone who would like a referral, call (617) 497-2667 or write PEER, P.O. Box 398080, Cambridge, MA 02139.

VACARR, from page 8

client is at risk. For Vacarr, the most important diagnostic cue is whether or not her client has the ability to reflect on the experience. "She engaged me in looking at this thing that felt crazy to her. She was the examiner in it with me, and that showed she was able to stand back from her experience." Vacarr notes that, when a mentally healthy client reports an extraordinary experience, "They preface so many things with, 'I know this will sound crazy.'" She adds, "With somebody who's psychotic or severely disturbed, that's not the quality of the interaction."

Therefore, for Vacarr, this client's mental health was not in question. "I was able to tell her that I knew she wasn't crazy. It was a huge relief for her, and she shared another snippet of memory. I really think that saying to her that it's very frightening to be confronted with inexplicable experience and not to know what to do with it, and at the same time for it not to mean that she was crazy, brought us for the first time in therapy to where we were really working together."

Vacarr vividly remembers her own reactions after that first session. "I came home that night and I was really overwhelmed. I talked to my husband about being freaked out, not being able to identify what was going on." There weren't many resources for clinicians dealing with extraordinary experiences at that time, so Vacarr went to the only place she could think of for information: the library. "I took out all kinds of books on extraordinary or paranormal experience: *Communion* [by Whitley Strieber describing his experiences], books on past life experiences, and on ghosts. But especially when I read *Communion* a connection was made.

"Up to that point, because of my training, I was convinced on some level that I was dealing with somebody who had lived with abuse, and possibly sexual abuse, although she claimed there was none in her family. Yet I could also see that there were pieces of her story, before the snippets of memory, that didn't fit the abuse pattern. She was very lucid about her family structure and relationships." Vacarr also felt in retrospect that the extraordinary memories were held in a different place. "We had talked at length about family memories. These two snippets she was clear were not in the same realm as her family memories. I think I took from these books that there was something I was overlooking, something that I hadn't encountered in therapy before."

Vacarr was careful not to bring her own speculation into the therapy that followed. "My decision at that point was just to work to stay present with her, with the understanding that she's been so alone with this for so long that right now the most healing thing would be to not be alone with it, whatever it was. The easiest thing would have been for me to say OK, it could be this, this, or this. But living in that unknown place and refusing to name it, living in an uncertain kind of world, is where the healing actually took place. I think that's always true in therapy: the therapist's

vulnerability invites the client to be vulnerable. She heard that I could be afraid also. And I was."

Vacarr and her first experienter client worked together for three years, and have been in touch occasionally since. The changes in her client have been positive and deep. "She has shared the experience with other people in her life . . . with friends but also family members. . . . She started to remember pieces of her life that had really been inaccessible for her. And I think the level of fear went from what she considered this place of terror, back to a human scale of fear." Moving to a remote area was another positive step. "Going away to someplace quiet without bright lights and city noises was something that had been frightening to her, and yet she longed for peace and solitude." And finally, a dramatic change in her artwork is clear. "Her paintings went from images of mythic proportions with overpowering figures, larger-than-life figures, to paintings that focused on how things in nature like fruit reflect light."

Vacarr values the relationship with this client, and since has opened her practice to additional clients with extraordinary experiences. Looking back, she is now able to express her early feelings of isolation. "It was this process of thinking, 'I know she's not crazy, but if I go and talk to someone about what I'm thinking about this, how's anybody going to know I'm not crazy?'" Vacarr is enthusiastic about her past participation in a peer group for clinicians working with experiencers. "Having support is enormously useful. I don't think it's something people should be working with in isolation." She emphasizes the value of discussing symptoms and diagnoses with other clinicians. "If it doesn't fit, don't squeeze it in . . . The group was helpful in helping me to sort out pathology from the experience."

Group work is valuable for experiencers, too. For four years Vacarr held monthly client group sessions. "The longer I facilitated this group, the more I realized what it offered to its members. They weren't alone in the world anymore. They had a safe place to talk through all the difficulties they were having in personal relationships, and in their professional lives, living with these experiences." Her commitment to openness helped the group deal with the widely varying and sometimes conflicting opinions that can come up between different experiencers. "Two people can have an experience and it might have a completely different impact. Because this group was together for so long, they didn't interpret each other's experiences. I learned to frame the group that way."

Vacarr has changed, too. "I am now much more comfortable living in this totally ambiguous state, and that's really helped me to be present with people, to make whatever meaning they need to make of it, to figure it out or not to figure it out. After much exploration, contemplation, and attempts at meaning-making, I find myself working from a belief that what is most needed in doing this work is reverential empathy: the ability to enter another's world with reverence for their experience." PP

AT THE FORUM

In our first issue, we reported on 1994 and early 1995 presentations in the PEER Forum public education series. Created to encourage thoughtful, open-minded, cross-disciplinary dialogue, the series has continued from 1995 through 1998 with the following topics and guests.

Extraordinary Experiences Surveyed

In September 1995, PEER research psychologist **Caroline McLeod, Ph.D.**, and research associate **Barbara Corbisier, M.A.**, presented preliminary findings from an analysis of the first 200 Extraordinary Experience Surveys returned to PEER from a self-selected group who had contacted PEER or Dr. Mack. The survey reported demographics, categories of experience (abductions were the highest at 38%, followed by purely psychic experiences at 19%), impact of experiences (abductions had the highest reported impact), gaps in memory, and the use of hypnosis and psychotherapy. Dr. McLeod's analysis was published in *CenterPiece* (see page 19 to order) and is available at www.peer-mack.org.

