

Paranormal Aspects of the UFO Phenomenon: 1975-1999

KEITH BASTERFIELD

ABSTRACT: A comprehensive examination of the UFO literature in the period 1975 to 1999 was undertaken to review research into, and comments about, the possible association between UFOs and the paranormal.

INTRODUCTION

Over the years, a small number of UFO researchers, noting the incidence of paranormal elements in UFO close encounter cases, have commented on the reticence of the general UFO community to come to grips with this dimension of their subject.

As long ago as 1980, U.S. researcher Ann Druffel wrote, "...and many UFO researchers still ignore the psychic elements in such reports". (Druffel & Rogo, 1980, p. 205)

In 1987, folklorist Eddie Bullard, in discussing his findings on the paranormal aftermath of some abduction cases, advised the reader that, in his opinion, paranormal aspects were suppressed or ignored until the late 60's. (Bullard, 1987, p. 152)

Well-known British author and researcher, Jenny Randles, took up the same point in 1994 when she commented:

I have noticed that researchers in the USA run a mile from this kind of revelation. They seem terrified by the dissipation of their phenomenon through psychic experiences. (Randles, 1994a, p. 56)

A year later, in his book *The watchers II*, U.S. author Raymond E. Fowler also spoke of the fact that

...paraphysical elements of the UFO abduction experience were largely being ignored by my peers...(Fowler, 1995, p. 28)

and

Paraphysical happenings that have been considered typical to the overall abduction phenomenon may have always existed. Prejudice and prejudice alone may have kept them in that category. (Fowler, 1995, p. 215)

In view of this reticence, this article sets out to provide a review of the UFO literature and document possible links between UFOs and the paranormal.

THE STARTING POINT: 1975

In 1975, American astronomer Professor J. Allen Hynek and French-born researcher Jacques Vallee co-authored a book entitled *The edge of reality*, which set out their then current thoughts on the UFO phenomenon. In parts of the book, Dr. Arthur C. Hastings, a specialist in the psychology of communication, and a parapsychology researcher, contributed to the debate and discussion. At one point, Hastings pointed out that the general public seemed to put UFOs, ESP and Uri Geller together. Vallee, in response, stated that "...certainly there is a strong case here for psychic aspects of UFOs". (Hynek & Vallee, 1975, p. 60)

Hastings elaborated:

There are two senses in which people think UFOs are psychic—one view is that they are created by mental or unconscious projections; in other words, they are not real in the nuts and bolts sense. A second way is to assume that they are parapsychological, in which case they may very well be real, but they are conforming to a different set of laws. (Hynek & Vallee, 1975, pp. 60-61)

That same year, Vallee wrote a book, entitled *UFOs: The psychic solution*. At this point, his thinking had suggested to him that a UFO was both a physical object, and a window into another reality. Talking about theories to explain UFOs he wrote:

No theory of UFOs can be deemed acceptable if it doesn't account for the reported psychic effects produced by these objects. (Vallee, 1977, p. 16)

Later, speaking of the frequency of psychic aspects in reports, Vallee commented:

In recent years, too, the report of paranormal events in connection with close encounters with UFOs seems to have become the rule rather than the exception. (Vallee, 1977, p. 27)

In defining what he termed the “psychic component” of the UFO phenomenon, Vallee described experiences ranging from ‘unexplained coincidences’, through the receipt of telepathic messages, to distortions of time and space, and violation of the laws of physics. (Vallee, 1977, p. 27)

Vallee expressed a belief in the need to build a bridge between the UFO data and the data collected by parapsychology, pointing out:

What happens if we examine the files of UFO sightings with an open mind regarding such ‘psychic components’? We find that phenomena of precognition, telepathy, and even healing are not unusual among the reports, especially when they involve close range observations of an object or direct exposure to its light. (Vallee, 1977, p. 31)

Many cases illustrating Vallee’s line of thinking are presented in this work, following which Vallee set out a series of working propositions which included:

The key to an understanding of the phenomenon lies in the psychic effects it produces (or the psychic awareness it makes possible) in its observers. Their lives are often deeply changed, and they develop unusual talents with which they may find it difficult to cope. (Vallee, 1977, p. 38)

Finally, after exploring the potential links between the UFO phenomenon and parapsychology, he proposed “...the hypothesis that there is a control system for human consciousness” (Vallee, 1977, pp. 199-200) and that “I suggest that it is human belief that is being controlled and conditioned” (Vallee, 1977, p. 204).

