



Consciousness and Contact Research Institute

First meeting of the CCRI Research Committee discussing proposed research methodologies for a future research study comparing the relationship between Consciousness & the Contact Modalities. - 2/5/2020

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1. Proposal from Reinerio (Rey) Hernandez

THESIS QUESTION

I formed the CCRI organization to address this question:

Since potentially millions of individuals around the world have had many different types of experiences with different Contact Modalities:

- 1. What might be the commonalities shared by many of these Major Contact Experiencers?**
- 2. Why are Major Contact Experiencers having so many diverse types of experiences via the Contact Modalities?**
- 3. Are there triggers for having these diverse contact experiences? For example, why after having UFO contact experience, having an NDE experience, why do these individuals then begin to have a series of diverse paranormal experiences?**

RESEARCH METHODOLOGY STEPS

1. Develop Hypotheses to Test

As many of you have stated in our submitted proposals, we need to explore the ontology of this phenomenon of Contact with Non-Human Intelligence via the Contact Modalities. We need to develop various hypotheses that we can test in our surveys and structured interviews. I have 3 basic hypotheses to test: Is the source of this phenomenon “Internal”, “External” or “Both”.

a) **Source is INTERNAL**: My colleague Maryam Ebadi is exploring this theory. She has reached out to Dr. Eric Oellet, Dr. James McClenon, and other Ph.D. researchers who have researched the paranormal phenomenon involving seances, poltergeists, and ghosts/spirits. This theory presents the hypothesis that there is no external force to the phenomenon of seances, ghosts/spirits, poltergeists, and also to all of the “paranormal”. Their approach, while a bit more complicated than what I am expressing, can be summarized by stating that these “paranormal” experiences are all self-generated phenomenon initiated via our own consciousness-- just like “spoon bending”, there is no external source involved, only the “force” imposed by the individual which then creates the “paranormal” experience.

With all due respect to these researches, my opinion is “maybe”, but maybe for these limited para-psychological experiences but not for most of the other major Contact Modalities. So far, this “Internal” thesis has not been applied to the vast and diverse UFO Contact Phenomenon, the NDE phenomenon, OBEs, Astral Travel and Remote Viewing. In addition, this thesis has not been applied to other types of paranormal experiences and certainly not to the vast array of thousands of perceived physical “beings” encountered and the deep and diverse communications with these perceived “physical Non-Human Intelligence”. Instead, the focus has been on seances and on the poltergeist phenomenon. Once again, with all due respect, under this theory my ex-wife would be the best neurosurgeon on this planet because she would have “internally imposed”, or performed, the most profound brain surgery on our dog who had a major stroke, who was completely paralyzed, and who was going to be euthanized later that afternoon. Instead, we both saw an energy being in our living room, my dog and wife disappeared in front of my eyes and both were returned, the dog miraculously healed of her total paralysis, all within 45 minutes. Was this very physical healing “internally directed” by my wife, similar to a séance? This is similar to arguing that MD Pediatrician, Dr. Melinda Greer, self-generated her 14 up-close UFO sightings, also witnessed by her husband, where this UFO “flew less than 200 feet above them? She also had 3 up-close physical Sasquatch experiences where she saw them up close and perfectly detailed their anatomy. Did she internally “conjure up” this massive 8 foot tall being, with massive hair, with a full anatomical structure, because of her own “Internal Psychic Power”? She has also had two powerful NDEs, many OBEs and Astral Travel spiritual teaching experiences where she was brought to other realities. She, my wife, and the thousands like them who have had similar experiences, must have “God-like” abilities, unknown to mankind, to self-create our entire physical reality. I am not dismissing this theory but I am highly skeptical based upon the data that FREE has accumulated over the last 5 years and the hundreds of diverse experiencers that I have spoken with. Thus, I remain skeptical but open to this theory.

b. **Source is EXTERNAL:** This “External Source” hypothesis can also be used to argue that the many “paranormal” experiences, or experiences via the Contact Modalities, might not be from our 4D physical reality, but from the multiverse-- from an external multidimensional reality. This thesis can be used to explain the following: Angels coming from the Angelic realm, Ghosts coming from the Spirit World, and even all types of NHI coming from an unexplainable multi-dimensional reality. Yet another "External Source" hypothesis, which can be incorporated to all of the above models is that we are interacting with a “Universal Mind”, or “GOD”, some might term “Cosmic Consciousness”, and that this Mind of GOD interacts with us on a daily basis. Even the concepts of “Universal Consciousness”, “Synchronized Multiverse” or “Simulated Reality” theories can be encompassed within the “External” source category. The field of NDEs and OBEs are heavily documented with testimony supporting these types of “External Source” experiences. The diversity of “External Source” theories are almost endless.

c. **Source is both EXTERNAL & INTERNAL**: We can now have some fun! The field of “parapsychology”, and we have many researchers in the CCRI who call themselves “parapsychologists”, have fully documented the power of our human consciousness via the extensive research in the PSI phenomenon. The “calling down of a UFO”, also called HICE (Human Initiated Contact Experiences), is yet another example of human consciousness communicating with UFO related intelligence. There is much to be supported via the INTERNAL SOURCE THESIS. Nevertheless, I have spoken with hundreds of individuals, who like myself, before our initial experience have never experienced anything paranormal in their lives, had zero knowledge nor interest in the paranormal, and then suddenly a major paranormal event occurred. This initial “paranormal” experience then triggered many other additional experiences via the Contact Modalities. Did these individuals INTERNALLY create these experiences without knowing or even being aware of these paranormal concepts to begin with? IMO, outside of the field of parapsychology and the fields of seances and poltergeists, there is little to no research to extend this “INTERNAL” thesis to the other Contact Modalities. For the majority of the major Contact Modalities Experiencers, there is no evidence, nor a suggestion, how these individuals can “self-create” these deeply profound physical and non-physical experiences.

The vast writings by the late Dr. Edgar Mitchell, and many other researchers, including Dr. Kenneth Ring, Dr. Jacques Valle, Dr. Allen Hynek, and many others, speculated that this unexplainable phenomenon involving the “paranormal” might involve both INTERNAL AND EXTERNAL FACTORS INVOLVING CONSCIOUSNESS-- a consciousness of the “SELF” interacting with the multi-dimensional aspects of consciousness quite possibly from some external multi-dimensional “higher form” of conscious intelligence. Dr. Michael Grosso, Dr. Rudy Schild, Dr. John Klimo, and other members of our CCRI Research Committee have written extensively on this Internal and External Thesis. One clear example are the thousands of individuals, like myself, that are “calling down a UFO”. This is commonly called HICE, Human Initiated Contact Experience, but it is more popularly known as CE-5. You put out the intent to see one and, in my case, within 15 minutes a UFO shows up. Just go to Facebook or on YouTube to learn about this phenomenon.

For me, this third option holds the ripe fruit for picking. Thus, my personal hypothesis is that this complicated phenomenon of the Contact Modalities involves a “manipulation of space-time” and that these experiences are “multi-dimensional” in nature. In addition, Dr. Edgar Mitchell has discussed his thesis of Non-local Consciousness, how one is able to tap into what he calls “Zero Point Energy”, more commonly called the “Akashic Records” and one is able to interact with Consciousness. The PSI phenomenon is a clear example.

Thus, I argue that the INTERNAL & EXTERNAL thesis involves arguments of a Universal Mind, a universal consciousness, and that we as individuated units of consciousness, are using “non-locality” to interact with the Universal Mind of Consciousness. The problem is

how can we include this “INTERNAL & EXTERNAL” Consciousness hypothesis into our research methodology and questionnaires?

1. Identify the Major Experiencers of the Contact Modalities

Once we have developed different ontological hypotheses that might begin to be tested on the Major Contact Experiencers, we then need to identify the Major Contact Experiencers. We need to acquire necessary data on these individuals of what commonalities they might share and, in this process, to test out some of our hypotheses. We now have large amounts of data on the separate Contact Modalities, i.e., UFO, NDE, OBE Experiencers, etc., but zero statistical data comparing and contrasting the Major Contact Experiencers who are having a multitude of experiences via many of these Contact Modalities. As I stated earlier, we are not interested in researching experiencers of ONLY UFOs, NDEs, OBEs, etc. Instead, we want to identify Experiencers, like our MD Pediatrician, that have had MANY different types of experiences via different Contact Modalities. Volumes 3-6 of the A Greater Reality book series is filled with over 3,200 pages of experiencers with individuals that have had experiences with more than 3 different types of Contact Modalities. What we need to do is to compare and contrast the experiences of these major contact experiences.

I recommend that we use the following short instrument to identify these individuals.

a. Develop a Short Survey (10-15 Questions)

How can we identify these Major Contact Experiencers? We can develop a very short survey, for example, only 10-15 questions, each to be followed by a half page open ended space to detail responses to each of the 10-15 questions asked. For example, we can ask “**Have you ever had an OBE?**” We need to clearly define - what is an OBE? We can then have a half page where they can write their OBE experiences.

- 1) Questions: OBEs, NDEs, UFOs, Ghosts/Spirits, Hallucinogenic Journeys, etc.
- 2) Ask a few PSI related Questions.
- 3) Each term needs to be clearly defined
- 4) Each of the 10-15 questions will be followed by a half-page open ended panel to review the details of these experiences
- 5) These initial surveys can be completed via Survey Monkey

6) We can assign a small group from our Research Committee to identify what I am calling the “**Major Experiencers of the Contact Modalities**” from this short survey instrument.

2. Administer a Mental Health Battery

Once the Major Experiencers of the Contact Modalities have been identified, I recommend that we identify a suitable mental health assessment battery and administer this assessment to all of these major contact experiencers.

The problem is to identify what suitable assessment we can use. I personally tried answering some of the current mental health assessments used in the fields of psychology and psychiatry and I was labeled a raging lunatic, suitable for a vast array of psychiatric medications, and should possibly be institutionalized. Why? Because I stated that I “heard voices”, that “I saw ghosts”, that “I travelled outside of my body”, that “I saw a UFO”, that “I communicated with a Non-Human Intelligence”, etc. Clearly, all of these mental health assessments were not developed by “Experiencers” and do not encompass the experiences of the Contact Modalities.

3. Develop a Survey of 200-300 questions

Once we identify major experiencers of the Contact Modalities, we then need to develop a survey of 200-300 questions to be administered to the Major Contact Experiencers. This survey should address the following areas:

- a. Questions that might address some of our initial 3 hypotheses
 - What might be the ontological source of these experiences?
 - Might the source be derived Internally, Externally, or Both
- b. What percentages of these individuals might have mental health issues?
- c. What are the Commonalities of these Major Experiencers?
- d. I would recommend a “Decision Tree Survey” (<https://blog.zingtree.com/how-to-create-a-survey-with-decision-trees/>) that would focus on questions on each of the Contact Modalities but stop that line of questioning if someone answered NO to a specific question. For example, if they did not have an NDE all NDE questions would be stopped on that particular branch but continue in others. The survey

would continue and expand like a TREE Branch depending if they answered yes or no to specific questions.

e. We can ask the “experts” in the respective topic areas to develop questions. For example, for NDE related questions, we can ask Dr. Jeffrey Long, and several NDE advisors in our Advisory Committee to work together to develop the NDE Panel TREE survey. Same thing for the category of Remote Viewing, Astral Travel and OBEs. We have many “experts” in this particular area that can develop these particular questions. The same reasoning applies to Ufology experts, etc.

4. Develop Questions for a “Structured Interview

a. Develop an Interview Questionnaire that will be personally administered to each of these Major Contact Experiencers.

b. The members of both our Research Committee and our Advisory Committee can administer these structured interviews.

c. All questions will be the same. The Interviewer has the liberty to expand their questions as long as the basic questions are asked.

d. All interviews will be audio recorded and we will have audio translations of these recordings via existing audio transcribing technologies. While imperfect, we can try to clean them up after recording.

5. Now the hard work of data analysis begins

a. We have 4 Ph.D.s in the CCRI who have a specialty in data analysis. Dr. Raul Valverde, a member of our Research Committee, has a Ph.D. in “Information Sciences” and he has volunteered to be the “Director” of this data analysis work. We can have many volunteers for this task because this will certainly be a group effort.