Across Cultures: A View From Brazil

Drawing upon twenty years of research in altered states of consciousness, at the November 1995 Forum Brazilian psychologist **Gilda Moura** described her techniques working with clients experiencing alien abduction, trance mediumship, and kundalini yoga. She also presented results from electrophysiologic studies of healers, mediums, and abductees undertaken with neuropsychologist Norman Don (see *BRAINWAVE EVIDENCE?* page 13). Author of two books (both in Portuguese, the second forthcoming) on the subject, she is the director of the Center for the Study of Altered States of Consciousness in Rio de Janeiro.

Fair Media Coverage?

In early 1996 a *Nova* program entitled "Kidnapped by UFOs?" aired on PBS. The program—like the alien abduction phenomenon itself—raised important scientific as well as political and ethical issues. *Boston Globe* reporter **Joseph P. Kahn** and WCVB Channel 5 news reporter **Ron Gollobin** joined **John E. Mack, M.D.**, research psychologist **Caroline McLeod, Ph.D.**, and PEER executive director **Karen Wesolowski** in a lively panel discussion at the April 1996 Forum to reflect on the quality and fairness of media coverage of the alien abduction phenomenon, using the *Nova* program as a case study.

What Might the Rorschach Say?

PEER conducted a pilot study using the Rorschach ink blot test to examine whether there might be personality differences in a sample of individuals describing abduction experiences. Six subjects (three experiencers and three non-experiencers) were tested. At the January 1997 PEER Forum, psychologist **Michael O'Connell, Ed.D.**, discussed preliminary results. Without knowing beforehand which individuals were experiencers, Dr. O'Connell was able to accurately identify them from their pattern of responses to the ink blots.

Dissertation on Alien Abductees

A month after passing her oral exams, **Mindy S. Kopolow, M.A., Psy.D.**, came to the May 1997 Forum to discuss her doctoral dissertation, "*Alien Abductees*." Reports of *Worldview Reconstruction*. Using Janoff-Bulman's assumptive world theory, Dr. Kopolow looked at the ways in which people who report abduction experiences reorganize their basic assumptions about themselves, the world, and their place in the world following their experiences. Her presentation was illustrated with vivid quotations from in-depth interviews with fourteen experiencers, as well as details of the challenges (both semantic and social) encountered during academic researching and writing on this controversial topic. Dr. Kopolow's dissertation is available from Dissertation Abstracts International at (800) 521-3042 and www.umi.com.

"British Roswell": the Bentwaters Case

Peter Robbins, co-author with Larry Warren of *Left at East Gate* (Marlowe & Co., 1997), candidly discussed at the February 1998 Forum his exhaustive and often frightening research into the most significant military-UFO incident in the history of Great Britain, popularly known as "the British Roswell." Robbins documented former U.S. Air Force security specialist Warren's firsthand account, including three nights of bizarre events in December 1980 in the Rendlesham Forest at RAF Bentwaters (one of Britain's largest NATO bases), his memories of a sinister debriefing, a cover-up, and its aftermath.



Call (617) 497-2667 or write us if you live in or near Eastern Massachusetts and would like to be included on the PEER Forum mailing list. The Forum takes place several times a year, usually on a weeknight, in the Cambridge area. A suggested donation is asked to help make these events possible. All are welcome, as are speaker and topic suggestions.

Many of the PEER Forum presentations are available on audiotape: see www.peer-mack.org or page 19 to order.

A special PEER Forum will be held in New York City on May 11, 1999, to preview Dr. Mack's upcoming book. See the Calendar or PEER's website for details.

RESEARCHING ANOMALIES

PROJECTS IN PROCESS

In addition to the Personality Study described on the opposite page, PEER has other research projects in various stages of progress, including:

MULTIPLE WITNESS

PILOT PROJECT:

This pilot project is investigating cases where two or more individuals were involved in the same alien encounter experience, potentially adding new insights to accounts reported by one individual

MULTIDISCIPLINARY STUDY GROUP:

This study group of leading scientists, philosophers, theologians, and clinicians will meet to discuss next steps in furthering a responsible exploration of anomalous experiences.

SCIENTISTS SAY UFOs WORTHY OF SERIOUS STUDY

An international panel of physical scientists chaired by Stanford University physics professor Peter Sturrock and funded by the Laurance S. Rockefeller Fund concluded in a report published in June 1998 that UFOs are worthy of serious scientific study. This project, the first independent review of UFO phenomena since 1970, asked nine physical scientists—previously uninvolved with UFO investigations—to review the work of eight longtime UFO investigators.

The investigators were invited to present their “best cases,” the incidents they judged to have the strongest physical data. The types of data they presented included photographs, radar records, damaged vegetation, debris, ground traces, interference with ground vehicles and aircraft, physiological effects on witnesses, and gravitational and inertial effects. The review panel concluded that:

- The UFO problem is not a simple one, and it is unlikely that there is any simple, universal answer
- Whenever there are unexplained observations, there is the possibility that scientists will learn something new by studying them
- Studies should concentrate on cases that have the most independent physical evidence
- Continuing contact between UFO investigators and physical scientists could be productive
- Institutional support for research in this area is desirable

These conclusions of the panel—which differ from that of the 1968 Condon Report stating that science cannot be expected to advance through the further study of UFOs—stimulated a flurry of attention in the mass media.