Other U.S. researchers, Jerome Clark and Loren Coleman concluded their 1975 work with the thought that: The UFO Mystery is primarily subjective and its contents primarily symbolic. (Clark & Coleman 1975, p. 236)

As to the apparent dual nature of seeming to be both physical and non-physical, they wrote:

The ‘objective’ manifestations are psychokinetically generated by products of those unconscious processes which shape a culture’s vision of the otherworld. Existing only temporarily, they are at best only quasiphysical. (Clark & Coleman, 1975, p. 242)

Later, Clark moved away from this view and called for a re-examination of the extra-terrestrial hypothesis (Clark, 1998, p. 705).

1977

Coral and Jim Lorenzen were the driving force behind the U.S. based Aerial Phenomenon Research Organization (APRO), and in 1967 published a book *Flying saucer occupants* which described case after case involving entities. By 1977 they had compiled a work about the abduction phenomenon entitled *Abducted!*

One APRO consultant was Dr. R. Leo Sprinkle, a psychologist. Sprinkle conducted research into a number of the early abduction events, e.g., Carl Higdon, Sandra Larson, and the Casey county incident.

After Sprinkle's involvement in a number of these cases on behalf of APRO, the Lorenzen book stated:

It has been noted by Dr Sprinkle and others that in some close encounters, and especially in on-board experiences, UFO percipients seem to acquire heightened extrasensory perception powers after their experiences. Which leads us to wonder if the ufonauts somehow are responsible for this and use it to keep a "leash" on their victims. (Lorenzen & Lorenzen, 1977, p. 157)

In 1977 an international UFO congress was held in Chicago featuring a range of distinguished speakers. In the published proceedings two speakers mentioned psychic aspects to the topic. The first was Dr. James A. Harder, a professor of Engineering at the University of Berkeley, and director of research for APRO, who was asked if other investigators ran across increased psychic ability during abduction research. Harder replied:

Of course. The fact is that many people who have been abducted do subsequently have psychic and sometimes psychokinetic ability....In many instances it seems to have preceded the UFO sighting, but also seems to have been much enhanced afterward. (C. G. Fuller, M. M. Fuller, Clark & White, 1980, p. 354)

Harder went on to speculate that perhaps an advanced society with developed psychic abilities might, when visiting us, target humans with psychic ability.

The other speaker to touch on the topic was Professor J. Allen Hynek who commented that:

I simply feel that what we call parapsychology may well be a part of somebody else's supertechnology. I think there's enough evidence today for a

psychic-component theory for the UFO phenomenon. It simply cannot be disregarded. (C. G. Fuller, M. M. Fuller, Clark & White, 1980, p. 355)

A critical view came from the Mutual UFO Network's International Co-Ordinator, Richard Hall, who argued that psychical explanations were simply explaining the unknown in terms of another unknown (Hall, 1977, p. 23).

This did not stop J. Allen Hynek from presenting a paper at the July 1978 MUFON UFO Symposium in Dayton, Ohio. The paper discussed, inter alia, the psychic theory and a few of its variations. He elaborated on his 1977 'supertechnology' quote, by postulating that an advanced society might incorporate "...ESP, psychokinesis, teleportation, mental telepathy as part of the everyday technology..." (Hynek, 1978, p. 119).

1979-1981

In a work exploring UFOs, mystery animals and unusual beings, parapsychologist D. Scott Rogo and UFO researcher Jerome Clark noted claims of telepathic contact with the occupants of UFOs. In addition, they noted instances where some witnesses claimed to have "...developed psychic abilities after chancing upon alien craft." (Rogo & Clark, 1979, p. 39). The authors suggested two theories to account for, not only UFOs, but also the entities described in their book. One was that of "thought forms" created by our minds, while the other was that they emerge from another time/space.

