

Exopsychology Resurrected October, 2008

Michael A. Gintowt

Exopsychology: the psychology of human readiness for contact with Extraterrestrial Intelligence.

Welcome to the first incarnation of the Exopsychology Blog. This is a forum to explore, clarify and extend the notion of exopsychology, differentiate it from xenopsychology, parapsychology and transpersonal psychology and make some tentative links to the emerging field of exopolitics. I hope this will become a collective task, because significant outcomes are the result of combined effort. I hope you will contribute and help define this new field. The plan is to elaborate upon many of the points below in a series of essays, and to invite comment, elaboration, refutation and collaboration.

Questions.

1. Are we, as a species, ready for ET contact and interaction? How can we articulate, define, enhance and monitor the evolution of our human consciousness?
2. What constitutes such readiness? How would we know we are ready?
3. What is the present range of probable reactions to unequivocal, massive ET disclosure (ready or not)?
4. What can or should be done to help prepare humanity for ET presence? What can individuals do prepare themselves?
5. What is the relationship between exopolitics and exopsychology? What are the qualities, preparation and training required of an exopolitician?
6. How can we inoculate the public against the nefarious manipulations of the Military Industrial Complex (MIC), who might be inclined to engender fear of ETs in order to further consolidate control, and to further their agenda.
7. From an ET perspective, with what kind of human are they most likely to desire an interaction?

Assumptions.

1. Let us assume, for purposes of this exploration, that Extraterrestrials have been visiting earth since at least the 1940s, and probably since the origins of humanity. The evidence for UFOs in our sky in the past sixty years is overwhelming, and the alternative, that we are alone in the universe, is absurdly improbable. Considering that the Universe is at least 13 billion years old, that our Earth is not even four billion years old, and that we live in a Galaxy consisting of at least 100 billion star systems, it is more probable that there are millions of civilizations that are technologically and evolutionarily more advanced than we are. [Timothy Good](#) did an excellent job of documenting the military sightings and testimony, some of the most compelling evidence that UFOs are physical craft, as opposed to (or in addition to), inter-dimensional intrusions, or projections from the Collective Unconscious.
2. The show-stopping "light speed barrier" can be overcome or side-stepped, and explains the presence of not one, but many different ETs traversing Earth space at this time.
3. The Satellite (or Shadow) US government (aka M.I.C., or Military Industrial Complex, increasingly global in scope) has some sort of ET material and/or limited ET contact, or at least

a deliberate campaign to encourage that perception. They also have prototype technologies that involve electrogravitics, and no real interest in releasing technology for the benefit of humanity. On the contrary, there is a concerted and alarming agenda for fascist/corporatist control of the planet. We will assume, without a shred of evidence, that this agenda has something to do with knowledge of ETs and UFOs. It may be a straw man, but it may be useful to begin here, because if this scenario proves to be the case, the implications are huge. If it turns out to be only the latest wrinkle in the culture surrounding UFOs, all the better. We have enough challenges as it is.

4. Some ETs at least are benevolent, and have assumed a caretaker or mentor role towards humanity, as we transition from an adolescent phase of evolution. This is a “best case” scenario, that has its own pitfalls. There are those who would idolize ETs, and seek to have them be our saviours, obviating human responsibility to clean up our own mess. It would cast ETs as saviours, and we as victims of the persecuting corporate overlords. This classic triangle appears to be expressing itself in UFO culture, which is rather sad, because it is such a disempowering and primitive dynamic.

If, however, an ET faction has in fact engaged in relations with a Military Industrial Complex, we must assume that they are complicit with (at least by association) whatever profit and dominance-motivated agendas they may have. This is a frightening possibility, echoing religious patterns of angels and demons, but brought down to earth. This fringe notion has no evidence, but it has become part of the lore, at the very least is informative regarding attitudes towards government in the USA, and helps describe the present psychological reality of many who deem themselves ready (and who clamour the most) for disclosure. This notion should therefore be taken into account when attempting to understand the psychology of disclosure.

5. There is an extra-dimensional component to some ET phenomena that should be considered when contemplating the issues. Dr. Jacques Vallee, standing on the shoulders of Carl Jung, explored this in great depth. His important contribution to the field resulted in a split between believers who emphasize the materiality and those who emphasize the immateriality of the ET and UFO phenomenon. From an evolutionary perspective, the immaterial aspect relates to the evolution of consciousness, unfolding for millennia. Dr. Vallee suggests that ETs not only prod evolution, but design it; that we are being controlled via popular culture, on a time scale that spans generations, and to which we are inescapably bound. We are reacting to stimuli designed to provoke certain reactions. If this is the case, we are faced with a seemingly insurmountable problem, unless the “human initiated” contact of the fifth kind leads to a breakthrough (see the CE5 initiative at [CSETI](#)).
6. Humanity is at an adolescent stage of development, where we are at the threshold of being ready for contact with the rest of intelligent species, and attaining the age of majority, so to speak. But there is a process involved, and, as with human adolescent-adult transitions, there is potential for disaster as well as maturity. This may not be true, but it is a concept that will be elaborated upon, to see where it leads. Many others have taken that stance, and if nothing else, it represents an important aspect of exopsychology, precisely because it is part of the culture of speculation that constitutes most Ufology. It is even more significant when married to exopolitics, because any fruitful exo-diplomatic relations will be based upon a relationship whereby ETs, whoever they are, are at least neutral, or helpful, non-intrusive, and inspiring. Any other type of relationship is likely to be harmful or exploitative, given the disparity of capacity and technological prowess. There is a clear power differential, no matter what our

potential may be for future mastery of consciousness and technology. That power differential is fraught with implications, and material for exopsychologists.