The report was published in the summer 1998 issue of the *Journal of Scientific Exploration* and can be viewed on the Internet at www.jse.com/ufo_reports/Sturrock/toc.html. The project was administered by the Society for Scientific Exploration, which provides a forum for research into unexplained phenomena. **PP**

INTERNATIONAL RESEARCH

In its five and a half years of existence, PEER has received letters from individuals in some fifty countries on six continents. Though reports of alien encounters in the United States and Europe may have received the most public attention here in America, uniquely valuable knowledge can be gained by interviewing individuals from indigenous cultures about their anomalous experiences. Individuals raised within traditions that consider contact with non-human beings a normal part of life still often distinguish the particular character of abductee-type “grays” from the traditional spirits they had been raised to expect. Here we report on two such experiencers, one from the Amazonian Indians of Brazil, the other from the Zulu nation of South Africa.

The Amazonian Ureu-eu-wau-wau tribe traces its origins to visits millennia ago from “star people.” And the tribe’s medicine men, likewise, have been trained to contact and learn from many types of beings. Yet one of their medicine men (his mother was Amazonian and his father Brazilian-Portuguese) contacted Dr. Mack a year ago because of an encounter he had had two years previously that was unlike any he had been prepared for by his tradition.

At 5 o’clock one morning he awakened and felt compelled to leave his home to walk to the nearby river. Across the river he said he saw three short, gray, large-eyed humanoid beings dressed in silvery skin-tight suits. One of the beings stretched out its arm toward him, at which point he said he felt a force envelop him and urge him to cross the river to follow the being deeper into the jungle.

During what he described as telepathic dialogue with this being, the medicine man said he was shocked to feel “millions of molecules being disintegrated in myself.” It seemed to him that the being was intent on expanding the medicine man’s abilities, but then the medicine man blacked out. When he regained consciousness, several hours had passed, and he had been soaked by a rainstorm. Exhausted, he again crossed the river and returned home, surprised

INTERNATIONAL RESEARCH, page 18

SCIENCE IN ACTION

PERSONALITY STUDY, from page 1

The study was comprised of forty people who had reported alien abduction experiences ("experiencers") and a comparison group of forty non-experiencers who were matched for age, gender, educational, and racial backgrounds. Subjects filled out a variety of standard psychological questionnaires including the Schedule for Nonadaptive and Adaptive Personality (SNAP), the Symptom Checklist-90-Revised (SCL-90-R), the Creative Imagination Scale, and the Gudjonsson Suggestibility Scale.

Overall, the study demonstrated that the nonexperiencers and the experiencers were similar in most aspects.

First, the data reveal experiencers to have no greater signs of personality disorder than do non-experiencers. The hypothesis, which was disproven, was that experiencers would exhibit a greater tendency to be insecure, to exaggerate or seek attention in order to be considered special, to have difficulty in relating to people in daily life, or to have a tendency to lie. The data do not support the theory that abduction reports are due to these and other kinds of personality problems.

A second theory hypothesizes that abduction reports are the result of hypnotizability or other forms of suggestibility. Disproving this hypothesis, experiencers did not score higher on a hypnotic suggestibility scale than non-experiencers. Experiencers also did not show any greater susceptibility to interrogation pressure or social desirability than non-experiencers. These findings imply that experiencers' accounts are neither the result of an effort to please the investigator nor a tendency to succumb to the investigator's own expectations.

The experiencer group did score higher than the comparison group of non-experiencers on what psychologists call "eccentric perceptions." This test indicates that experiencers report having unusual body sensations and out-of-body experiences and occasionally hearing voices that others do not hear—all of which seem to be aspects of the abduction experience or its aftereffects. This wide spectrum of unusual experiences reported by abduction experiencers requires further study.

Were these perceptions to occur in individuals who also exhibited negative traits such as low self-esteem, self-harm, and isolation from others, they would be interpreted as signs of general psychopathology. Interestingly, in experiencers, their eccentric perceptions were associated with healthy traits such as positive mood, high work commitment, and lower dependency rather than with negative traits. The findings suggest that persons who were psychologically healthy were reporting events that were not typically understood to be real by most healthy individuals in our culture. This leads us to ask the larger question: Why would mentally healthy people report experiences that are so far outside the culturally shared notion of reality agreed upon by our society?

The challenge we face with the "abduction phenomenon" is one similar to the challenge faced by 18th century society. At that time, French farmers reported that rocks were falling onto their fields from the sky. Scientists and other authorities dismissed these accounts as mere fantasies. The worldview of 18th century France prevented anyone from considering that these accounts might be true. There was no plausible explanatory theory, as meteorites had yet to be conceptualized. Although the farmers had the rocks to corroborate their stories, common sense dictated that rocks, being heavier than air, could not rise from the ground and so, logically, could not get into the sky in order to fall down.

How does our present cultural worldview blind us from observing aspects of the abduction phenomenon and other anomalous experiences? This is a challenge we face on a daily basis at PEER. As researchers, academics, and clinicians, we see our role as consciously walking the borders between different worldviews. We must be careful not to be limited by our own investigative tools and to work to understand the boundaries beyond which they cannot bring elucidation. If one set of tools confines our perceptions or, worse, predefines a conclusion, we plan to apply complementary approaches and methods. Since personality disorders, imagination, and suggestibility do not account for alien abduction narratives, a new set of questions needs to be asked. **PP**

BRAINWAVE EVIDENCE?

A study published in 1998 used physiological data to explore the nature of abduction reports. Thirteen people who had previously reported abduction experiences were measured with electroencephalograms ("brainwave" instruments) while recounting (reliving) their abduction experiences. The investigators found, to their surprise, that the brain patterns recorded during these retellings matched the patterns of no other person except one advanced yogi measured during the state of "samadhi" (profound meditative union). The researchers concluded that the brain seems to show that a very powerful experience had occurred to these people, one that no other known experience or personality type exhibits. The research, by Gilda Moura and Norman Don, is reported in the spring 1998 *Journal of Scientific Exploration* (abstracted on the Internet at www.jse.com/abstracts/v11n4a1.html).