The same year, American psychologist Richard F. Haines edited a work entitled *UFO phenomena and the behavioral scientist* in which he stated:

Still other ufo-related experiences include numerous incidents closely similar to poltergeist, telepathy and other PSI phenomenon [sic]... (Haines, 1979, p. 2)

D. Scott Rogo was a well-respected American parapsychologist who developed an interest in the UFO phenomenon, and particularly the abduction aspect. One of his observations about abductees was that they:

...do not seem to be chosen at random. They tend to be people with either a long history of possessing psychic abilities, or they seem to develop psychic capabilities as a result of their experience. To put it bluntly, being especially psychic makes one UFO abduction-prone! (Rogo, 1980, p. 15)

One of the cases which contributed to Rogo's statement above, had events which centred around a number of women living in the Tujunga Canyon area, just outside Los Angeles, California. In the 1980 book *The Tujunga Canyon contacts*, co-authored with UFO researcher Ann Druffel, she and Rogo state:

Many persons who have had such experiences find themselves at the center of psychic and UFO activity for the rest of their lives. After their initial encounter, Betty Hill, Charles Hickson, and a host of other "abductees" have continued to have UFO, psychic and even poltergeist visitations. (Druffel & Rogo, 1980, p. 85)

On the question of whether this increase in psychic ability was a direct or indirect result of the exposure to a UFO encounter, one can draw on a later statement:

For years, UFO researchers have been aware of what is popularly called "paranormal fallout"—often a person who has interacted with a UFO will experience psychic events for years to come, apparently as an indirect outcome of his [sic] experience. (Druffel & Rogo, 1980, p. 218)

Druffel's original view of the UFO phenomenon, back in 1957, was that UFOs were most likely extraterrestrial. However when psychic elements cropped up in her caseload in the late 70's she thought more about these paranormal aspects. Speculating as to these aspects she thought of two possibilities:

1. Either the UFOs themselves are from a source related to, or identical to, what we term the "psychic realm"—which, seems almost to be an extension of our normal, material universe,

or

2. The presence of UFOs somehow sets off psychic manifestations from an overlapping realm of existence—a parallel universe or intersecting space-time continuum. (Druffel & Rogo, 1980, p. 212)

In the Canyon events, Druffel believed that one of the reasons the creatures involved in the case were attracted to the Tujunga witnesses was because the witnesses were into mind-expanding studies. "In general, UFOs seem attracted to individuals displaying psychic talents..." (Druffel & Rogo, 1980, p. 214).

On the other side of the Atlantic, Jenny Randles and Peter Warrington were busy investigating and documenting English UFO cases. In their work *UFOs: A British*

viewpoint (Randles & Warrington, 1980) they pointed out four areas where UFOs and psychic phenomena overlapped:

- ghosts, with some CE3 and CE5 cases
- cases where poltergeist phenomena occur
- instances where witnesses “know” a UFO is around
- telekinetic episodes.

The “Close encounter” (CE) classification system

Dr. J. Allen Hynek, in 1972, proposed a classification system for UFO reports, which included the “close encounter”—an object reported within 150 metres.

CE1—Close encounter of the first kind. An observation, but with no reported interaction with the environment.

CE2—Close encounter of the second kind. Physical effects to the environment are noted, e.g., motor vehicle stalled; damaged vegetation.

CE3—Close encounter of the third kind. The observation involves non-human “beings” or “entities”.

Later, when UFO abduction reports emerged, a further “close encounter”—a CE4 was proposed to cover these events. There is also a CE5, which is a close encounter where individuals believe that they have communicated with the beings in the UFOs.

The work of Randles and Warrington indicated that psychic abilities of some people overlap with UFO sightings (almost always close encounter cases). In addition, recognition needed to be given to people who have repeat encounters. Their casework led them to suggest that certain individuals may have an ability to mentally manipulate energy and create UFOs.

Back in the U.S., one of the first books to take an in-depth look at a sample of abductees, emerged in 1980. Nine abduction cases, ranging from Barney and Betty Hill to Jessica Rolfe were documented (Gansberg & Gansberg 1980). During their research the authors noted:

More perplexing...are the number of abductees who have become psychic or psychically aware following their encounters. (Gansberg & Gansberg, 1980, p. 127)

One of the most unusual aspects they covered was the apparent recovery of abductee Carl Higdon from uric acid gout, following his abduction. In addition, there was the fact that he reported the disappearance of tuberculosis scars on his lungs.