6. Now the hard work of writing

a. Peer Reviewed articles

b. We can develop numerous books on case summaries of the various Major Contact Experiencers that have been interviewed (similar to the work done by MD Dr. John

Mack in his book “*Passport to the Cosmos*”). The Interviewer will have the responsibility of writing the case summary and book chapter of that particular experiencer.

7. Writing Major Funding Proposals based on our research

8. Development of a Long-Term Research Study

2. Proposal from Jeffrey Long

This research will likely be challenging. It will also likely be very rewarding.

I conceptualize this research as retrospective, at least initially. Prospective investigation of Contact Modalities and NHI would be an important future goal. As with any retrospective study there are the issues of selection bias in what categories of experiences are studied (such as NDE, OBE, etc.), how the experiences are accessed, whether the experiences studied are representative of the category of experiences as a whole, whether the experiences studied are representative of Contact Modality experiences with NHI in all places and at all times, etc. These are tough issues, but are best considered at the outset. As an example of the issues inherent in this type of retrospective study, consider that of those sharing their experiences with me, some shared highly evidential experiences that seemed convincing to me of contact with NHI through the experience contributors seemed unsure of the reality of their experiences. There was a larger group sharing their experiences who believed that their experiences were not explainable by materialist beliefs, but that I felt were most likely explainable by normal or pathological physical brain function.

I have a unique perspective for this type of research. On my three websites (nderf.org, adcrf.org, and oberf.org) I have received well over 10,000 experiences over more than 20 years. These include near-death experiences, after death communications, out-of-body experiences, prayer/meditation experiences, deathbed visions, nearing end-of-life experiences, and many other types of experiences. In considering my work with this group of experiences, I am impressed that there are many experiences that would be objectively evidential to any reasonable person, and many other experiences seem best explained by normal or pathological physical brain function.

There will be a variable strength of evidence for contact with NHI *between* the different categories of contact experiences. There will also be a variable strength of evidence for contact with NHI among different experiences *within* each specific contact experience category. Assessing the strength of evidence for contact with NHI involves some subjectivity among different investigators as well as the experiencers themselves. Reasonable people

may reasonably have different opinions about the strength of evidence underlying the Contact Modalities. This may be an issue in reaching a consensus regarding what groups of Contact Modalities to focus on for investigation.

In this scientific endeavor, the null hypothesis is that the experiences studied do not describe contact with NHI. Only when the null hypothesis is refuted by evidence and reasoning are we able to establish that there really is contact with NHI. Do we need to clarify 'NHI'? Do we want to bundle or separate what some consider to be different types of NHI such as non-earthly alien life, ESP, hallucinogenic journeys, afterlife ('God' or 'The All' for lack of better words) contact, etc.? NHI may be from variable sources and communicating occurring in variable ways to create these diverse types of experiences.

Given the preceding, my suggestions for initial activities for this research are (please feel to use/not use/modify any of this):

1. What are the definitions/parameters of the Contact Modalities? We really should have some degree of consensus on this at the outset.
2. What are the best sources of Contact Modality experiences for investigation?
3. What do others in the CCRI Research Committee hypothesize as the commonalities between individuals having contact with NHI? This could be worth brainstorming.
4. Survey the CCRI Research Committee regarding:
 - a) What are the most evidential Contact Modalities from 0 to 10 scale (least evidential to most). This could help focus attention/prioritize the most evidential Contact Modalities by group consensus.
 - b) What is the hypothesis (or hypotheses) of the origin of NHI? This may help clarify/prioritize what we are looking for in the Contact Modalities as a group.
5. Continue collecting and archiving the most evidential experiences in each Contact Modality category. This may help direct future research. In addition, a large group (hopefully 30+) of highly evidential Contact Modality experiences will help convince others of the reality of Contact Modality experiences and NHI. It would be helpful to identify those who had highly evidential Contact Modality experiences and would be willing to speak to the media or groups.

3. Proposal from Michael Grosso

Transcendent Phenomena Questions, Incongruities, and Research Possibilities

The systematically elusive nature of the phenomena: Challenges to methodology

How to do rational, methodical scientific research with a subject that seems to transcend physical science? That's a big initial obstacle. Some researchers have concluded that the psi factor is systematically elusive, as William James once said, to keep us permanently baffled. The evasiveness of psi guarantees making it hard, if not impossible, to learn how to *reliably* use our psi powers.

Now, in addition to the apparently elusive nature of the higher, unusual phenomena, there is the *daunting variety* we're called upon to explain. I consider it an advance to go "beyond UFOs" and to see UAPs and the realm of psychical research as parts of one field of study. Great! But that certainly enlarges the number and variety of effects our theories and research have to deal with. Then of course it's no easy matter obtaining evidence we can trust, given the evidence generally consists of rare, relatively fleeting experiences that may or may not have been witnessed by others. Decline effects and spontaneity . . .

This, on the face of it, makes it very difficult to study the phenomena, and raises the question of whether it is possible to invoke or in some way precipitate these experiences. Definitely, an interest of mine.

Paranormal Group Dynamics: Evoking contact with spirits, angels, aliens.

I am interested in the possibility of forming a Batchelder-type group dynamic that tries to summon UAPs/or the spirits. (My one major UAP encounter was a group event that revolved around the music of John Coltrane, group encounter with Jane, Louie, and Coltrane)

Apparently, there are reports of people claiming to be able to sustain ongoing relationships with various higher types of possibly non-human intelligent entities. I would like to see or make a comparative study of these, and initiate a program for interested parties eager to see if they can connect with alien intelligences. Relationship to group operation of Ouija Board.

For example, just as there are people who invoke the aid of patron saints or guardian angels or the Madonna or Holy Spirit of Pentecostals or the Great Spirit of native Americans, it seems there may be a movement afoot in which people are invoking various alien agencies.

This raises questions about the relationship between UAPs and the founding and formation of religious beliefs. Could it be, as suggested by the Fatima-UAP connection, that some hyper-advanced extraterrestrial agency produced the whole Fatima show, with the intent of preserving a spiritual over a materialist consciousness in that region of Portugal?

The question intrigues me because I witnessed an intelligent agency in the sky that moved like a UFO zig-zag almost instantaneously and that conveyed a definite Christian archetype.

This has led me to think of other reported events in the field of religion, events conceived as divine incursions of power that also fit the connection described above.

What is considered the founding event of Judaism, Moses and the burning bush, fits with UAP phenomenology.

The same can be said for three events that made the new Christian religion. The **conversion of Saul to Paul** where a light and a voice knock him off his horse; the day of **Pentecost** when the disciples were together when a roar breaks in with tongues of fire above the head of each person, instilling grace, energy, inspiration; this is called the “birthday of Christianity,” but again the picture is consistent with the psychoenergetics found in modern contact experience.

Certainly, a key moment in the history of the Christian movement was when **Constantine** routed Maxentius at the Milvian Bridge in 312. He told the historian Eusebius that before the battle **he and his men saw a cross of light in the sky with a caption, “In this, conquer.”** The soldiers made crosses out of the letters chi and rho and destroyed Maxentius, thus leaving the empire in the hands of Constantine who promptly issued the Edict of Milan that ended the persecution of Christians. **The events at Milvian Bridge can be seen as engineered by an advanced, possibly nonhuman or superhuman intelligence.** Admittedly strange, some of the data we have suggest these possibilities.

I’m interested in focusing on other examples that suggest similar connections. Once we juxtapose UFO phenomena with parapsychological and altered state phenomena, new ways of interpreting history become possible.

The next two items involve incongruities.

Are (some) Marian visions illusions projected by ET technology?

Jacques Vallee has linked unidentified aerial phenomena with one of the most striking mysteries of the 20th century, six months of Fatima Virgin phenomena culminating with **70,000 witnesses of an inexplicable phenomenon that was predicted months in advance.** This is one of the relatively few Marian experiences that the Church has officially accepted as an authentic miracle, but there is reason to suspect that the intelligence behind the

phenomena, especially in light of its signature zig-zag movements in space) was **engineered by an alien technology**.

This raises the speculative **possibility that highly evolved ETs may be manipulating terrestrial religious history by creating visionary illusions**, in this case, of the Virgin Mary. Other examples of comparable UAP-religious scenario possibilities: Medjugorje, Zeitun, Moses and the burning bush, Paul's conversion, the Pentecostal birthday of Christianity, etc.

What Are Ghosts of the Dead and Space Ships Doing Together?

The FREE database includes reports of individuals encountering apparitions of dead relatives associated with unidentified aerial phenomena. This to my mind is as totally unexpected as the association between alien technology and Marian visions. Could there be a hyperspace technology that manipulates apparitions of the dead? Or are the apparitions of conscious human agents real and inhabit the same space that accommodates the UFO phenomenology. Bernard Carr's chapter on hyperspace in *Beyond Physicalism*.

A Fundamental Theoretical Question

Where are all the transcendent manifestations coming from—outer space or some highly peculiar dimension of inner mental space? I want to know whether those intelligent lights that put on a show for me, my girlfriend, and Louie came from outer space or from some unknown layer of inner space I'll call Mind at Large or if you like, the Oversoul. The experience was real, but *what kind* of reality? Everything points to an omni-reality that embraces the physical and the mental in all their forms but in which the mental and spiritual are primary.

What kinds of criteria can we establish to tackle the question of the origins and ontological status of entities like Marian visions, the famous milk miracles in India in 1995, a global phenomenon of dematerialization that revolved around statues of the elephant god, Ganesha, and so on. Some of these suggest an agency that is omnipresent, needing (for example) only a Ganesha statue to activate the phenomenon. This is not unlike statues of Marian Fatima vintage becoming vehicles for blood and tears being materialized, apparently, *ex nihilo*.

A general suggestion for researchers

Researchers and experimenters should research and experiment with themselves. People who have transcendent experiences are the ones that want to explore the phenomena and take it seriously. Research without personal experimentation seems short-sighted. As in any art

form, all manner of experimentation is possible. In my case, I paint my psyche. Painting itself becomes a psychic event in the form of images that I materialize through my brain and hand on the flat space of visual art. Image making involves automatisms and photisms, the colors of higher consciousness, a field that needs to be explored.

There are many ways to consciously engage the transcendent mind. A very old one is called prayer. H. H. Price, *Petitionary Prayer and the Common Unconscious*. I like to talk about dialogue or conversations with mind at large, the great spirit, the nameless one—

Other possibilities suggested above, especially in line with the FREE Research and the idea of a Batchelder's paranormal group dynamics.

I'm for calling the "spirits from the vasty deep," but unlike Hotspur, I believe they may reply. If there is an extended mind, a mind with so many exotic properties, and a mind, *like my* mind, I should be able to engage it, interact with, perhaps soulfully share my thoughts and concerns with it.

Ideas I want to develop, learning how to interact with the extended, hypothetical entity or process associated with the greater mind and consciousness. Many of us have been led to conceive of this greater reality by virtue of a variety of possible steps.

I have a clear idea of the step by step process that I've been led to my present views, and it seems a good idea to recount the main lines of one's narrative as a useful exercise. Mainly, by sporadic psi experiences, and some philosophical moves, by dreams and psychedelic adventures. Yes, my present view of one mind that pervades physical reality.

Notes on Hernandez proposal

Focus on *major* Contact Experiencers, Rey suggests and believes that the phenomenon of multiple and variegated contact experiences may teach us something about the reality that underlies the wild diversity of our phenomena.

Hernandez gives some striking contemporary examples, apart from himself, for example, Dr. Melinda Greer who certainly qualifies as a major experiencer.

The arresting fact is that one person has such a variety of contact experiences. We know that different cultures and times reveal different, culture-bound types of phenomena. The extraordinary phenomena of the aboriginal 'clever man' differ from those of medieval saints or Tibetan Tantrism.