STAR WISDOM CONFERENCE:

EXPLORING CONTACT WITH THE COSMOS

MAY 8-9, 1998

featured:

Edgar Mitchell, D.Sc.
Apollo astronaut and founder of the Institute of Noetic Sciences (IONS)

Sequoyah Trueblood,
Choctaw elder

John E. Mack, M.D.,
Harvard psychiatrist and author of Abduction

Bernardo Peixoto (Ipupiará), Brazilian shaman from the Ureú-eu-wau-wau (People of the Stars) tribe, anthropologist, and consultant to the Smithsonian

Rudy Schild, Ph.D., of the Harvard-Smithsonian Center for Astrophysics

Angela Thompson Smith, M.S., psychologist, researcher, and remote viewing instructor

Dhyani Ywahoo, Cherokee and Tibetan Buddhist teacher

Roberta L. Colasanti, LICSW, PEER clinical director

Michael O'Connell, Ed.D., psychologist and PEER consultant

Experiencers, individuals from Western culture who describe experiences with nonhuman intelligences

Astronaut Edgar Mitchell explained how "quantum holography" may bridge physical science and internal experience



Choctaw elder Sequoyah Trueblood led participants in ceremony, emphasizing gratitude for all streams of knowledge

STAR WISDOM CONFERENCE, from page 1

The main conference was preceded by a special workshop for clinicians, during which PEER's director Dr. John Mack and clinical director Roberta Colasanti discussed the many issues they face when working with clients reporting anomalous experiences. They presented videotaped interviews with individuals recalling their experiences with otherworldly beings. Particularly moving was the testimony of a South African shaman: "For me, the fact of meeting beings from another planet was not so difficult, but the shame of being so powerless among them was very hard."

Dr. Mack analyzed the trauma Western experiencers may feel as having four sources: the challenge to their personal belief systems; the challenge to their culturally imbibed worldview; the sense of victimization from being taken against their will into alien surroundings; and the torment of being sexually violated.

PEER consultant and psychologist Michael O'Connell presented research showing that abduction experiences cannot be explained away by personality differences (for more details, see PERSONALITY STUDY, page 1).

Four people then shared details of their abduction experiences: brilliant lights . . . small gray beings . . . explosion in my cells . . . being floated through walls . . . long fingers touching me . . . cross-breeding experiments . . . ecstatic nature scenes . . . infusions of complex information . . . They described their efforts to integrate these experiences with

their daily life, becoming more spiritually focused, and oriented to healing the Earth.

Friday evening, the main conference opened with Choctaw elder Sequoyah Trueblood leading participants through a Native American ceremony. Sequoyah praised the value of all streams of knowledge—the scientific, the religious, the individual, and the cultural. The atmosphere he thus created enabled sharp differences of opinion to be freely expressed without adversaries shutting their minds to contrary opinions.

Astronaut Edgar Mitchell spoke of his Apollo mission, of walking on the moon, and his epiphany during the return flight to Earth that inspired him to found the Institute of Noetic Sciences (IONS): "I had time to relax and contemplate that jewel-like home planet, suspended in the velvety blackness from which we had come . . . I experienced . . . an overwhelming sense of universal connectedness . . . an ecstasy of unity . . . that the molecules of my body and the molecules of the spacecraft itself were manufactured long ago in the furnace of one of the ancient stars. I perceived the universe as in some way conscious."

Mitchell revealed that several other astronauts also have experienced such epiphanies, which have determined their life choices ever since, one becoming a minister, another a missionary, a third an artist. Remaining an engineer and research scientist, Mitchell now looks to "quantum holography" to give physically measurable evidence of mental images and other

inner experiences previously presumed to be unmeasurable by science.

Saturday morning, Dr. Mack's talk, "Extraordinary Experiences: How Do We Think About What is Real?" provided a context for the day (see page 5). This was followed by a "Cross-Cultural View of Extraordinary Experiences" panel in which a Cherokee woman, Brazilian shaman, psychologist, Choctaw elder, and two Western men told of their experiences with "star people" and alien beings. The westerners said they benefited greatly by being able to learn from other cultures that have a framework for such experiences.

Widely divergent views on the nature of extraordinary experiences and their impact on our worldview were then offered by participants on a panel titled "Western Scientists Respond to the Extraordinary." Astrophysicist Rudy Schild said that so far there is insufficient physical evidence available to the scientific community to be able to conclude that other intelligent beings are in contact with humans. Dr. Mitchell said he believes some kind of contact is taking place, but it is unclear to what extent stories of alien abductions are a culturally conditioned interpretation of such contact.

Dhyani Ywahoo, who brings together Cherokee and Buddhist teachings at the Sunray Meditation Center she founded in Vermont, said, "The world is emerging into a greater community of worlds, yet we are not prepared. We must begin the preparation . . . The message from the universe is that a discordant noise is coming from the Earth . . . We must awaken the inner eye that sees beyond the appearance of separateness. We must create a new song in our hearts."

Saturday afternoon, participants divided into small groups to explore five areas concurrently: scientific frameworks for anomalous experiences, transformative journeys stimulated by encounters with other-dimensional beings, native healing practices, shamanic traditions, and altered state perception.