Dr. Iris Maack, a U.S. psychologist interviewed for the Gansberg's book, had a long interest in the psi awareness of abductees. Dr Maack noted:

The amazing thing is that a large portion of the abductees...have found that they have become aware following their encounters. This is not just a random handful. I'm talking about a significant group of people...psi awareness among abductees is very common. (Gansberg & Gansberg, 1980, p. 128)

The Gansbergs themselves pondered over the meaning of this psi awareness, proposing that it was perhaps due to the stress and trauma of the event.

Finally in 1980, Raymond E. Fowler produced the first of a number of books on the Andreasson family. In this work, he revealed a few psychic episodes, which included unusual flashes of insight on the part of Betty Andreasson, several months after the 1967 event, plus daughter Becky's episode of automatic writing as far back as 1964.

In 1981 Mark Moravec compiled a catalogue of 88 Australian "PSIUFO" reports—cases where UFO and paranormal events overlapped (Moravec, 1981). These reports featured mental communications, poltergeists, apparitions, healings, ghostlights, time lapses and abductions.

A year later, in *The Andreasson affair phase two*, Fowler (1982) revealed that since the previous book, Betty had experienced automatic writing, poltergeists and house lights switching themselves on and off. Chapter 12, entitled "The Psychic Element in UFO Reports" explored a number of cases in the U.S.A. which involved episodes of psychic events. Fowler also recounted how he had initially advocated a "nuts and bolts" interpretation for the UFO phenomenon, but that his involvement with the Andreassons had led him to accept that there was a psychic component (Fowler, 1982, p. 200).

1983

In 1983 English researcher Hilary Evans, who at the time was also a Council member of the Society for Psychical Research, published a book *The evidence for UFOs*. In a wide-ranging review of the UFO phenomenon he noted that:

...there are indications in many cases that there exists some kind of psychic link between the witness and the UFO or its occupants...There are many cases in which the psychic or parapsychological link is central to the events and an essential element of the evidence. (Evans, 1983, p. 49)

As did Randles and Warrington before him, Evans noted a number of elements of the ‘psychic connection’:

- premonitions that UFOs would be sighted
- reported telepathic contact with UFO entities
- poltergeist type incidents
- incidents of automatic writing
- apparitional manifestations
- healings

Jenny Randles and another English colleague, Paul Whetnall, conducted a lengthy investigation into a series of events centred around one English family, the Sunderlands. In July 1976, nine-year-old Gaynor Sunderland and her eight-year-old brother separately encountered landed UFOs and associated beings. These were only two of a number of family observations of UFOs. Over time, the investigators uncovered that Gaynor, from a young age, had a history of seeing shadowy figures walking around. After the UFO encounter of 1976 she experienced visions, sensed a “presence” watching her, had a poltergeist type movement of an extracted tooth, and more shadowy figures in her bedroom.

After presenting the data on this case, the researchers speculated on a number of possible theories to explain UFOs, one of which was the “psychic” hypothesis. By psychic, they referred to unproven but suspected human abilities, pointing out that “CE4’s exhibit close parallels with psychic phenomena, such as poltergeists...” (Randles & Whetnall, 1983, p. 179).

An important and in-depth, psychiatrically oriented examination of some cases from the U.S.A. was undertaken by psychiatrist Berthold E. Schwarz. Schwarz, in the introduction to his published work *UFO Dynamics* (Schwarz, 1983), commented that early studies of UFO cases had overlooked the witnesses, and among

other things, associated paranormal events. Schwarz undertook his own investigations of cases and presented very detailed documentation on these. A particularly illuminating case was one on the 27th of October 1975 which occurred near Oxford, Maine. Here two young men apparently encountered a UFO and an abduction occurred. Following the event, there were instances of poltergeist-like effects and episodes of precognition and telepathy.