First, we need to clarify what we mean by exopsychology. It is a useful term that has inspired, even prescient roots, but also some unnecessary baggage that might be shed, as being “out of scope”. Following is a brief summary of some of the high points, pointing out some of the major landmarks in the terrain where we locate the field of exopsychology.

It was the notorious Dr. Timothy Leary who coined the term *exopsychology* in the publication of a book by that title in 1977. The book was reprinted as “Info-psychology” in 1987, when he discarded the Extraterrestrial aspects of the original book, to emphasize instead the cybernetic meme. The baggage associated with Dr. Leary is unfortunate, but credit is given where it is due. He was a man who was, perhaps, slightly ahead of his time. He described exopsychology in terms of its relevance to understanding human consciousness in an evolutionary context, one that extended in the past to the genesis of life on Earth originating in outer space (the *panspermia* hypothesis), to the return of humanity to the stars in an extraterrestrial migration, to complete the cycle. He wrote about the levels of consciousness that may be required for extraterrestrial migration, and for comprehension of extraterrestrial psychology. His work therefore is relevant to the study of how people in this day and age may react to imminent, unequivocal disclosure of ET activity on Earth. He was also wrote about shared reality, constructed by language and conditioning – a reality that is the lot of those who have not activated the higher brain circuits, and who are thus stuck at a larval (Pre-migration) stage of human development. The idea of a shared constructed reality is central to the hypothesized two parallel disclosure processes that are taking place right now (The ET agenda first hypothesized by the venerable Dr. Jacques Vallee, and the gradual disclosure/coverup by the Satellite Government in the USA, aka MIC) . His writing is wide-ranging, and emphasizes the role of consciousness, whereas I hope to also explore the more specific issues surrounding human reaction to and preparation for Disclosure, Contact, and Interaction. These are the ways I suggest that we more closely define the useful scope of a practical exopsychology:

1. Stop short of speculating about migration from Earth, and focus instead on human ability to grasp the reality of ET contact, as a precondition for exo-political activity. A related “in scope” question is that of people's capacity to detect and resist false information, psy-ops, and fear induction techniques that may be used to spin ET presence towards nefarious ends.
2. Leave the panspermia notions of human origins aside, and instead focus on the effects and extrapolations of a more probable historical ET influence on human psychology and culture.
3. Place the role of psychedelic drugs to the side, while retaining the language and concept of altered states of consciousness, that are key to understanding some of the perceptions and experiences that surround ET contact.
4. Use Leary's eight circuit model of consciousness only as a stepping stone to explore the notion that in order to successfully engage with ETs, we may require the activation of latent brain processes and capacities that have hitherto remained dormant. In other words, we need to evolve our minds, our consciousness.
5. Crop Circles are OUT OF SCOPE. The reasons are described in a paper found in the “articles” section of exopsychology.net. The psycho-sociological reactions and phenomena surrounding the circle phenomenon could however, inform a discussion about human reactivity and gullibility, but the circles themselves are human creations, until proven otherwise. There are single circles, ice rings, and other anomalous circles that are significant, and are part of the genuine corpus of material that fuels speculation and conjecture, but like UFOs they have a

- world wide dispersion, and are not suspiciously restricted to one locale.
6. Abduction and contactee phenomena are relevant, but should perhaps be limited to consideration of daytime abduction, multiple witness cases, and other events that cannot be explained as night terrors, or easily explained away as hypnotic confabulation.
 7. Cattle mutilations are significant, with considerable evidence indicating...what? There are more questions here than answers, and the relevance to exopsychology needs to be determined.

Albert Harrison and Alan C. Elms, perhaps wisely not mentioning Dr. Leary, proposed a new field of exopsychology (Behavioral Science, July 1990, Vol.35, Issue 3). They proposed a wide range of studies that would cover many aspects of a potential Extraterrestrial Intelligent Species contact and human reaction, including the social and cultural dimensions, ET psychology and perception, decoding of ET radio signals, the impact of technological diffusion, and studies of intelligence. Their proposed study of "Impact" is most pertinent to the scope of this site. They suggest that we build upon the foundations already established by studies in communication and interpersonal distancing, social perception, and mass media studies. They also point out that ET contact will have a profound impact upon human self concept, among other vulnerabilities, so clinicians should be prepared to provide effective counselling, as well as coaching to negotiators and representatives.