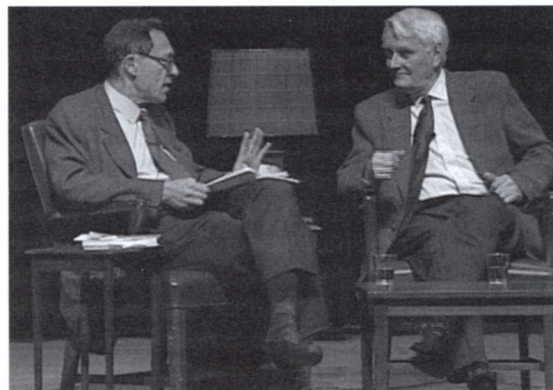
The conference closed with all participants coming together in a lively question-and-answer session, followed by a Native American pipe ceremony emphasizing mutual respect and compassion.

PEER plans to prepare videotapes from the 1998 Star Wisdom conference for public distribution. For more information, call PEER at (617) 497-2667. **PP**

MACK AND HOPKINS IN PUBLIC DIALOGUE

When world-renowned abduction researchers John Mack and Budd Hopkins get together, what questions do they ask each other? Where are they most challenged? How is their thinking similar—or different? Where are their edges?

A Dialogue on the Alien Abduction Experience, the first in a series of videos produced by PEER, captures the only time such a candid conversation has taken place in public. Filmed live at the John Hancock Hall in Boston, Harvard professor of psychiatry John E. Mack, M.D., and veteran abduction researcher Budd Hopkins drew upon more than 1,000 cases and thirty years of exploration into the alien abduction phenomenon to probe the depths of their research, their psyches, and their worldviews.



Mr. Hopkins, who introduced Dr. Mack to the field in 1990, is a well-known artist and the author of three books on the subject: *Missing Time*, *Intruders*, and *Witnessed*. The *Dialogue* is moderated by open-minded skeptic Christopher Lydon, host of National Public Radio's award-winning current events talk show *The Connection* and a thirty-year journalism veteran.

The thought-provoking exchange included members of the audience and such questions as: Is the abduction experience traumatic? Is it transformational? In what ontological realm does it occur (are these OBEs: out-of-body experiences, or, as Mr. Hopkins quips, OHEs: out-of-the-house experiences)? Are experiencers victims or modern shamans? Does this experience fit into our mythic structures or worldview? Are the "beings" intruders or agents of change? Are the results of this phenomenon—whatever the source of the "beings"—healing our planet? **PP**

NEW VIDEO

To order the video, *A Dialogue on the Alien Abduction Experience*, featuring John Mack, M.D., and Budd Hopkins, visit www.peer-mack.org, or return the form on page 20 to PEER. The hour-long video is moderated by National Public Radio's Christopher Lydon and includes audience participation and a brief introduction to the phenomenon illustrated by abduction experimenter artwork.

Proceeds from the video benefit the non-profit groups founded by Dr. Mack (PEER: www.peer-mack.org) and Mr. Hopkins (Intruders Foundation: www.if-aic.com).



BOOKS OF NOTE

THE BROADER CONTEXT

A well-rounded understanding of the context that renders certain experiences extraordinary calls for reading in the philosophy and history of science, myth and folklore, trauma, frontier sciences, and social change, as well as accounts of the experiences themselves.

The Marriage of Sense and Soul: Integrating Science and Religion

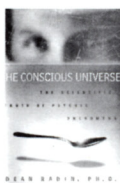
by Ken Wilber (NY: Random House, 1998, 228 pages)

Transpersonal scholar Wilber offers a clear bridge between the achievements of conventional, empirical science and our interior experience, from the logical to the mystical. Although Wilber is strongly dismissive of the alien abduction experience in an earlier volume, this is a valuable resource for people seeking to develop scientific methods for exploring anomalous and transpersonal phenomena.



Daimonic Reality: Understanding Otherworld Encounters by Patrick Harpur (NY: Penguin Arkana, 1995, 330 pages)

How do we account for all aspects of human experience? Who decides what is real? Harpur ambitiously and creatively takes on these questions and anomalous experiences, offering an historical context—the “daimonic” tradition, common to the alchemists, Gnostics, Hermetics, and Neoplatonists—from which to understand them. He synthesizes a broad range of literature (UFOs, aliens, fairies, lake monsters, apparitions of the Virgin Mary, and crop circles), effectively comparing raw reports before they are filtered through a phenomenon-specific lens. *Daimonic Reality* deserves to be widely read; it greatly adds to the much-needed conversation about the ontological status of the subtle and imaginal realms.



The Conscious Universe: The Scientific Truth of Psychic Phenomena

by Dean Radin, Ph.D. (San Francisco: HarperCollins, 1997, 362 pages)

A comprehensive survey of evidence validating the existence of telepathy, clairvoyance (“remote viewing”), and the influence of mind on matter, both living and inanimate. Cites research conducted at Princeton and Stanford Universities as well as the U.S. military. An excellent resource to share with those unfamiliar with the extensive scientific demonstrations of psi phenomena.

Trauma and Recovery by Judith Lewis Herman, M.D. (NY: HarperCollins, 1997, revised paperback, 288 pages)

Because of Dr. Herman’s success in treating combat veterans, rape survivors, battered women, and political prisoners, a great deal of her insight can be used by clinicians working with experienced anomalous trauma. The book presents the spectrum of human adaptation to a range of traumatic events, and overviews the healing process. Of particular interest is the “forgotten history” of psychological trauma, hypnosis, and altered states of consciousness: how therapeutic observations are ignored when they challenge prevailing political and social contexts.