On the question of frequency of the incidence of cases where psychic phenomena occur, Schwarz had the following to say:

Most of the UFO contactees I have studied have given anecdotal evidence for numerous instances of spontaneous psychic phenomena in their own past personal lives, in their family, and in connection with and following their UFO related experiences. (Schwarz, 1983, p. 475)

After presentation of many case studies, Schwarz commented that his own view on the cause of the UFO phenomenon was the psychic hypothesis:

...almost all the data associated with UFOs had their analogies in spontaneous psychic phenomenon [sic] or have been noted to occur in the seance room. (Schwarz, 1983, p. 523)

Finally, just what psychic phenomena were being encountered? Schwarz's findings included telepathic communications, precognition, materialization, dematerialization, and the causing or healing of diseases.

1987-1988

In 1987, folklorist Eddie Bullard, in the U.S.A., compiled and analysed a sample of about 300 global abduction texts. In it he noted that a number of after-effects were reported. One category of after-effect that he reported was that of the paranormal. After noting that anything to do with such phenomena was suppressed or ignored by hard science researchers, he found that other abduction researchers couldn't ignore such aspects. He went on to comment that:

Too many witnesses related occurrences more often identified with parapsychology than ufology, yet these same witnesses described abductions as valid as any others. (Bullard, 1987, p. 152)

The key comment here is that abduction cases with paranormal aspects didn't (and still don't) appear fundamentally different from those where no paranormal events were described. Naturally, Bullard questioned:

Why paranormal phenomena should accompany abductions and whether the accompaniment spells any deeper relationship than coincidence remain problematic questions.... (Bullard, 1987, p. 152).

What type of paranormal phenomena did Bullard find in abduction texts? There were instances of apparitions, poltergeists and other psychic phenomena, plus the mysterious “Men In Black.”

Men in Black

The “Men in Black” (MIB) have been reported since the early days of the UFO phenomenon. In a typical case, a UFO witness would receive a visit from three, dark suited, well-dressed, human-looking males, who already seemed to know much about what the witness had observed. Reports of MIB have decreased in recent years.

Bullard located two dozen cases (8% of his sample) which mentioned apparitional visitations, including bedroom intrusions, and the more traditional apparitions of ghost stories. Fourteen instances (4.6%) involved episodes which, from a paranormal perspective, would be included in the category of poltergeist phenomena. Turning to the subject of mental phenomena, 20 cases (6.6%) reported such things as ESP, clairvoyance and precognition.

In his concluding segment on these issues, Bullard pointed out that the development of ESP after an extraordinary experience is not confined just to abductions but occurs in other instances, such as near-death experiences.

As we have already seen, Jacques Vallee had by 1988 long been interested in both the historical antecedents for modern UFO reports, and the psychic aspects and physical elements of these reports. His 1988 work *Dimensions* set out these interests in detail. Chapter six examined the psychic aspect. Here, Vallee again noted (as he had in his 1977 work) that:

During the 1970s, the report of paranormal events in connection with close encounters with UFOs seems to have become the rule rather than the exception... (Vallee, 1988, p. 170).

What type of things was Vallee alluding to? They ranged from apparent telepathic contact to distortions of time and space. Illustrative of this is detailed the experience of Dr “X”, a French physician, which included unusual healing, levitation, telepathy, and unusual electrical interference following an event in 1968. After an

examination of case after case, Vallee formulated a set of five propositions which, in part, re-iterated his 1977 statement:

The key to an understanding of the phenomenon lies in the psychic effects it produces (or the psychic awareness it makes possible) in its observers... (Vallee, 1988, p. 179).