Different cultures mediate normal and supernormal behavior in ways that incorporate different beliefs and expectations of what is possible. All that variety seems compatible with the hypothesis of one transcendent mind, just as the diversity of my own mental life is still a byproduct of the monad of mind that I am. The diversities and varieties of extraordinary experience are products of local interactions with the one, all-pervasive, omnipresent creative mind. I would say something like that.

One question is, what are the factors that predispose one to have so many and so various and frequent phenomena, as with Dr. Greer. (Cf. for variety the case of the London medium Mrs. Guppy—flowers, live animals, etc.)

4. Proposal from Bob Davis

What overarching “truths” are we truth-seekers, seeking?

Consensus of the primary issue(s) at the heart of CCRI must first be reached before major research objectives, consistent with its mission, can best be addressed. We may wish to consider, therefore, a top-down model, whereby consensus is first reached through group discussions on specific overarching goals of the CCRI. Once established, these goals will then inform subsequent research hypotheses and associated proposals.

The unique and perplexing subjective characterizations of a contact experience (CE) with an altered realm and/or interaction with NHI associated with or without a UAP, emphasize the need for continued research to determine if some individuals can actually “see a different world” or instead, to “see the world differently” in a non-spatial/non-temporal context. If contact experiencers (CErs) present as subjective evidence of possible alternate realities and intelligences, then what are the most critical questions to ask that can be reliably assessed in CErs. That is, what is the big picture? And can we somehow insightfully and creatively tap their personal reports as representations of CE in historical literature within the Bible, religious texts, and folklore? Similarly, by studying CErs, we may learn ways to benefit from interactions with benevolent NHIs and/or alternate realms. In other words, are one’s new realization: 1) of the existence of another reality and associated knowledge; 2) that they are no longer just a physical body, and 3) that consciousness persists after bodily death, the required pieces of knowledge, that once integrated as truth helps to facilitate one’s spiritual evolution, and over time, possibly humankind?

And so, is the brain capable of providing us with a greater sense of more than one reality: a) the physical world of disconnection, fragmentation and separation, and b) the spiritual world of connection, unification, and integration? Consequently, we are left wondering if the subjective and similar interpretation of CEs, facilitated by different trigger events (NDE/OBE, psychoactive drugs, UAP, intention, channeling, spontaneous, and psi, etc.)

represent: (1) a realm accessible only under a specific type(s) of altered state of consciousness; (2) a symptom of a pure functional brain event and/or a psychological disorder, (3) the process of “unconscious inference” shaped by memory, experience, and cultural norms; (4) archetype images of “imprinted inherited experiences of all mankind” that connect our world to another within the mind in the form of an actual unseen realm (Jung of course); or (5) something we have yet to discover, let alone, conceptualize.

Proposals

My initial research interest pertains to the meaning and impact of interacting with different phenomena on the personal and philosophical viewpoints of CErS, and the specific attributes of the CE that contribute most for change in the CEr? However, as a “research institute” considerable group discussions on several important preliminary issues are needed to ensure consensus and to inform future research. As an example, consensus should first be reached on several key research issues which may include one or more research issues as follows: 1) the specific attributes of subjects (“true experiencers”), 2) the major dependent and independent variables to be considered in research, 3) criteria to distinguish between “physical” and “non-physical” interaction, 4) The CEr’s state-of-mind during the CE and/or the contact modality that facilitated the CE, 5) how best to analyse intent, language structure and process, and semantic content of messages received from NHI, 6) types of NHIs to include in study, and 7) how can the “essence” of one’s CE experience best be captured in both quantitative and structured interviews with experiencers, 8) among others.

The CCRI should focus on the development of a standardized “true experiencer model” for experimental purposes. In other words, it is important to develop consensus on strict criteria to define a genuine “experiencer” to help strengthen the external validity of subject research in this area. This may be achieved using a relatively small sample of 20-30 frequent CErS with NHI and/or an alternate realm, who meet specific stringent selection criteria (e.g., absence of any major psychopathology as determined via standardized behavioral testing and/or referral interview, more than 10 CEs, conscious recall of CE, etc.). This unique subject population sample may be obtained through established relationships between CCRI and professional counselors, psychologists, or social workers who have experience counselling CErS. These subjects may then be used for behavioral assessment using both quantitative (questionnaires) and qualitative (structured behavioral interviews) procedures within experiencers to test hypotheses and relationships (e.g., perceived NHI attributes, and personal and philosophical changes) and to discover attributes of the CE that are predictive of spiritual transformation and related attitude change. Once established, the nature of one’s experience with NHI and/or the alternate realm can be used to predict the extent of personal change to isolate the relative contribution of personal and situational variables, and related interactions, to observed psycho-spiritual transformative changes in experiencers, and to both positive and negative CEs.

Although preliminary evidence based on the FREE study results suggest that interaction with NHI and/or experiencing a “matrix-type reality” may contribute to positive behavioral change, and profound and meaningful insights and information, we do not firmly understand what attributes (semantic content, sensory, knowingness, etc.) about their perceived experience are most critical towards this end. More specifically, one possibility would be to evaluate the personal and philosophical changes incurred in those who meet our strict criteria for “true experiencer” and who reports to firmly believe to have experienced one of the following: 1) interaction with NHI in an alternate realm, 2) interaction with NHI in this realm; and 3) interaction with an alternate realm with no NHI. The detailed analysis of: a) the essence of reality and associated sensory perceptions in the alternate realm; and b) the attributes, language/semantics of communication, and intention of NHI in both this and an alternate realm, should be correlated with behavioral measures.

Subject grouping requires strict criteria and associated proper survey-interview questions to determine the essence of their perceived reality (e.g., 3-D, altered space/time, OBE, etc.). And this process becomes more complex when you factor in multiple modalities and resulting unique features of each experience on the individual. It gets confusing when determining such criteria because the experience is very unique to the person, possibly even a manifestation (part or whole) by the person in some cases, and modified by memory recall and/or secondary gain. Some aspects of the phenomena may even be produced by an aspect of brain function, and physical and/or non-physical reality, yet to be realized, let alone conceptualized.

Also, one or more type(s) of NHI may be more or less suitable for a given hypothesis. For example, FREE research has shown that energy beings, humanoids, and the typical greys beings are most often associated with higher measures on our developed “positivity index”. This was seen in both contactees and abductees associated with or without a UAP. Initially, therefore, we may want to conduct two separate studies based on NHI type (independent variable) and associated measures of personal and philosophical viewpoints (dependent variable) that were changed as a result of multiple CEs within one modality. Since many different NHIs may exist, we should strive to develop a homogeneous NHI type group to avoid possible cross contamination among other NHI types and associated modalities. Defining specific aspects of established groups will indeed be a great challenge. That is, it seems the type of NHI is more often than not associated with a specific modality.

Over time, we should be able to integrate several key components (origin and process, personal functional impact, and relation among contact modalities) into a coherent whole. This may be done with one or more ongoing studies by separate working groups, based on interest, strengths and weaknesses, to maximize quality of effort and to integrate results from separate but interrelated studies.

5. Proposal from Sean Esbjorn-Hargens

Below are my initial thoughts on your research proposal and the research question you have suggested for us to develop a methodology for. I'm excited to be part of this process it feels really important and groundbreaking.

First – your research proposal.

I am glad to see you making a distinction between a short-term and a long-term proposal. I agree the short-term research project should be a “new and improved” version of the original FREE research. That was a groundbreaking survey/study and it seems we should revise it based on learnings and new insights and run it again.

I was glad to see that in the structured interviews (#6) all types of memory recollection will be allowed. It makes sense to me that in the quantitative surveys only “conscious explicit memories” will be allowed. But I think it is a good idea to use the context of a structured interview to allow the full range of recollection. The interviewers can be trained or a clear protocol created to address this issue in a detailed way. A lot of experiencers have partial conscious recall of an encounter but it is not until they do regression that they are more capable of connecting the dots and filling in the blanks.

As an aside I don't find hypnotic regression to be any more problematic as a research tool than many other methods – if administered by a trained professional etc. That said, I fully appreciate that there is value in handling this “hot potato” with care. And at the same time it feels important that we don't unnecessarily or unintentionally further stigmatize hypnosis as an unreliable methodology when it can play an important role in an experiencers process. Not to mention when combined with other credibility elements (e.g., other witnesses, physical evidence, conscious recall, the successful passing of psychological evaluations and so on) many of its potential limits of hypnosis as a methodology can be mitigated against.

One thought I had was it might be worth considering some institutional affiliations for this research – some universities or non-profits that can be strategic partners. And there might be some PhD students selected from those universities who can work on this research in some capacity. Such affiliations can help provide academic credibility and other forms of support that are important.

I do think it would be worth finding some funding to enable this short-term project to be conducted in 1 or more additional languages. This field suffers from “English bias” and if there are ways to support a stronger global pool of data (e.g., at least having the quantitative surveys in several languages such as Spanish, Hindi, Chinese, Arabic) I think this would be really valuable. We might consider creating a budget for a multiple language version and doing a small capital campaign for this.

I'd like to see us develop a long-term research method strategy that can be implemented at various funding levels. Yes, if a donor gave us \$100M we could get a lot done. But I feel we should identify what would be the minimal amount needed to do a good respectable project – is it \$5M? \$10M? More? Might we be able to do something with just \$2.5M. I'd like us to develop a long-term research plan that could be executed with \$2.5M, \$5M, or \$10M. This seems more realistic than \$100M. Maybe we would research the same question at each level of funding or maybe different questions entirely – I think this could be one of the things we work on together as a group this year: developing a research strategy for what question(s) we would research – and how – with each level of funding.

Also, I'm not clear how your proposed NHI survey research does or doesn't overlap with the research methodology you are wanting us to develop for the question: What are the commonalities between individuals that are having contact with NHIs via contact modalities? Understanding this connection will be helpful. Will we have to choose between your idea and some version of this new idea? Etc. If so, then I think we should go with your proposed research proposal but develop it in a way that addresses this question around commonalities between individuals via the CMs

Ok now I'll share some initial thoughts on this proposed research question itself.

Second – the development of a methodology to research to answer the question: What are the commonalities between individuals that are having contact with NHIs via the contact modalities?

If I understand the core intent and purpose of this question I see at least three potential and interrelated parts to define/explore or consider:

1. Develop a psychological profile or analysis of the individuals involved – what shared values, worldviews, personality dynamics, demographic data, spiritual practices and/or beliefs etc might they have. Or do these individuals have little in common and thus represent a wide swath of people from a variety of backgrounds with diverse viewpoints? Either result would be quite interesting.
2. Do a structural analysis of the contact modalities – what is the deeper structure of these modalities such that they open up contact between humans and NHIs? Are there common features across some or most of the modalities that can help us understand them as contact modalities. For example, do they fall into 2-3 different types of contact modalities that each follow a similar sequence of shifting consciousness and facilitating contact? This step could involve doing a detailed analysis of the major contact modalities and the steps/sequence involved with making contact.

3. Then see how the variety of individuals and variety of contact modalities fit together. Are there patterns here? Do certain types of individuals have more success with certain types of modalities or are people drawn to different contact modalities for certain reasons?

It would be good to consider how this research question can be informed by the original FREE survey results and how might this new research focus build on those early results and/or interface with the version 2 that you outline in the document (and of which I comment on above). Or better yet – incorporate this question into your proposal...

On page 3 you ask the question “Are these contact modalities somehow interrelated?” I like this question a lot and feel a lot of energy and excitement about it. It seems that the original FREE research has provided some ideas of how they are interrelated – you give 4-5 examples in the Dec 14th document. It seems that this would be a great question to further explore via some preliminary research such as literature review or some interviews with practitioners of some of the various contact modalities. This could help us better situate our research approach and help formulate the right sub questions and ensure that we approach the research in the best way possible.

Also, what will answering this question (What are the commonalities between individuals that are having contact with NHIs via contact modalities?) give us, as CCRI, or what will it enable CCRI to do? How does it advance the CCRI mission? Having a clearer sense of how anything we do over the next 3-5 years is part of a larger arc would be helpful even if that arc changes a bit over the coming years as CCRI gets more established etc.