RESEARCH COMPILATIONS

Glimpses of Other Realities, Vol. II: High Strangeness by Linda Moulton Howe (New Orleans: Paper Chase Press, 1998, 480 pages)

Following Ms. Howe’s respected 1993 first volume (subtitled *Facts and Eyewitnesses*), which reported on abductions, nonhuman beings, crop circles, and animal mutilations, Volume II focuses on the scientists and military personnel

who have been investigating these phenomena. Howe examines several abduction cases and assesses the probability that these phenomena have their origin in the multidimensional aspect of our universe that has only recently been elaborated by astro- and quantum physicists.

The Threat: The Secret Alien Agenda

by David M. Jacobs (NY: Simon & Schuster, 1998, 288 pages)

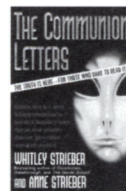
Temple University history professor Jacobs follows his 1992 book *Secret Life* with further studies of more than 100 abductees. His book’s conclusion is that our population is threatened by an alien breeding program.

Project Mindshift: The Re-education of the American Public Concerning Extraterrestrial Life, 1947–Present

by Michael Mannion (NY: M. Evans & Co., 1998, 304 pages)

This book takes seriously the potentially enormous consequences to society if convincing evidence were to be accepted that Earth has been contacted by extraterrestrials. The author, a science writer, examines changes in government and media response to the UFO issue over the past fifty years, and makes conjectures about the future.

INDIVIDUAL FIRSTHAND REPORTS



The Communion Letters

edited by Whitley and Anne Strieber (NY: Harper-Prism, 1997, 288 pages)

A first of its kind, the Streibers share a selection from the 200,000 letters they received since publishing *Communion* in 1987. The extraordinary range of experiences described by women, men, and even children may cause the reader to re-

evaluate preconceptions of the “alien abduction” phenomenon. Included are reports of childhood, group, and sexual encounters as well as lesser-known aspects such as the “visitors’” reported involvement with the dead.

Beyond My Wildest Dreams: Diary of a UFO Abductee by Kim Carlsberg (Santa Fe, NM: Bear & Co., 1995, 286 pages)

Although available since 1995, Ms. Carlsberg’s frank and heartfelt account of her numerous abduction experiences deserves to be more widely read. Particularly helpful to readers seeking to grasp the power of the experience are the numerous full-color drawings by Darryl Anka that illustrate Carlsberg’s narrative.

The Day After Roswell by Col. Philip J. Corso with William J. Birnes (NY: Pocket Books, 1997, 341 pages)

Unlike other first-hand accounts, U.S. Army Lt. Col. Corso’s story is not about an abduction or close encounter. Instead, as Chief of the Foreign Technology Desk in the U.S. Army’s Research and Development Department from 1961 through 1963, Col. Corso says he was required to analyze and help private defense contractors secretly reverse-engineer items from the crashed UFO at Roswell. Col. Corso passed away in July of 1998 at age eighty-three. This is a startling and detailed tale that leaves the reader searching for confirmation from other government employees.

FROM THE EDGE OF EXPERIENCE, from page 7

story than the one our conventional lives currently act out. This intuitive story is the truth, and although it may be difficult to hear its voice over the constant chatter of the internal storytellers we often listen to, still the voice is there, waiting. I think of it as a radio frequency, continuously calling to me who needs only to select the correct setting. Recalling that frequency is the “soul memory” I referred to.

I find, however, that most of us actively avoid turning to this setting. Instead, around our concept of self we gather external supportive evidence, without ever examining the guide we have chosen and its implications. Further down the river we travel, following plans and taking actions to tell a certain story. As a result, we “find” ourselves in a world designed to compete fiercely to hold our attention, a world which may be nothing more than a wrap-around, surround-sound theater of our minds. We focus intently upon that theater’s screen, measuring and weighing, hurrying and worrying, wishing and waiting, hoping to find what we long for. All the while, there is another voice, calmly calling us back inside to “know.”

This other voice will not compete; it must be sought, and not upon the external screens of life. We must use our will to locate and open this internal window. That requires a surrendering of outcome, of our idea of what the results should look like, since to hear the voice we must be guided

back to a place we unconsciously presume is frightful (since we already chose not to stay there!). And yet this other voice holds in perfect safety the memory of who we truly are, and so the cost of choosing not to remember seems extreme. Upon approaching it, we race away, back to a place we don’t belong anymore, escorted by feelings of loss and emptiness, angry that we listened to this other voice at all as we try to re-enter into total forgetfulness once again. It won’t work.

Once touched by—sometimes held within—this state of remembering, nothing is the same. All the places and things we sought before now fade in their offerings. Now we must develop trust that this other way and its telling of our life story is the story we came to tell. That story is of the healing of the mind, the mind that held the thought, that made the movie.

Where is the mind that is having the thoughts, that is writing, directing, and producing your story? Are you that mind, and if so, is there another story to be told? I believe the story’s end is determined at the beginning when we choose which voice to listen to.

This is one of the ways my life has been changed since being touched by these beings from elsewhere. The cost is that it’s impossible now to turn back, to fully embrace what we call “normal.” My challenge is to live between these two worlds, these ways of perceiving and being, as I integrate them within my self. **PP**

ABDUCTION BY ALIENS, from page 5

abduction phenomenon? The odd combination of conscientious clinical (intersubjective) and empirical study has yielded a great deal of information and has caught the public, if not the scientific, imagination.

But something else is called for, I think, that could, over time, exponentially increase our understanding of this subject, namely the recognition of a deep-seated resistance in mainstream Western culture to even considering that there could be phenomena that originate in the unseen or spirit world and cross over and manifest in the material world. For our so-called materialist paradigm, like any worldview,

determines what it is possible for us to see. We need to understand much more fully the source of this resistance, which derives from a deep and intense attachment to our dominant worldview, and honor its presence when we address audiences that are not open to the reality of the phenomenon.