Other roots and influences lay in the work of Carl Jung, who was one of the first to extend the study of the mind beyond the pathological, to consider human culture, symbolism, and the development of consciousness. He wrote about the UFO phenomenon as well, one of the first psychiatrists to do so. Another colleague of Freud, Wilhelm Reich, was, like Leary, perhaps too much ahead of the times for the authorities to stomach. He wrote about healthy human development, and more significantly to exopsychology, he postulated the existence of "orgone", a force related to living things, synonymous with prana and other ancient descriptions of the life force. He claimed that this force pervades the universe, and could be accumulated in devices, and employed. One of his devices was purportedly aimed at a [UFO](#), causing it to react. The link between UFO phenomena and psychic phenomena is established, and Reich's work may shed some light upon the link between the connection.

Abraham Maslow, in more recent times, was one of the first "modern" psychologists to write about healthy human development. His "hierarchy of needs" extended so far as to include "peak experiences," which have elements in common with contactee reports of psychic phenomena, specifically, the personality change that sometimes occurs, causing contactees to suddenly become interested in spiritual and ecological affairs. He, along with Carl Jung, William James and others, generated an influence that was to later coalesce into the field of *Transpersonal Psychology*, devoted to the exploration of the highest potential of human beings, and involved the study of states of consciousness, spirituality, consciousness cultivation practices, and the practices that evolved to induce transcendent states.

The field of *Parapsychology* never really grew legs. Dr. J.B. Rhine of Duke University attempted heroically to instil a scientific method and rigour to the study of clairvoyance, telepathy, psychokinesis and similar psychic phenomena, but the results were at best suggestive, despite strong indications that the phenomena studied were very real. The scientific method seemed to be inadequate to capture the essence of the phenomenon. More recently, at Princeton Engineering Anomalies Research ([PEAR](#)), Professor Emeritus Dr. Robert G. Jahn, Dean of the School of Engineering and Applied Science, spent nearly 30 years researching the interactions between human consciousness and mechanical devices. His group also conducted over 650 trials of remote perception. They accumulated vast amounts of data, difficult to dismiss, that breathe new life into the field. His research ought to be considered very carefully by anyone interested in ET contact. Parapsychology, like Transpersonal psychology, and many components of mainstream psychology can contribute to the field of exopsychology.

Xenopsychology, the study of the psychology of Extraterrestrial Species, is admittedly

speculative, but Robert J. Frietas Jr., who first coined the term in 1979 (*Xenology: An Introduction to the Scientific Study of Extraterrestrial Life, Intelligence, and Civilization*) claimed that ordinary psychology is surprisingly informative, and indeed, his [latest writings](#) on the subject provide much useful material for an exopsychologist to study. For example, reason based on evolutionary biology provides insights into the possible range of alien emotion and social practices.

From developmental perspective of the human species, we may make an analogy with a well known human developmental process. The prolific Sufi author [Idries Shah](#) remarked once that humanity shows signs of growing out of its protracted adolescence.

Imagine a family where there are three teenage siblings living in the basement. They are growing up, and beginning to exert their desire to individuate, to become independent, and to seek their destiny. The parents have a responsibility: to continue setting clear expectations, and limits. No, they are not allowed to have the keys to the car, just because they want. No, violence is not condoned. No, they cannot invite friends downstairs and procreate unrestrained. No, the basement must not be allowed to accumulate garbage and filth.

The teenagers also have a responsibility: to become a little more serious, to practice safe sex, to clean up after themselves, to not play with weapons and vehicles unless properly trained and prepared, and with supervision. They need to learn forethought. Their prefrontal cortex must be sufficiently developed to enable judgement, long term thinking, and emotional regulation.

Similarly, humanity is like the teenagers. We want the keys to the flying discs, but we are reproducing without restraint (except in the People's Republic of China), we use weapons irresponsibly, fight amongst each other and accumulate filth that is harmful to our planet.

Many have suggested that extraterrestrials may have been involved in the cultivation of human culture and society, for thousands of years. If that is the case, then they may have more than a passing interest in our evolution. If there are cosmic adults out there, then, projecting human values upon them, they must have some concern for an emerging species, and some responsibility as well. But what, then, is our responsibility? We would be like a nursery school, or at best, a high school, where society at large still has controls and safeguards against exploitation of the young and foolish. It could very well be that there are ET factions that have no compunctions about exploiting the young and foolish.

The field of exopsychology has much to borrow from other branches of psychology and anthropology. The study of cultural encounters, racism, developmental psychology, the psychology of manipulation and persuasion, explorations in altered states of consciousness and paranormal capacities, and sociological experiments in community building and ecology based policy development all have contributions to make. Perhaps the [Bioneers](#) say it best, when they exhort us to “live on Earth as though we mean to stay.” When we become full, heart-felt Earthlings, feeling at home on our home planet, cherishing it, and getting along with everyone, then, perhaps, we may be good and ready to receive guests, with Cosmic good manners.