I think we should develop an integral mixed-methods (QUAL and QUAN) approach that works with subjective, intersubjective, and objective data. The original free research did this but we can be more explicit in our mixed methods design – drawing on our internal expertise and tapping into our network of colleagues to review and fine tune the design.

I would be also interested in exploring the types of beings encountered – not just their morphology (i.e., what they look like) but their psychology and social dynamics to the extent that such things can be examined. It would be valuable to also explore in more detail the physical and subtle body expressions of these beings. The FREE research broke new ground in helping us get beyond the “Gray-centric” view so common in popular UFO/ET depiction. There is a much wider range of contact occurring and I feel like developing out questions that help us explore the question – Who are these NHIs? Is an important and exciting opportunity.

Another thought - might we be able to do some random sampling and not rely on self-selection. And are there other ways we can strengthen the validity of our data? In this context, what are the types of research validity (e.g., content validity, construct validity, internal validity, external validity...) are we wanting to include in this project?

Ok I'll stop here. These are just some initial thoughts. As we discuss this as a group and begin to converge on the question and approach, I'm sure a lot more ideas and considerations will emerge.

Towards a Participatory Ontology of Multiple Dimensions and Non-Human Intelligences

DRAFT 2/2/20

Sean Esbjörn-Hargens PhD

One of the first things one is confronted with when discussing, researching, or exploring anomalous phenomena such as UFOs, poltergeists, cryptids, or psi capacities is the issue of “Is it real?” In other words, do any of these paranormal or supernatural phenomena have an ontological basis in reality independent of the hearts and minds of those people who report or document encounters with them.

For centuries the modern scientific rational worldview has held sway on matters of what is real. Generally speaking, only those realities which can be repeatably observed with our five senses (especially our eyes) and their technological extensions and measured in some quantifiable way are granted status as being “real” in any meaningful sense. While this is a very respectable position on many counts it has the disadvantage of not being able to accommodate the full range of interesting phenomena that occur in our world and the larger multiverse we find ourselves in. Not everything that is worth serious scientific study, philosophical exploration, or cultural analysis is amenable to the traditional logical-positivist approach.

Over the last fifty years postmodernism and fields such as science and technology studies has been quite successful in exposing the cracks and contradictions in the Enlightenment's materialist foundation. And the last decade has seen a growing dissatisfaction in many disciplines with our Kantian heritage resulting in what is often dubbed an “ontological turn.” This is a return to questions of ontology and what we can and can't say about reality. In short, what this trend indicates is that professional researchers are increasingly challenging the view that we cannot say anything meaningful about the ontological status of things, processes, and phenomena that have traditionally fallen outside of what is viewed as real in contemporary Western secular society.

This is an exciting time for studies of the anomalist variety because there are new methods, conceptual distinctions, and models of reality from which to reconsider and investigate anew the ontological status of a wide range of paranormal and transpersonal phenomena.

Based on my own multidimensional experiences, a deep and long-term engagement with the literature of contact modalities (CMs) and non-human intelligences (NHIs), as well as conversations with experiencers (people who have regular contact with anomalous phenomena and NHIs) I have been developing a conceptual framework I refer to Integral Pluralism. I believe this framework gives us new and much needed ways to discuss and consider the ontological status of NHIs such as extraterrestrials (ETs) and extradimensionals (EDs). It also goes a long ways towards making sense of the larger multiverse (i.e., the many overlapping physical, quasi-physical, and subtle realms/worlds that make up Reality) we find ourselves in. At the heart of this model is the recognition of three important irreducible types of pluralism:

- *integral epistemological pluralism* (the Who): there are multiple ways of knowing and dozens of subtle senses and potential psi capacities by which to perceive physical and non-physical realities
- *integral methodological pluralism* (the How): there are multiple practices, injunctions, and contact modalities by which to engage or “make contact” with physical and non-physical realities, and
- *integral ontological pluralism* (the What): there are multiple dimensions and layers to objects, processes, and beings encountered in physical and non-physical realities

These three pluralism work together (the Who x the How x the What) to enact phenomena – both our day-to-day consensual reality and the wide range of paranormal anomalous realities reported by credible individuals and well documented by researchers. You cannot have one without the other two – all three, as it were, co-arise together and are equally primordial.

To begin to really understand anomalous encounters such as an interaction with a mantis being in your bedroom at night we need to study the enactive process of: the experiencer (the Who) and what modes of consciousness, types of subtle senses, cognitive and cultural biases and distortions were involved in the encounter; the contact modalities (the How) used by the experiencer and the enactive range and potential of that modality (i.e., what can that modality reveal and what does it tend to conceal) to have the encounter; and the NHI and their associated realms and dimensions that are accessible due to the modality (the How) and the consciousness of the experiencer (the Who).

In each and every paranormal or anomalous experience there is always a Who (an experiencer) a How (a way of making contact – a method or practice) and a What (that which is experienced by an individual as a result of using that method). Generally speaking, contemporary researchers are more or less comfortable with the first two types of pluralism: epistemological and methodological. This is in large part due to our Kantian heritage and the postmodern sensibilities that have been cultivated in us for decades.

It is not controversial to highlight the role that multiple perspectives, worldviews, and modes of consciousness have in our experience of the world. Nor is it that controversial to point out that much is determined by the particular methods we take up to study or encounter various phenomena. Each method we understand has its own disclosive power, which simultaneously reveals and conceals the phenomena it is “pointed” at. It is however, quite controversial to posit that the things, processes, beings, and realms encountered by some *Whos* using some *Hows* have an ontological reality to them.

As a result, we are much more comfortable with NHIs encountered in anomalous experiences to be just part of the experiencers own consciousness (e.g., false memory syndrome, hallucination, sleep paralysis, misinterpretation). And no doubt each of those are valid explanations in some cases.

Or if we are pushed, we might concede that the anomalous phenomena is some kind of psycho-social manifestation of the collective unconsciousness that can even in some cases manifest physical or quasi-physical characteristics. This can be a type of group psi or the power of group mind to manifest what appears to be an autonomous being but is actually just an archetype made manifest by the collective. And no doubt this too accounts for some NHI encounters.

Generally speaking the last place we want to go is making room for the ontological existence of NHIs either as flesh and blood extraterrestrials or quasi-physical or subtle extradimensionals. No, that is just too much! Or is it? A lot of first-person testimony; cultural, religious, and anthropological data; and even physical evidence all point in this direction. So shouldn't we develop a model that can account for the ontological status of NHIs even if psychological and psycho-social explanations of such beings are sometimes valid.

I feel strongly that we can no longer shy away from discussing, modeling, and researching the ontological status of NHIs including ETs, EDs, as well as humans living in parallel worlds or timelines. A worthwhile step in this direction involves what I outlined above as Integral Pluralism – the Who x the How x the What. This is important because it creates the context for what I call participatory ontology. Namely, that ontological phenomena is enactive – it always occurs in the context of a Who (an observer) and a How (a method).

While NHIs exist independently of our observations of them our encounters with them always involve both a Who and a How and the ontological status of them lies in part on how they are enacted by both the observer and the method of observation. Now it is important to keep in mind that any given enactment of an NHI does not exhaust its ontology. In fact, most enactments are just one of many ontological layers or dimensions of the NHI. In other words, the NHIs are always more complex and multidimensional than any given encounter reveals. This underscores the participatory ontology at play: the consciousness of the experiencer both

reveals and conceals aspects of the NHI, the contact modality (spontaneously or intentionally used) reveals and conceals aspects of the NHI, and the NHI itself reveals and conceals aspects of itself based on its own intentions and blind spots. Together the experiencer, the modality, and the NHI enact the encounter. Not to mention that from the NHIs perspective they are the Who, using a How to interact with us-as-the-What. Thus, we are enacting them and at the same time they are enacting us. This is participatory ontology – we live in a multiverse where we (humans and NHIs) are enacting each other.

Making the case for the ontological status of NHIs is one of the most controversial issue/topics one can take on. It goes against basically every tenet of the scientific establishment and as a result calls into question almost everything we take for granted as constituting reality. Nevertheless, I feel a strong post-positivist scientific case can and must be made. It is time we develop a much more sophisticated discourse around the existence of NHIs and our encounters with them. Humanity has been interacting with a wide range of NHIs from time immemorial. There are at least three body types of NHIs that must be included in a comprehensive approach:

- *NHIs with physical bodies* – both physical bodies in our dimension and the possibility of physical bodies in their own dimension, which might not appear fully physical to us as many reports suggest that physical bodies in another dimension can appear “ghost-like” to us.
- *NHIs with physical-energetic bodies* – these are beings who have the ability to manifest into a physical form (materialization) for a period of time in our dimension and who can likewise move from a physical expression to an energetic or invisible state (dematerialization). This capacity suggests the ability to manipulate or adjust one's density or energetic vibration.
- *NHIs with subtle bodies* – these beings do not have a physical body as we think of it but are comprised of or more subtle-energetic bodies (e.g., etheric, astral, causal). Though they might experience a denser subtle body as a physical body simply because relatively speaking it is more physical than other more ethereal bodies. Often the density of the subtle bodies is consistent with the “matter” the realm they inhabit is “made” out of. Some NHIs have multiple subtle bodies and some just have the higher/less dense bodies.

Let us take a quick look at a few examples of NHIs that serve to highlight key questions pertaining to their (and our) ontological status.

- *DMT beings vs. Ayahuasca beings* – Different NHIs are associated with different psychedelics or sacred medicines. For example, on DMT it is not uncommon for experiencers to encounter “machine elves” or sentient geometric forms while users of Ayahuasca tend to encounter “Mother Ayahuasca”, serpents, and jaguars. Why do certain medicines disclose certain NHIs while other NHIs tend to show up regardless

of the contact modality. For example, in the online database of psychedelic experiences UFOs and Aliens (i.e., grays, reptilians, and mantids) show up across more types of psychedelic experiences than any other type of NHIs. So why are some NHIs linked exclusively to some contact modalities and others tend to show up across multiple CMs? Is it simply a matter of the morphic field associated with different CMs? Does this make the CM exclusive NHIs less real – I don't think so – but it does raise very interesting ontological questions. This is why I am proposing a participatory ontology that includes the Who and How alongside the What.

- *One class of beings vs many* – some experiencers tend to encounter one type of NHIs such as clairvoyants who just see members of the Fay such as nature spirits, elementals, genii loci, and devas. Or abductees who just encounter gray aliens. Then you have individuals who have a history of encounters that includes multiple NHIs – fairies, aliens, angels, bigfoot, etc. Why is this the case? Why can some people perceive some types of NHIs and not others? Again this seems to point to the enactive nature of the Who, the How, and the What.
- *A spectrum of autonomy* – Some NHIs such as tulpas are created by human intention and magical rituals. They can under certain circumstances become more and more autonomous taking on a life of their own. So while these thought forms were initially human created they become NHIs in their own right. Are these NHIs not real simply because their origin is anchored in the power of human concentration? Is this not an example of a mind becoming matter (at least subtle matter)? Now contrast a tulpa (a semi-autonomous energetic NHI with a fully autonomous physical extraterrestrial from another planet who has traveled to Earth via some form of anti-gravity space-time travel. This scenario is the one that most easily satisfies our idea of being “real”. However, we need an approach to the ontology of NHIs that is not exclusively fixated on physical beings from other planets as those seem to be a minority of the NHIs we interact with.
- *Wearing your thoughts* – Many NHIs such as fairies and extradimensionals (i.e., “aliens”) are known to shapeshift into a form that in their opinion better serves the encounter with experiencers. It is as if they can telepathically tap into our memories and use them to inform how they appear to us. On the one hand we can honestly say what we are seeing is a projection of our own mind. At the same time there is a real NHI on the other side of that projection. We might be projecting but the NHI is the screen upon which the projection takes place. So how do we account for this dynamically ontologically? It makes it harder for sure as many NHIs – especially those who occupy more subtle (less dense) dimensions and who as a result can adjust how they appear to us. We have to be able to account for their ontology, our projection, and their façade.