Unless we recognize and dialogue with the ontological dissonance that exists between the abduction investigators and the audiences we hope to reach, the marginality of this field is likely to persist. The history of science has shown that when we manage to move beyond our current worldview, new data and new models can begin to show up. **PP**

INTERNATIONAL RESEARCH, *from page 12*

to learn that it was 11 PM. Over the next few months he said he was shocked to discover that instead of healing people with just the tribal herbs he had been trained with, he could focus his attention on his patients and they would recover from their ailments even when the herbs had failed.

The case of Credo Mutwa, a Zulu sangoma (South African spiritual leader), is somewhat different. As he related to Dr. Mack during a series of visits over the past four years, Credo's traditional training in shamanism had accustomed him to contact with ancestral spirits, but his abduction by "star monkeys" was of a different order, often unpleasant and traumatic.

One day when Credo was away from home, gathering herbs alone in a mountainous forest, he said a silence suddenly came over the area, followed by a bluish haze. The next thing he knew, he was lying naked and unable to move, on a table in a round, metallic room. "The place smelled horrible, like electrified copper mixed with rotten fish." Around him Credo said he saw six small beings with huge black eyes, dressed in "grayish-silver, shiny, crackly uniforms." He said one stabbed a tube into his thigh, another inserted something up his nose and into his brain. Then a human-looking but robotic-acting female forced herself on him sexually. When she left, he was aware of other humans on tables similar to his, being "tortured exactly as I was."

The next thing Credo can remember is finding himself back in the forest, the clothes on his body torn, and his skin covered with a gray dust that had the same smell he had experienced in the metallic room. He walked back to the village he had been visiting, and was shocked when the villagers said he had been missing for three days. Moreover,

residents of another village not too far away later told him that being captured by the "star monkeys" was a common experience in their region. In contrast to this thoroughly traumatic experience, Credo said he later had an encounter with a similar-looking being that accelerated the healing of a serious wound on his hand. Overall, his attitude toward the "star monkeys" is ambivalent and contradictory. He attributes vital knowledge and skills that he possesses to humanoid beings and essential warnings about the threat to the Earth from environmental destruction.

Cross-cultural cases such as these raise numerous questions deserving of further study. Consideration of these and other reports appear in Dr. Mack's forthcoming book (mid-1999, tentatively titled *Passport to the Cosmos*). PEER's Star Wisdom conference (see CONFERENCE, page 1) included similar discussions in its panel of experiencers from different cultures. We anticipate further research on these issues. **PP**

RESOURCES FOR THERAPISTS, *from page 8*

and a clinical packet of materials designed to educate and help differentiate major mental illness from reports of anomalous experiences.

The number and nature of these inquiries indicates an increased awareness in the clinical community of alien abduction and other extraordinary experiences and illustrates the importance of further education and networking. PEER's nationwide Therapist Consultation and Referral Network serves as a resource to clinicians by connecting them with professional colleagues in their areas. Call or write to PEER to receive a Therapist Network registration form or to update your existing record. **PP**

PEER PERSPECTIVES: LETTERS TO THE EDITORS

Thanks for sending me a copy of your handsome newsletter, and congratulations on inaugurating this publication. [I am] impressed by the quality and usefulness of the information you are offering and the lack of dogmatism in your articles.

Another thing I noticed—though not for the first time—was the use of the more general phrase "extraordinary experience" to embrace abductions and other experiential anomalies. In my book *The Omega Project*, I used the very same phrase repeatedly for precisely the same reasons. And I reached very similar conclusions to those of John [Mack] concerning the spiritual meaning, transformative potential, and ecological significance of these experiences.

All the best to you and the other members of PEER for your good efforts.

Kenneth Ring, Ph.D.

Professor Emeritus of Psychology, University of Connecticut

Thanks for the newsletter. It is really good to have a high-quality tool to help educate my colleagues. I am very grateful!

Patricia Allen Brown, Ph.D.

Licensed Psychologist in Georgia

Perspectives is unusual because of the high-quality approach, open yet totally grounded in research, willing to explore and experiment yet insisting on professionalism and objectivity. There is no way to avoid sensationalism while exploring extraordinary experiences. You seem to have indeed found a bridge.

P.M.H. Atwater

Author, Beyond the Light and Future Memory

Send your perspective to: **Letters to the Editors, PEER Perspectives, P.O. Box 398080, Cambridge, MA 02139.** (We will select and edit according to space limitations.)

MATERIALS AVAILABLE FROM

P·E·E·R

BOOKS

Alien Discussions: Proceedings of the Abduction Study Conference held at MIT, Cambridge, MA, in June 1992, edited by Andrea Pritchard, David E. Pritchard, John E. Mack, Pam Kasey, and Claudia Yapp, an excellent multidisciplinary introduction and research reference to the abduction phenomenon, hardcover, 684 pages, *new lower price*, \$40.

Abduction: Human Encounters with Aliens by John E. Mack, M.D., hardcover (1994), \$22; revised paperback (1995), \$6.99; newest trade paperback (1997), \$13.95. Signed copies available on request with any tax-deductible donation to PEER.

A Prince of our Disorder: The Life of T.E. Lawrence by John E. Mack, M.D., 1998 edition of 1977 Pulitzer-Prize recipient, reissued by Harvard University Press with new preface, \$18.95.