Vallee then held views on the UFO phenomenon expressed in a belief that UFOs were both a physical entity and a “window” to elsewhere. Later in his work he again returned to this theme of both physical and psychic elements:

...that they are constructed both as a physical craft ...and as psychic devices whose exact properties remain to be defined. (Vallee, 1988, p. 277)

Jenny Randles, who held Vallee in high regard, was, at this time, undertaking her own examination of over 200 global abduction cases. After reviewing the views of a number of UFO researchers, and drawing upon her own research on British abduction cases, Randles concluded:

I believe this superior imaging ability, coupled with the high ESP scores in other experiments, and the very clear incidence of paranormal experiences in abductees’ lives, will prove to be the key to the entire mystery, for these seem to be the only things that make them in any way different from everyone else. (Randles, 1988a, p. 208)

Elsewhere, in the same year, Randles wrote:

Another feature which this and many other cases turned up was that the witnesses who had experienced abductions had an incredible history of what they believed to be psychic phenomena. This was usually so extensive and important that this may be no mere coincidence but a crucial clue to the understanding of why they subsequently went through an abduction. (Randles, 1988b, p. 7)

Between 1988 and 1990, in the U.S.A., psychologist Kenneth Ring and associate Christopher J. Rosing conducted “The Omega Project” (Ring, 1992) utilising a battery of questionnaires as its methodology. The study compared groups of UFO experiencers, Near-Death experiencers, and two control groups. One of the findings relevant to this paper was that the UFO experiencers group scored the highest on the reported incidence of childhood psychic experiences, i.e., an individual who as an adult reports UFOs is more likely to have a childhood history of ostensible psychic episodes.

As to the question of frequency of instances of paranormal experiences, there were two relevant questionnaire items. The following table shows the results for each of the four groups.

Item	UFOers	NDErs	UFO Control	NDE control
Changes in Paranormal functioning, Psychic abilities	51.5%	60.8	17.9	31.5
Causes electrical malfunction	37.7	24.3	10.3	7.4

Peter M. Rojcewicz entered the debate about the objective/subjective nature of UFO abductions in a paper published in 1989. After noting that some researchers had questioned the ‘nuts and bolts’ hypothesis, and queried the relationship between UFOs and the paranormal, Rojcewicz’s suggestion was that abductions are partly a mental drama and occurred to someone under stress, being made up of elements of reality and elements generated by the human mind (Rojcewicz, 1989, pp. 117-119).

In response to Rojcewicz’s paper, psychologist D. C. Donderi simply stated:

Calling abduction experiences ‘paranormal’ does not explain them. Classifying the abduction reports together with other unexplained phenomena is simply an admission of defeat. (Donderi, 1989, p. 147)

On the other side of the world, it was around this time, that the present author began interviewing Australian abductees. In the first five South Australian cases, four featured paranormal aspects. Indeed, two featured poltergeist episodes, a relatively rare paranormal event (Basterfield, Godic & Godic, 1990, p. 12). To give some idea of frequency of poltergeist events, Haraldsson, stated that 3% of the British population had reported poltergeists (Haraldsson, 1985, p. 154).

1990 also saw the publication of the third volume of Raymond Fowler’s work on the Andreasson family. Beside documenting further investigations in great detail, the work recounted episodes of out-of-body experiences which occurred to Betty Andreasson as early as 1950. Poltergeist events were also recalled (Fowler, 1990, p. 142).

In an article in the *Journal of UFO Studies*, Bullard reminded us that “Claims about reality demand proof on the same terms that we treat other scientific claims” (Bullard, 1992, p. 172). Looking at theories of alternate realities he found “...poor

comparative methodology” and “unsound structural components” (Bullard, 1992, p. 172).

The “Anamnesis project” was the work of Austrian psychologist Alex Keul and English researcher Ken Phillips. It involved 100 subjects. It concentrated on finding out more about the UFO witness and their life history. One of its most interesting findings was:

From this approach it can be seen that the strongest and most persistent characteristic to emerge is that the overwhelming majority...(12 out of 15), of witnesses surveyed gave a high incidence of self-reported ESP phenomena; in many cases these reports went right back to early childhood...Moreover, since this early study was computed, this ESP factor was found to be omnipresent and to a much more profound degree in those cases where very close approaches of anomalous objects were said to have occurred! (Phillips, 1993, p. 45)

1994

The year 1994 brought considerable comment on both the possible links between the paranormal and the UFO phenomenon, and the frequency with which UFO researchers came across psychic aspects in their caseloads.