- *A mixture of us and them* – Many poltergeists begin with a single individual creating telekinesis phenomena. Often this is a young person who is frustrated and the build up of emotional-psychic energy results in paranormal activity. However, this type of activity appears to often attract NHIs of the parasitic type who show up on the scene and begin to add to the paranormal display and in so doing create negative emotions in the residents, which in turn provides them with their “food.” So while the beginning of the poltergeist might fairly be attributed to the power of the human mind – it appears that in some cases this simply opens a portal for NHIs to become part of the situation. So can we say it was all just human generated? No. Many poltergeists are a combination of innate/latent human psychic capacities, which serve to create a portal that allows various NHIs to enter into our dimension (or us into theirs?)
- *Channeling our alien selves* – Many channelers, especially those who have been doing it for a long time, often come to the realization that the main (or one of the main) NHIs that they are channeling is in fact their future self or their higher self or some other aspect of themselves. But this NHI while being them appears in many respects to be a separate NHI even while also being a face of themselves. How are we to make sense of this? Is it just that they are channeling an unconscious part of themselves? Maybe. Or might they be connecting with a semi-autonomous (or even fully autonomous) NHI that is in some sense also them. And given the karmic or soul connection between these two “separate” beings it makes it easier for the human here on earth to channel the NHI elsewhere. How do we ontologically make sense of these two beings being both the same and at the same time different? Just as you and I are separate ontological beings (we have separate jobs, families, life histories) we are also, as many of the wisdom traditions point out, one and the same. So at some point all of our separate ontological selves converge into a single One. But that transcendental Unity doesn’t diminish the very real ways we can talk about the ontological distinctness between a channeler and her channeled self (who exists in a different dimension on a different timeline). Just as you and I are separate beings we are also one and the same. We need a participatory ontology that can account for that fact.
- *We are haunting ghosts* – Paul Eno gives numerous examples of ghosts he is called to investigate who end up communicating to him that they are afraid of the humans in this dimension as they experience them as ghosts haunting them. This is a fascinating consideration which raises many issues of parallel worlds and how the ontology of beings in one world assess and experience the ontology of beings in another. Eno even explains that the “ghosts” describe us as the one’s being transparent suggesting that our physical status comes across ghostlike when viewed from a parallel world. If we are the ghosts and they are the “humans” then what is the ontological status of us and them? Are they more real than us? Is it fair to say we are more real than them? We are haunting ghosts and ghosts are haunting us.

These 7 examples are just a few of what could be presented to drive the point home that we need to develop a more robust way of exploring and discussing the ontological status of NHIs.

In summary, this approach needs to:

1. Account for the enactive dynamic of the Who x the How x the What
2. Account for all three types of bodies (physical, physical-energetic, and energetic)
3. Account for the ways we are simultaneously enacting NHIs and they are enacting us
4. Account for the many provocative examples of NHIs of which seven are presented here.

NHIs are real beings but we need to expand what we mean by real as a simple notion of being physical or autonomous won't suffice. There are many varieties of NHIs, which are encountered under a wide range of circumstances. The multiverse is a big place. We need an integral approach to ontology to make sense of it. We need research programs that can concentrate on the collection of 3 types of data:

- On the experiencers that have the encounters with NHIs
- On the contact modalities both in their spontaneous use and intentional use to have encounters
- On the variety and rich descriptions of NHIs encountered

This will allow us to begin to better understand which NHIs show up with which contact modalities and in what frequency?

6. Proposal from Russel Scalpone

(Note: this proposal was presented as PowerPoint and was converted for purpose of this document)

Overview

- Some prior studies 1, 8, 9,10, 16 have identified positive effects of human interaction with NHI within altered states of reality, such as NDEs, OBEs, and UAP contacts, amounting to a “spiritually transformative experience” (STE), including:
 - v Sense of optimism about life and reduced fear of death
 - v Self understanding, sense of spiritual transcendence and oneness with all things
 - v Concern with ecology and welfare of the planet Earth
 - v Increased empathy and compassion for others, desire to help others
- Experiencer’s positivity (habitual positive outlook and affect), resulting from contact with NHIs, has implications for one’s creativity, adaptability, problem solving, and sense of psychological well-being (happiness)12, 13, 14, 17
- What is needed: Better understanding of how one’s perceived interaction with NHI engenders the STE and resulting positivity – e.g., attributes and perceived intentions of NHI, features of interaction, nature of communication process and language, etc.
- Research should focus on individuals who report frequent interactions with NHI, preferably across multiple modalities*, since single-encounter reports may be less reliable:
 - v Single-event recall more subject to memory bias or perceptual distortion
 - v The process of personal transformation more difficult to observe
 - v Description of NHI’s traits, behavior, motivation, or intentions is likely less reliable

Approach

- Establish a network of counselors and therapists who work with frequent experiencers.
- Utilize network to recruit a selected sample of frequent, multimodal interactors who meet specific criteria and are free of any major psychopathology (determined via standardized behavioral testing and/or referral interview) .
- Apply questionnaire instruments and structured behavioral interviews to discover commonalities within experiencers, perceived NHI attributes, and reported interaction

experiences that are predictive of spiritual transformation and related attitude change.

Rationale

- Trained counselors and therapists (some of whom may be experiencers themselves), are more likely to recognize an authentic experiencer.
- Experiencers who interact frequently with NHI are more likely to
 - v Recall multiple instances of interaction with NHI
 - v Recall the timing and content of NHI communications
 - v Describe how the interaction triggered their own STE and attitude change
- Experiencers who volunteer to participate in the study will be more likely to complete a series of multiple questionnaires and interviews.

Objectives of Research

1. Differentiate NHI contact experiencers from individuals with psychopathology, and identify factors correlated with positive outcome (see Appendix for list of potential testing instruments).
2. Identify perceived attributes of NHI – behavior, personality, and/or role in contact situation – correlated with experiencer outcomes.

Identify both the positive and negative effects of contact

1. When NHI serves as a positive influence for experiencers, determine the nature of influence. For example:
 - v Social/emotional support when confronting challenges, traumas, crises, or other life stressors
 - v Intellectual or educational support; source of creative ideas or solutions to problems
 - v Assistance with personal growth, adjustment, or adaptation
 - v Social development, assistance with social interactions or adjustment, empathy, interpersonal relationships, etc.
2. When NHI serves as a negative influence, determine
 - v Apparent negative, threatening, or anxiety-producing actions of NHI
 - v Nature of fears or anxieties apparently engendered by NHI
 - v Effects of NHI upon experiencers' thoughts, attitudes, and behavior

Key Questions to Address

1. How do experiencers compare with general adult population on such traits as personality, critical thinking, intelligence, character traits, religiosity, fantasy proneness, psychological well-being, empathy, etc.?
2. What kinds of changes are brought about by the contact experience (CE)?
 - v Neurocognitive changes
 - v Personality traits, attitude or value changes, or life-change events
 - v Physical changes associated with CE
 - v Behavioral changes, such as empathy, altruism and social interactions
 - v How does modality of contact affect outcomes of contact?
3. What features of the CE are most correlated with positive behavioral outcomes?
4. What features of the CE are most correlated with the likelihood of an STE?
5. How “real” or certain are these experiences for the experiencer?
6. How often do CEs occur within an altered state of consciousness?
7. To what extent do experiencers believe they are unique, special, or “chosen”, and is this belief associated with grandiosity?
8. How do experiencers describe NHIs’ respective personalities, traits, and roles?

Next Steps

1. Establish a small working group to conduct initial phases of study. Initially, this will include:
 - a. Development of methodological protocol for subject recruitment process, criteria for study inclusion, and questionnaire for referral and screening.
 - b. Establish a network of counselors and therapists as referral sources for study participants to recruit a selected sample of frequent, multimodal interactors who meet specific criteria and are free of major psychopathology (determined standardized behavioral testing/and or referral interview).

Experiencers who interact frequently with NHI are more likely to:

- v Recall multiple instances of interaction with NHI
- v Recall the timing and content of NHI communications
- v Describe how the interaction triggered their own STE and attitude change

(Note: External validity of research findings will depend upon rigor of screening criteria applied to study participants.)

2. Develop written questionnaire instruments and structured behavioral interview guide to discover commonalities within experiencers, NHIs, and the perceived interaction experience, that are predictive of spiritual transformation and related attitude change.
3. In collaboration with a research institute, submit an ethical IRB protocol (covering informed consent, confidentiality requirements, testing and participant feedback process, etc.) for approval.
4. Develop preliminary communication recruitment letters for participants explaining the study, along with informed consent agreement, and pre-screening questionnaires.
*”Multiple modalities” means encounters in two or more modalities: for example, within an NDE or OBE, telepathic communication or ”download”, or as a “contactee” experiencing relocation to another “reality” or to a craft, or interacting with an apparition of NHI, etc.

Appendix

References

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7. Proposal from Paul Eno

CCRI - Considerations on Methodology
Paul Eno/25 January 2020

First and foremost, many thanks to Rey Hernandez for his tireless and courageous work!

FRAMEWORK: “What are the commonalities between individuals that are having contact with ‘Non-Human Intelligence’ (NHI) via what I have termed the Contact Modalities (Near-Death Experiences, Out of Body Experiences, Ghosts/Spirits, Channeling, UAP/UFO Contact, Remote Viewing, Mystical Meditation, ESP, Hallucinogenic Journeys, Orbs, EVPs, etc.)?”

PARADIGM: Even before suggesting a methodology, we should look at the paradigm reflected in the framework statement. Is it, in a manner of speaking, big enough? I respectfully suggest not: There are too many assumptions. From my own experience, which is all I have to contribute here, I have a few points for the group to consider.

- 1) We shouldn’t assume that all contact-modality experiences are with non-human intelligences. In fact, at least half of my own experiences, and those of experiencers whom Ben (my son, who was on our initial conference call) and I have worked with over the years, have turned out to be (in our opinion) with human intelligences in forms other than us. These include (again, according to our interpretation), humans deceased here but not in parallel realities, other facets (versions) of the experiencers themselves, and humans at identity points with non-humans (as exemplified most clearly, we believe, in both dissociative identity disorder and the “demonic possession” phenomenon).
- 2) We should be open to broader definitions of the actual modalities. For example, we have never found that ghosts are spirits of the dead. In fact, and I ask the physicists in the group to correct me if they differ, I have been told by physicists over the years that ghosts in the classical sense (human personalities with memory, intelligence, power of expression, etc. in a purely discarnate form) are not possible under the laws of physics. Those who believe in the multiple worlds interpretation of quantum mechanics (MWI) might qualify this by saying that it could be possible in alternate worlds with different laws of physics.
- 3) Regarding other modalities, we should consider them one by one in light of the MWI and the hologram, which could greatly broaden the old assumptions, call into question the entire classical notion of the individual, and cast doubt on our Western dualism and scientific materialism.

- 4) That said, and if the group sees any validity in these statements, our paradigm could be a work in progress as we gather data, all with the realization that we are no doubt dealing with a considerable amount of undiscovered science that might not fit the materialist paradigm.

METHODOLOGY: Per our Framework as stated above, I have always found that a search for commonalities among experiencers is fundamental. Ben and I have developed our own methods for doing this over many years.

- 1) Carefully define our terms. What do we actually mean by “ghosts,” “aliens,” “orbs,” or even “contact.” Bear in mind that these and all the contact modalities are labels we put on phenomena we experience within our own paradigm. They might actually reflect far deeper realities that we know little or nothing about.
- 2) At first, consider experiencers one by one. What is the person like, including behaviors, education, health and medical history, addictions, family life and history, age, influences, belief systems, trouble with law enforcement, physical and psychological environments?
- 3) Are there liability concerns for us as investigators? Do we need to involve medical personnel, psychiatric social workers, clergy, police or family welfare authorities?
- 4) What is the nature of the experience(s)? Are there other witnesses? Is there physical evidence? Do we ourselves witness any phenomena, and can we physically record them?
- 5) In cases of contact, what is the experiencer actually in contact with? What sort of intelligence is making the contact: “multiversally aware” ancestor, loved one or total stranger, non-terrestrial or ultra-terrestrial life form, some aspect of their own mind, parasite on the hunt....? (Our oldest research principle is “Nothing in the paranormal is what it appears to be.”)
- 6) Has contact become communication? Are messages being received, and what are they? Are they constructive or destructive for the experiencer?
- 7) Are phenomena taking place outside the experiencer, involving the home, property, or surrounding homes and residents?
- 8) If #7 is the case (which it almost always is in “legitimate” paranormal occurrences), are we dealing with a “flap area.”
- 9) If #8 is the case, how far do the “ripples” extend and what PATTERNS can we find? This is where we begin to discover commonalities among experiencers.