VIDEO

John Mack, M.D. & Budd Hopkins: A Dialogue on the Alien Abduction Experience, filmed live in Boston, hosted by Christopher Lydon of National Public Radio's award-winning talk program *The Connection*. Approximately 1 hour, VHS, \$29.95.

AUDIO CASSETTES

John E. Mack and Brian Weiss: "Past Life" Experiences, a dialogue at Interface, November 1993. 2 audio cassettes, \$15.

John E. Mack and Joe N.: The UFO Abduction Phenomenon, a presentation at the New York Open Center, December 1993. 2 audio cassettes, \$15.

Abduction: Human Encounters with Aliens by John E. Mack, M.D., an abridged version of the book on audio tape, read by Josef Sommer. 2 audio cassettes, \$17.

Abduction: John E. Mack Responds to the Media, a candid presentation at the Boston Public Library, following a 14-city United States book tour, May 1994. Audio cassette, \$11.

Personal Experiences with Beings Not of this Earth, an evening dialogue with John E. Mack, M.D., and three local experiencers—Randy, Julie, and Peter, January 1995. 2 audio cassettes, \$15.

Alien Beings in Africa: A Cross-Cultural Perspective on Anomalous Experiences, a presentation by Dominique Callimanopoulos and John E. Mack, M.D., February 1995. 2 audio cassettes, \$15.

What Would William James Have Thought About Alien Abduction? A talk by Harvard historian of psychiatry and William James scholar Eugene Taylor, Ph.D., March 1995. 2 audio cassettes, \$15.

Subjective Truth, Objective Truth: Reflections from the Abduction Study Conference at MIT, a panel discussion with conference creators MIT physicist David Pritchard and Harvard psychiatrist John E. Mack, conference proceedings editor Andrea Pritchard, and an experiencer who presented at the conference, May 1995. 2 audio cassettes, \$15.

Cross-Cultural Aspects of Anomalous Experience: A View from Brazil, a presentation by Brazilian psychotherapist and abduction researcher Gilda Moura, November 1995. 2 audio cassettes, \$15.

What Does the Rorschach Say About Abduction Experiences? A presentation of a PEER pilot study by psychologist Michael L. O'Connell, Ed.D., January 1997. Audio cassette, \$11.

"Alien Abductees'" Reports of Worldview Reconstruction: A New Doctoral Dissertation, a presentation by clinical psychologist Mindy S. Kopolow, M.A., Psy.D., May 1997. Audio cassette, \$11.

PUBLICATIONS AND PAPERS

PEER Perspectives (this newsletter). Available issues (please specify): #1, #2. Minimum donation of \$4 requested per issue.

Research Bibliography, a 4-page list of relevant book titles, book chapters, and journal articles. Shipping and handling only.

Experiencers' Guide to Therapy, an 8-page guide that explains the ways in which therapy may be helpful, describes the major therapeutic professions, and provides suggestions for how to choose a therapist. Shipping and handling only.

CenterPiece magazine, a 32-page publication of the Center for Psychology and Social Change, Winter 1995/1996, including "Extraordinary Experience Research at PEER," a 5-page article detailing the preliminary findings from the PEER Extraordinary Experience Survey, by Caroline McLeod, Ph.D., \$3.95.

SEE ORDER FORM ON REVERSE FOR SHIPPING INFORMATION

P·E·E·R

invites you to join us by...

...supporting this work

The Program for Extraordinary Experience Research (PEER) is a nonprofit research and education group that contributes to the scientific and philosophical exploration of experiences that do not fit our usual understanding of reality. Recognizing the social barriers to the study of anomalies, the program seeks to foster conditions for candid inquiry through careful observation, open dialogue, and development of a network of compassionate support for individuals reporting anomalous experiences.

PEER is funded primarily by private contributions. Please help by sending a donation. If you or your organization would like to consider major funding of PEER's work, please call the executive director at (617) 497-2667.

PEER is a project of the Center for Psychology and Social Change (CPSC), a Massachusetts nonprofit organization.

I would like to make a donation to the Program for Extraordinary Experience Research and support this important work. My tax-deductible donation in the amount of

____\$ 30 ____\$ 500
____\$ 50 ____\$ 1,000
____\$ 100 ____\$ 2,500
____\$ 250 ____ other

made payable to PEER/CPSC is enclosed, and I've included my contact information below for your mailing list.

...adding your name to our mailing list

Name: _____

Address: _____

City/State/Zip: _____

Country: _____

Phone (day): _____

Phone (evening): _____

Fax: _____ E-mail: _____

Occupation or profession: _____

Other areas of interest: _____

I am interested in:

- ☐ inquiring about a referral to a licensed therapist in my area who is familiar with these phenomena
- ☐ registering as a licensed clinician or as an alternative practitioner in PEER's Therapist Consultation and Referral Network
- ☐ registering as a licensed medical practitioner in PEER's Medical Consultation and Referral Network
- ☐ making my name available to other individuals or groups whose work relates to extraordinary experiences

...ordering materials

QTY.	TITLE (please print)	PRICE

THANK YOU!

Shipping & handling (United States) \$3 first item, \$1 each add'l item*

PLEASE INCLUDE YOUR NAME AND ADDRESS ABOVE,

DONATION

AND ENCLOSE A CHECK OR MONEY ORDER PAYABLE TO PEER.

TOTAL ENCLOSED

**International Orders require special shipping & handling fees;
Please mail or e-mail (peermack@aol.com) us a message stating the items you would like to order and your destination country.
We will respond with the exact total required for your international order.*

Please enclose separate checks for your tax-deductible donation and any materials ordered

Mail to: PEER, P.O. Box 398080, Cambridge, MA 02139

Or call us for more information at (617) 497-2667