- 10) Systematic data gathering in these cases is, of course, essential, but it can be very difficult because phenomena (for both experiencer and the investigator) can happen very quickly. This is why we have adopted the practice of wearing body cameras. We have developed a lengthy questionnaire for experiencers but are modifying it to include more specifics for the contact modalities. The current questionnaire we use was designed for experiencers in the Pennsylvania Triangle, as we call it, and is at this link:
<http://www.behindtheparanormal.com/report-an-experience.html>.
- 11) In accord with the “ripples” and “flap area” references above, data gathering also can be difficult because, in our experience, the contact modalities never stand in isolation. To look at only one experiencer in any given case or circumstance will inevitably render an incomplete picture.
- 12) In the case of flap areas (which nearly always begin with one experiencer reporting one contact modality), data we gather can include everything from area Bouguer anomaly reports to the local police log. The former show data on the local geotechnics, and the latter can reflect patterns in public behavior, all relevant in flap areas, right down to the individual experiencer.

HOW CAN THIS BE TACKLED? For Ben and me, the question arose early on: How do two researchers tackle cases of this scope? Using our radio show since 2008, we have developed, for lack of a better term, a spy network in flap areas. Using as a core a large group of show “reporters” in eight countries (so far), we recruit a varying number of local observers, who (insofar as possible) don’t know each other and keep abreast of local reports from experiencers. For those who are willing, we do on-camera interviews with the experiencers themselves to document their contact.

No matter how CCRI chooses to gather data, I would rely on better minds than mine to decide how best to use it.

A final thought: The Western mind tends to take something apart in order to understand it. The Eastern mind tends to put things together toward the same end. Ben and I tend toward the latter.

8. Proposal from Eric Oellet

Dr. Eric Ouellet

Ph.D. in Sociology from York University, Toronto, Canada

Full Professor, Royal Military College of Canada

Dept. of Defence Studies (located at the Canadian Forces College, Toronto)

Professional member of the Parapsychological Association

Recent publications:

- Evrard, R. and E. Ouellet (Eds.). (2019). *Vers une sociologie anomaliste: Le paranormal au regard des sciences sociales*. Strasbourg: Presses universitaires de Lorraine.
- Ouellet, E. (2015). *Illuminations: The UFO experience as a parapsychological event*. San Antonio. Anomalist Books.

I am honoured to be invited on the CCRI Advisory Board. I am both an experiencer and a student of the so-called “paranormal”. I had UFO observations, ghostly encounters, telepathy, remote-viewing, precognitive, and visionary experiences. My personal experiences and research brought me to favour a parapsychological hypothesis to understand most paranormal events, namely that we, humans, are the source of such extraordinary events (while being fully aware that it is not a popular view...both on the skeptic and believer sides). As well, I consider that these events cannot be separated from the social realm; to do otherwise is to miss the most important. Hence, I am also supporting the hypothesis that most of those events are explainable through a common body of knowledge drawn from parapsychology and social sciences. However, I accept that no final explanation is satisfying to deal with those anomalies, and therefore remain a mystery. Hence, we, serious researchers, must remain humble and collegial about all this.

As a sociologist I tend to view these events in their wider social, cultural and historical contexts, which are in my opinion socially constructed at many levels, and thus raise many questions that are rarely addressed by the uncritical believers, and unfortunately often ignored by colleagues in natural sciences and psychology. First, the content of the experience is social situated (e.g. in the past ghost tall ships, or horse-drawn coaches were reported, not anymore; when environmentalism is hot “entities” talks about it, but they don’t when it is not hot; Catholics will have Marian apparitions, others will see ghosts, etc.). Second, how experiencers report their experiences, the choice words, what is emphasized, what is ignored, etc., is very much a matter of the social context in which it occurs (e.g. experiencers selecting to talk to a priest, it will be a Marian or angelic apparition, to a UFO investigator it will be an alien encounter, to a ghost hunter and it will be the spirit of a deceased, etc.). Third, how it is made into the public realm by investigators/researchers is also socially constructed in the selection of what is relevant from what is not, the selection of words and related framing, if it is aimed

at the general public versus the academic one, assumptions and biases from their discipline, the cultural understanding of the paranormal in the country where it is published, etc.

At a deeper level, I tend to see these events through what I call a mixed ontology, namely that I consider that we are dealing with phenomena that are both intrinsically subjective and objective at the very same time. It is very much a challenge to Cartesian dualism. This has for effect that traditional epistemologies (such as positivism and nomothetic approaches, and their caricatures found in materialist reductionism and scientism) are poor approaches to engage in such research. Social sciences, having a wider area of epistemologies available (e.g. constructivism, interpretivism, critical pragmatism, etc.) offers additional, but underused, promising paths.

9. Proposal from Maryam Ebadi

In my capacity in helping Rey Hernandez with creating the CCRI group I hope to use my background in strategic innovation, together with my keen interest in consciousness research to facilitate the group in defining its aims, the types of research it intends to pursue, help draw on the available research and connect the right research and expertise with the research. Having spoken to Rey and a number of advisors and researchers over the past two weeks, it has become clear to me that we should perhaps stand back and outline the purpose of the work and our understanding of the ontology of the phenomena before we discuss the design of the research.

My outline:

- **Vision and Mission:** Define the overall vision and vision of CCRI. Currently we know that we would like to research the area of paranormal encounters with NHI through multiple modalities, however, CCRI needs to define and clearly communicate the underlying “purpose” for any research designed and undertaken.

Although I see my primary role as a facilitator for CCRI, my starting statement of vision would be: *To research perceived non-human intelligence interactions in order to better understand our nature of reality and our unforeseen abilities to help humanity rise above its current self-destructive trajectory.*

- **Ontology.** Agree a starting point for defining NHI entities, other realms, and the definitions of altered states or contact modalities etc.

For example, we need to question whether entities have an independent origin of existence, whether they are possible creations of human thought either individually, in

groups, or even culturally, and whether the thought creations may have a degree of independence.

We may also consider distinguishing between entities based on a classification of subjective objective interactions. For example, deceased humans who have had an incarnate existence may be distinguished from other perceived NHI whose existence has never been established.

Being aware of some of the following concepts may be helpful.

- [Tulpas and thoughtforms](#) – entities created by individuals through practice
 - [Philip the Ghost](#) – an experimental responsive entity created in a controlled séance and replicated since.
 - [Living-agent poltergeists](#)
 - Carl Jung's archetypes
 - [The trickster and the paranormal](#)
 - researched examples of group and individual entities – SORRAT entities, KenWebster 2109, The Enfield Poltergeist etc.
- **Existing bodies of research** – Collate, consider and review the literature in fields related to the study of anomalous / paranormal events. This would include study of the phenomena (broadly parapsychology and paranthropology), psychology of those experiencing anomalous events (psychology and transpersonal psychology), the dynamics of social groups and cultures (parasociology and paranthropology). Other than the Ufology, here are examples of other areas of research that may broaden the perspective:
 - reoccurring spontaneous psychokinesis RSPK (Locadou, Beiman, Braude, Batchelder, Owen, Mclennon, Hanson etc.)
 - psychology of anomalous experiences (Simmonds, Irwin, Holt, Luke Kennedy etc.)
 - ESP experiencer traits and characteristics (Schmeidler, Krippner, Hornorton etc.)
 - ESP and altered states (Honorton, Tart, Hastings, Cardena, Groff, Baiche etc.)
 - profile of tested mediums (Beischel, Radin, Wahbeh, Delorome)
 - [Psychology of UFO experiencers](#)
 - psychology of psychedelics (Strassman, Luke)
 - Traditional beliefs and shamanic practices (Hunter, Hanson, Journal of Paranthropology etc.)
 - [Marian apparitions](#) and other religious miracles
 - **Design of research:** We could survey amongst members the areas of research within the broad umbrella of contact with NHI we would like to focus on, based on some

preliminary research into what has already been established. I suggest we collect opinions (top 3 questions) from each member, and use a process of clustering, whittling these suggestions into a few questions which we believe are worthy of research. We may assign some criteria to what questions we select including resources and time required. It is important that the question we pose tests one or perhaps more than one hypothesis. The design of the questionnaires or methods of observation would require the assistance of a psychologist or sociologist.

- **Tools for research:** Define research methodology such as quantitative and qualitative surveys, use of word recognition and semantics in qualitative surveys, use of established forms of cluster mapping for correlating results, possible observation of groups where phenomena are occurring over time such as seances or CE5 , interfacing with other research being carried out in adjacent fields such as psychedelics and others.
- **Review of results and conclusions:** collate results to see if the hypotheses were supported, tweak and try again.

10. Proposal from James McClenon

James McClenon, PhD has been a sociology professor and licensed clinical social worker. He is author of *Deviant Science: The Case of Parapsychology*, *Wondrous Events: Foundations of Religious Belief*, *Wondrous Healing: Shamanism, Human Evolution and the Origin of Religion*, and *The Entity Letters: A Sociologist on the Trail of a Supernatural Mystery*.

His more recent book [*The Entity Letters*](#) describes the history of the Society for Research on Rapport and Telekinesis (SORRAT). The group was founded by the well-known poet and author, John G. Neihardt. Between 1961 and 2017, group members were actively engaged in a variety of spiritualistic practices involving a wide range of apparent paranormal, physical phenomena. Parapsychologist W. Edward Cox devoted many decades to the study of these phenomena and filmed numerous examples of objects moving inside a sealed container. McClenon began his own investigation in 1981.

Note: This following document was sent by James McClenon after Maryam explained CCRI's ambitions for starting a new research project on 01.16.20. Briefly, his hypothesis outlined below, is that the NHI / entities are psi mediated social and individual constructs with significant and seemingly independent ability to interact with certain features and limitations.

Within the parameters of his hypothesis, his interest would be to:

- Conduct surveys amongst experiencers of the variety of the anomalous experiences

- Conduct field research of successful individuals or groups over time to observe the phenomena.

Theories and Hypotheses Regarding Anomalous Phenomena

James McClenon, Ph. D.

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This discussion provides ideas supporting the idea that a kind of collective consciousness is at the heart of anomalous experience. It also provides hypotheses derived from this theory.

J. B. Rhine sought to verify paranormal claims through statistical analysis. The endeavor advocated theory development, hypothesis testing, and theory revision. To what degree has Rhine's paradigm been successful? Comparing Wolman's (1977) *Handbook of Parapsychology* to the more recent *Parapsychology: A Handbook for the 21st Century* (Cardeña, Palmer, and Marcusson-Clavertz, 2015) allows an evaluation. "It is hard to avoid being struck by the apparent lack of progress" (Mörck, 2016, p. 194). Haunting/poltergeist research suffers from a similar problem. "Since research began in earnest, many creative and lively ideas have been proposed to account for apparitions and ghosts, but none have been experimentally productive" (Michaelen Maher in Cardeña, Palmer, and Marcusson-Clavertz, 2015, p. 338).

Some proponents suggest that psi differs from the phenomena envisioned by J. B. Rhine. Rhine assumed that psi involves information and energy transfer, perceived or projected through extrasensory mechanisms. Some researchers suggest that psi has characteristics that thwart its investigation. Rather than seeking to prove that psi is real, they gather information regarding its impact and meaning to those experiencing it and to those exposed to accounts of it. Some contributors focus on the psychological well-being of experiencers; their research includes a form of therapy. The resulting paradigm includes standard social scientific methodologies with therapeutic goals. This orientation allows theory development, testable hypotheses, and theory revision, features associated with scientific progress.

Walter von Lucadou's theory is at the heart of this innovation paradigm (Lucadou, 1995, 2015; Lucadou and Wald, 2014; Lucadou and Zahradnik, 2004). Lucadou argues that similarities between psi and quantum properties support the assumption that quantum theorems explain paranormal processes. Quantum physicists note that non-stable particles have larger fluctuations when not observed and that continuous observation prevents quantum decay (Zeno effect). A second theorem is that quantum entanglement (spooky action at a distance) cannot convey information. In similar fashion, psychical researchers find that

the incidence and magnitude of psi are reduced by observation. Cameras, security devices, documentation, and observer scrutiny reduce RSPK (Lucadou and Wald, 2014). Lucadou argues that psi declines when exposed to scrutiny due to quantum processes and that quantum entanglements (which allow psi) cannot be used as a carrier to convey information -- with a special definition of *pragmatic* information.

This theory is in harmony with Batcheldor's (1997) observations regarding table-tipping PK. Table-tipping groups found that lighting, skeptical scrutiny, photographic and electronic documentation thwart the phenomena. Batcheldor hypothesized that psychological variables (fear of psi, ownership resistance, witness inhibition) thwart PK. Batcheldor (1994) adjusted his model to describe a *Universal Creative Principle* which affects human consciousness. He argued that PK occurs only within *pockets of indeterminacy*, a theoretical addition that helps explain psi's trickster/fraud qualities (Hansen, 2001; Kennedy, 2003). McClenon (2018, 2019) extended this argument, suggesting that dissociative disruptions of the sleep-wake cycle play a role. Collective PK has dream-like, trickster qualities due to its physiological relationship with trance and dream/waking processes. Dreaming consciousness has different functions than does waking conscious; as a result, simultaneous operations of these mechanisms (Batcheldor's projections into collective reality), have trickster, dream-like characteristics. Spirit personalities cannot be fully verified but have qualities like actors in a dream. These psychological explanations for the psi's characteristics extend, rather than refute, quantum models.

RSPK researchers need not depend on speculative theories to devise replicable hypotheses. The history of Spiritualism, psychical research, and other recent cases reveal a wider set of recurring patterns (Cropper and Healy, 2014; McClenon, 2018, 2019; Pilkington, 2006). These patterns imply the following hypotheses:

- (1) Experimental psi will not attain the robustness witnessed in the field. Laboratory psi should be regarded as a *performance*, a form of collective psi involving experimenters, subjects, and observers. Although all actors can enhance or thwart psi phenomena, there is a tendency for outside observers to thwart it.
- (2) Field researchers can identify variables correlated with enhancing or thwarting psi experience. Psi experience frequency can be measured through questionnaires. Robustness can be operationally defined by quantifying media impact. The following variables (in performers, participants, outside observers) affect collective psi experience: (a) history of spontaneous psi experience (b) history of performance psi experience (c) genetic propensity for psi (measured by counting psi experiences reported by close relatives, (d) psychological variables such as absorption, dissociation, transliminality, (e) variables affecting psychological variables, such as socialization and childhood difficulty, (f) belief facilitates psi; skepticism thwarts it, (g) rapport facilitates psi; dissention thwarts it, (h) the probability of experiencing psi is enhanced by psi-conducive individuals surrounded by a supportive

audience, (i) psi conducive practices facilitate psi experience (meditation, martial arts, yoga, tai chi, artistic and musical endeavors, etc.) (g) methodological rigor thwarts psi (use of electronic equipment, photography, precise documentation, careful scrutiny, skeptical observers)

(3) Within quantum processes, the future affects the past. As a result, psi declines over time since future observers tend to thwart psi (Miller, 1978).

(4) Psi experiences tend to generate belief in spirits, souls, life after death, and magical abilities, ideologies providing survival benefits. Although psi tends to decline over time, future performers, with genetic propensity, experience psi, attain belief, foster rapport, and induce experiences among participants, generating hypnotic and placebo effects (McClenon, 1997, 2002). Researchers could identify phenotypes associated with psi's genotypes (McClenon, 2012, 2013).

(5) Cultural and historical factors affect the prevalence of variables (dissociation, absorption, transliminality, childhood difficulty, social cohesion and instability) affecting psi incidence.

(6) Researchers will not generate fully replicable experiments or create artifacts proving the existence of psi unless their efforts are shielded from general observation.

(7) Psi phenomena have trickster qualities (Hansen, 2001; Kennedy, 2003): (a) unpredictable, sporadic qualities, (b) association with fraud, (c) absurd qualities, (d) hiding qualities (e) propensity to occur under ambiguous conditions.

(8) Field researchers should expect to encounter: (a) Experimenters/performances who seem to consistently demonstrate psi. These performers generate some experiences through fraud or other normal processes. (b) prevalent *mixed* cases, in which fraud, mental instability, and ambiguous phenomena are mixed with inexplicable (psi) phenomena. Fraud may facilitate psi experience through reducing skeptical scrutiny. (c) stigma associated with psi experience. Stigma seems associated with psi's decline.

Although these patterns suggest that psi has qualities that thwart its scientific investigation, other fields such as genetics, consciousness studies, and quantum mechanics are predicted to generate findings pertaining to psychical research. For example, Zurek (2009) offers a Quantum Darwinism model. His theory argues that quantum probabilities generate collective reality through a process involving "survival of the fittest" among quantum probabilities (Greene, 2019). Early hypotheses derived from this idea have passed evaluative tests (Ball, 2019). This theory implies that reality, as we perceive it, is not something "inside" our brains but a collective product. Multiple observers witness the collapse of wave functions determining whether Schrödinger's cat, and all other living

beings, are alive or dead. Each of us experiences a series of outcomes in which we are temporarily alive but do not experience outcomes in which we are dead (unless we visit alternate realities inferred by Quantum theories). Although linkages between quantum processes and psi are speculative, we should expect progress in established scientific areas to have impact on the direction of psychical research.

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11. Proposal from Claude Swanson

Claude was educated as a physicist at MIT and received his Ph.D. in Physics from Princeton University. At Princeton he received the National Science Foundation Fellowship and Putnam Fellowship. For the last 30 years, interspersed with his conventional professional career in applied physics, Dr. Swanson has pursued investigations into "unconventional physics." His principal interest has been unified field theory, the so-called "Theory of Everything" which could explain the universe at the deepest possible level. At the same time, thousands of out-of-body and near-death experiences show that other dimensions and other realities do exist. Science is discovering that, in the words of the pioneer Robert Monroe, "we are far more than our physical bodies." Dr. Swanson is the author of "*The Synchronized Universe*", "*Life Force, The Scientific Basis*", and "*Science of the Soul, the Afterlife and the Shift*"

REY HAS ASKED FOR SOME QUESTIONS THAT MIGHT HELP TO GUIDE US IN DESIGNING OUR FUTURE QUESTIONNAIRES.

1. The first point is that there are too many questions to ask if one simply goes into this subject blindly. We know it involves many strange phenomena and that consciousness is involved. But how can we focus our inquiry so that it is productive and helpful in developing a deeper understanding?
2. My suggestion is that we formulate a CANDIDATE THEORY, or perhaps two or three, and shape our questionnaires so they either validate or refute these theories. We of course are always aware that the truth may go far beyond any one theory, so in our analysis of results we look for ways that our hypothesis must be corrected or extended.
3. In considering our "data set" let us keep it as broad as possible. This means that "experiencers" who encounter unusual states of consciousness and unusual events, be they of the "near death" variety, the OBE variety, the ET contact or more generally the NHI variety, and even contacts with supposed spirits and other paranormal events, that all such unusual events be considered possible examples of phenomena that need to be studied and understood as cases of unusual states of consciousness.
4. One important component of the study is the history of the client: has he had many unusual events and encounters during his life/ What about his parents and grandparents. Is this ability or sensitivity multi-generational?
5. Are the unusual events primarily "internal," as in encountering knowledge or technology or beings that no one else sees? Is there any third-party validation for his experiences, or do his events seem primarily "internal".

6. To me the goal of this investigation is to develop a unified picture of these various states of consciousness and possible dimensions, so that our present science can be expanded to include these new energies, frequencies, forces, and effects. One of the main results may be that the “physical universe” taken for granted in present physics does not have the independent “reality” that our science assumes. It may be a product of our state of consciousness, or by changing consciousness, we may suddenly become aware of a very different reality.

7. In this study, for example, there are many indications that the Afterlife is real, as I described in my book “Science of the Soul.” This realm is invisible and largely undetectable to our physical reality, and yet there are strong indications that it includes not just one, but MANY, different planes of “reality,” and each of these seems quite real when one is in them. Some of these planes are known as the “astral,” “causal” and “mental” planes and they have been reported by many individuals with the mental and psychic training to visit them. Each of these planes may in turn possess subplanes, so our “reality” is truly a “multiverse” and consciousness enables us to travel in it.

8. From this perspective, it appears likely that these various planes correspond to the higher states of consciousness described in Yoga and other Eastern religions. It is possible that they may correlate to the various brain wave frequencies and patterns, although this is an open question at this time. Some investigators have claimed that these various planes of higher consciousness are truly realms or dimensions, and that some ETs and other advanced life forms not only “live” in these dimensions, which means that their consciousness is primarily in such planes, but they also use them for travel. Supposedly the speed of light is not a limit in such dimensions.

9. These are all elements of a hypothetical model for the universe. It is truly a “multiverse,” and from investigations it may have not only parallel physical realities similar to our own, but a hierarchy of higher planes of consciousness as described above. We humans, at the bottom of this complex structure, and barely begun to explore how truly vast it is. The diagram below is based on descriptions by the adept Yogi Sri Yukteswar, Yogananda’s teacher. It gives some notion of the many higher planes of consciousness that are believed to exist. From it we can see that most of us humans are at the bottom, just beginning to glimpse how much more is out there.

10. The complex and miraculous events reported in NHI and other “anomalous” contacts tell us in a different way the same message: our present concept of reality is very limited. It is not surprising that our current physics cannot explain some of the phenomena we encounter. The key is to maintain our humility and open mind as we experience these higher realms. In this way, our science and our consciousness can grow and we can explore more of the miraculous structure of reality.

11. One good starting point in this process was indicated in my book *Science of the Soul*. It models our reality as many “Synchronized Universes,” which are layers of apparent reality, each with its own frequency and phase. The death and Afterlife process can be understood as the ability of the Soul to resonate at various frequencies changes. Even the planes in the Afterlife, such as the lower “hell-like” regions can be understood based on the frequencies of the Soul.

12. In this model, spirit guides and advanced ETs have Souls of higher frequency and bandwidth. They are more advanced, so they are able to perceive the system from a higher perspective. Many of them have already passed through the dimensions that are familiar to us, and many of them appear to be engaged in helping and teaching us to negotiate these higher planes. My research indicates that consciousness plays a much more powerful role in these higher planes, and this explains why the lessons of consciousness may play such a strong role in NHI encounters. All of these encounters may have as a goal to teach us to manage and control our consciousness because of the crucial role it plays in the higher planes.

13. An additional aspect of this hypothesis relates to the activities and intentions of these “higher spirits” and ETs. In this hypothesis it is assumed that there is a close relationship between these two groups. The ETs, having advanced into higher spiritual planes, tend to be much more “in touch” with the desires and agenda of the spirit world, and often seem to assist in putting into action plans that may originate among beings in the higher planes of consciousness. In other words, there appears to be cooperation between these higher planes and some ET groups in the lower vibrational frequencies, such as the fourth and fifth density.

14. Dolores Cannon, who hypnotically regressed thousands of individuals into past lives and between lives, found that beings in the higher planes were concerned about the Earth’s development. Our rapid development of nuclear weapons and rockets put us on a path to destruction, just as past civilizations on Earth had done. As Cannon states it, “the call went out” to many advanced souls within the universe to incarnate here on the Earth and assist us in our spiritual development. If we can grow spiritually fast enough, the Earth can develop the wisdom to handle these destructive technologies. This will lead to a “shift” to a higher level of consciousness on the Earth.

15. According to Cannon, this is the underlying reason for the abduction program. The souls who volunteered to incarnate here in many cases have past lives on other planets and as other species. Abduction allows the ETs to “check up on them, monitor their progress, and help in their education and adaptation” to the Earth. This is why so many abductees report feeling out of place here. Many say they “want to go home.” Many report the presence of ETs around them even when they were children. This is also the basis for biological exams and some of the implants.

16. This model captures the data from many reports and researchers. It can be used to formulate questions that either confirm or deny such a picture.

This general approach or “model” can be used as a guide in formulating questions. If the survey indicates that this model is too narrow, constricting or misguided, then other questions can be devised to fill in its inadequacy.

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I have PhD in Information Systems and a PhD in Psychology. I also hold a Master's in Engineering and a BSc in Mathematics and Computers. I am also interested in Spiritual Science and Metaphysics.

1) Detailed Description of the Project

a) Executive Summary (half page maximum)

Project Title: Data mining analysis for the development of an ontology for the description of the reality experienced in near death experiences.

The “Survival Hypothesis” is a theory that states a person’s personality and consciousness survive the physical death of the body (Irwin 2002). Accordingly, humans have a dual nature: a physical body and an ethereal aspect that contains the personality and consciousness. This ethereal aspect has been called consciousness, the soul, spirit, and “Higher Self,” among others.

Many theories exist to support The Survival Hypothesis including the First Law of Thermodynamics (Watson & Williams 2007), also known as the Law of Conservation of Energy, which states, “Energy can be changed from one form to another, but it cannot be created or destroyed. Thus, the total amount of energy available in the Universe is constant.” The Survival Hypothesis is not complete without this Law.

With the advances in medical science over the last century, more and more people are being resuscitated after having died, and many of them (but not all) have reported strange experiences while they were clinically dead. In 1975, Dr. Raymond Moody (1975) published a book entitled, *Life After Life*, and coined the term “Near-Death Experience” (NDE) that describes many of these experiences. Dr. Moody found quite a few similarities in these experiences regardless of the person’s background, religious beliefs, and heritage. According to a James (1992), approximately eight million Americans claim to have had an NDE. But this figure may be underestimated because many are afraid to talk about what they have experienced.

While not all of those who had an NDE experienced all of the traits, the following list from the *International Association for Near-Death Studies* (IANDS) website (http://www.iands.org/nde_index/ndes/characteristics.html.) highlights the basic characteristics of a near-death experience:

- Intense emotions: commonly of profound peace, well-being, love; others marked by fear, horror, loss.
- A perception of seeing one's body from above (called an out-of-body experience, or OBE), sometimes watching medical resuscitation efforts or moving instantaneously to other places.
- Rapid movement through darkness, often toward an indescribable light. [This is often described as a tunnel.]
- A sense of being "somewhere else," in a landscape that may seem like a spiritual realm or world.
- Incredibly rapid, sharp thinking and observations.
- Encounter with deceased loved ones, possibly sacred figures (the Judges, Jesus, a saint) or unrecognized beings, with whom communication is mind-to-mind; these figures may seem consoling, loving, or terrifying.
- A life review, reliving actions and feeling their emotional impact on others.
- In some cases, a flood of knowledge about life and the nature of the universe.
- Sometimes a decision to return to the body.

Some features of the experience seem to be tied to the person's unique belief system including religious beliefs (Badham 1997). For example, a Christian may see Jesus or God in the white light whereas a non-religious person will see an unknown person; a Muslim may see Mohammad; a Buddhist may see Buddha, an atheist might perceive them as alien beings etc. Deceased loved ones are also usually present at some point. A person's beliefs also seem to explain why some individuals have a negative NDE, for example, some have claimed to go to Hell. Heaven or Hell is a state of mind, just as it has always been.

Given the fact that many people experiencing NDEs and non human intelligent beings (NHIB) with different characters (e.g. Jesus, Buddha, etc) but there seems to be a consistency across NDE experiences for the main characteristics, there is a need to develop an ontology that can help NDE researchers to map the different experiences into an ontology that can help researchers with the establishment of the representation of the reality that is perceived in NDE experiences including NHIB.

In philosophy, ontology is the branch of metaphysics which studies what is existing, including the relations that may exist between objects, their categorization, their structure, their properties, their similarities, their states or their changes.

Ontology is a well-established theoretical domain within philosophy dealing with models of reality. Over the years, many different ontologies have emerged. Mylopoulos (1998) suggests that ontologism can be classified into four categories: static, dynamic, intentional, and social. Each of these categories focuses on different concepts in the real world. Ontologies that fall into the static category focus on things and their properties. Dynamic ontologies extend static ontologies to focus on such concepts as events and processes, that is, how concepts in the real world change over time. Intentional ontologies attempt to explain abstract concepts such as goals and objectives while social ontologies emphasize the concepts of values and beliefs.

An example of an ontology used to describe a reality is the ADL ontology. According to Min et al. (2017)/ The ADL ontology for example can predict performance of Activities of Daily Living of cancer patients by applying the ontology-guided machine learning method.

Today however, interest in, and applicability of ontologies, extends to areas far beyond metaphysics. In the case of NDEs, there have been different efforts to establish an ontology that can serve as a reference to describe the reality experienced by NDE people. Rominger (2010), made an effort to use art to describe an ontology for NDE experiences, he suggested the use of art as a methodology for NDE ontology research.

The research proposes cluster data mining for pattern recognition and the classification of perceived objects in NDE stories for the generation of an ontology such as the ADL ontology. The generation of ontologies by data mining is described by Sidhu et al. (2007) by using cluster analysis, link analysis, classification and regression.

The research proposes the use of a multi step methodology as indicated in figure 2 based on the Culmone et al. (2014) framework that uses a MySQL DB to collect data and then is mapped to an ontology structure and a domain ontology (figure 2.). The architecture is structured by the two layers: 1)A static layer which contains AAL and AAL-building specific ontology and 2)A dynamic layer which contains data and view ontology. They conclude that the relationship between sensor data and activities help them to retrieve semantic information.

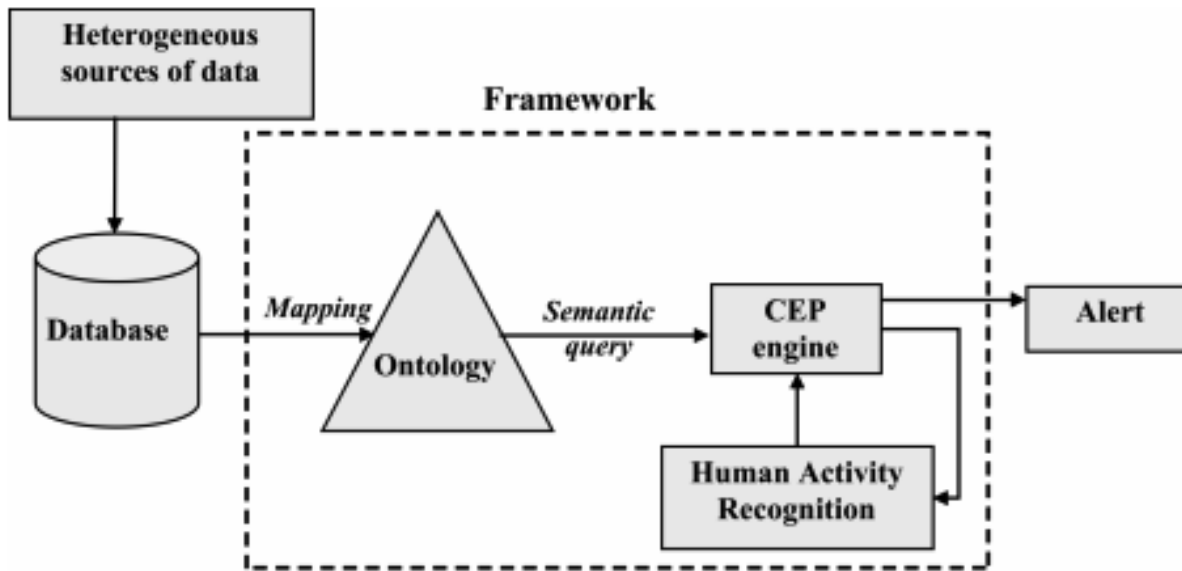
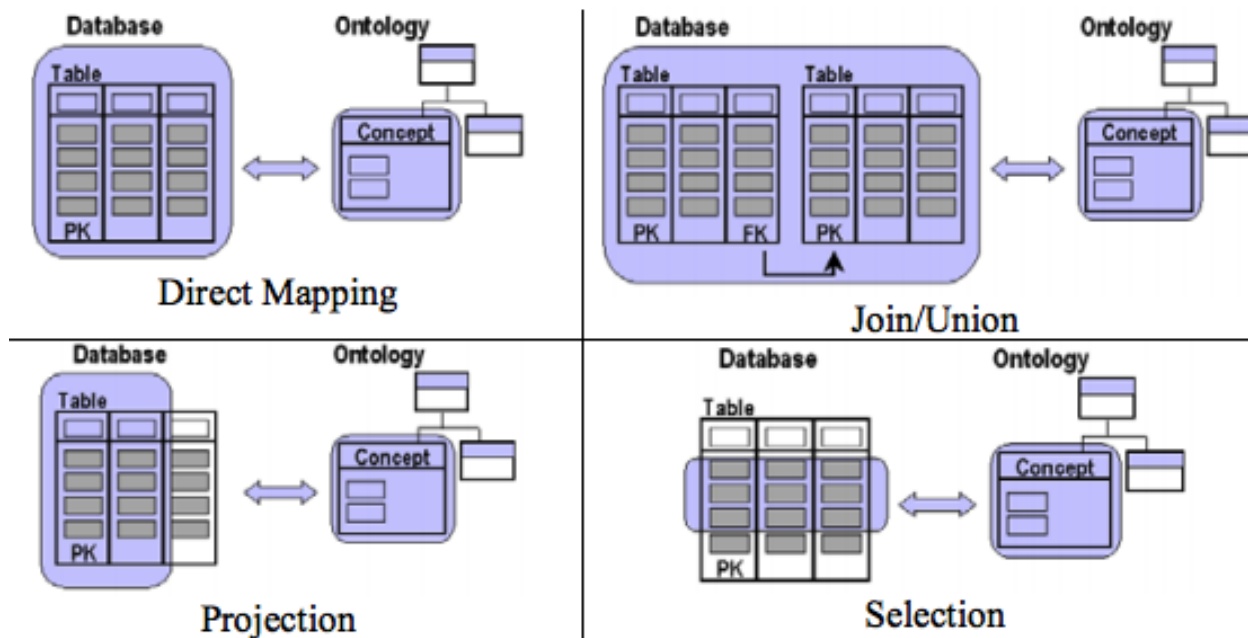


Fig. 2: Multi step methodology of the framework.

Sedighi and Javidan (2012) proposed a way to learn an ontology from relational databases. The method they use involves two phases, the construction of local ontology from a relational database and a semantic query in a relational database using relational database query language.

The research proposes to use Barrasa et al. (2004) approach that proposed 5 cases of database and ontology mapping as followings (Figure 3):

- Direct Mapping. A DB table directly maps a concept in the ontology. Every record of the table will correspond to an instance of an ontology concept.
- Join/Union. A set of DB tables map a concept in the ontology when they are joined. Every join record of the joined tables correspond to an instance of an ontology concept.
- Projection. It appears when a subset of the columns of a DB table are needed to map a concept in the ontology.
- Selection. A subset of the rows of a DB table map a concept in the ontology.
- Any combination of them are also possible.



(Figure 3.)

The idea would be to discover an ontology that is consistent across different NDE experiences that describes a reality that can be used to map any NDE experience. This means that objects, relationships among objects, sequence of events, time, history, etc would be modelled and mapped into an ontology in order to describe what could be perceived as the reality of the after life.

The research proposes the data mining of a database created by Dr. Long (<https://www.nderf.org/>). This database has a collection of records for NDE experiences collected for research purposes. The objective of the research would be to perform data mining in this database in order to generate an ontology for the representation of a reality experienced by people describing NDEs.

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