First, though, came comments from abductees themselves, something which is of special interest. For example, abductee Karla Turner compiled a collection of accounts from eight American female abductees. In an excellent analysis of various elements of these accounts she stated “...that all of the women have demonstrated above-average psychic abilities” (Turner, 1994, p. 248). Later in her work, after detailing the women’s experiences she wrote:

The psychic increase and growth of perceptive abilities, however, occurring after the abductee is aware of the intrusions, may indicate a different genesis—an internal evolution of consciousness—stemming from our need to know what is and has been done to us and what we can do to meet the situation in a more empowered position. (Turner, 1994, p. 269)

Budd Hopkins in his work *Intruders* (Hopkins, 1987) detailed the story of Kathie Davis (pseudonym) and her family, and his two-and-a-half-year investigation of their accounts. The present author’s reading of the book reveals no discussions of paranormal events. However, “Kathie Davis” was later to reveal herself to be Debbie Jordan. Jordan and her sister Kathy Mitchell co-authored a book, published in 1994. In the introduction to the book, Kathy Mitchell stated:

For three generations my family has been involved in many bizarre UFO, extraterrestrial, spiritual, psychic and poltergeist experiences. (Jordan & Mitchell, 1994, p. xx)

Picking up on this, Debbie provided a lengthy history of episodes, including phantom footsteps, things moving mysteriously by themselves, shadowy figures, disappearing and re-appearing objects, drops of water falling out of nowhere, unexplained pungent odours, and electrical malfunctions. Her sister added stories of exploding light bulbs, doors opening and closing by themselves, their names being called by someone unseen, being touched by an invisible something, and a 'sense of presence.' These events were spread over their entire lives.

The year 1994 also saw the publication of the proceedings of the Abduction Study Conference held at MIT, in Boston, U.S.A. in 1992 (A. Pritchard, D. E. Pritchard, Mack, Casey & Yapp, 1994). The present author made a short presentation (Basterfield, 1994, pp. 149-150) to the participants on the topic of UFOs and the paranormal and asked those present for their views, particularly on the frequency with which they encountered such cases. Several researchers passed comment:

I've noticed it as a consistent thread in a lot of my cases, not in every single one, but it's mentioned frequently in the context you describe. (Gotlib, 1994)

I also notice what I would regard as a much higher percentage of psychic experiences than I would expect in the individuals that I've seen. (Johnson, 1994)

I'd like to confirm that that's also been my experience in working with these people...I also noticed that this kind of ability seems to heighten tremendously right after an encounter. (Nyman, 1994)

I certainly agree there's been a multitude of paranormal effects, including psychic experience, poltergeist activity, things flying across the room, and most interestingly recently a lot of electrical reactions. Microwaves blowing, stoves going out, street lights going out...and have seen them keep coming up over and over. (Carpenter, 1994)

Jenny Randles, who also attended the Abduction Study Conference, gave a presentation including an analysis of 43 British abduction cases. In speaking of the paranormal elements she said:

56% of the witnesses alleged a track record, i.e. more than one graphic psychic experience at some point in their lives prior to the abduction taking place. (Randles, 1994b, pp. 175-176)

Later, in her presentation she commented:

Of the witnesses 56% alleged that they emerged from the experience with enhanced psychic experiences. Most common of these was the belief that there was poltergeist activity around the house, although witnesses also described on several occasions problems with the use of electrical equipment and the wearing of wristwatches. (Randles, 1994b, p. 176)

That same year, in her book *Star children*, Randles, like Schwarz before her, reported on other experiences of the UFO witnesses apart from the UFO encounter. After examining a number of case accounts Randles commented:

People who as adults have alien contacts have often as children grown in life immersed within a sea of supernatural happenings. It is as if, for them, the paranormal is the day to day reality. (Randles, 1994a, p. 56)

The year 1994 also saw the publication of *Abduction* by psychiatrist Professor John Mack in the U.S.A. In this excellent review of the subject, which presented a number of his own researched cases, Mack mentioned Brazilian researcher psychologist Gilda Moura who:

...reports on the paranormal abilities of many Brazilian abduction experiencers after an encounter. These include increased telepathic abilities, clairvoyance, visions and the receiving of spiritual messages. (Mack, 1994, p. 13)

Another 1994 publication was by psychologist Richard Boylan of the U.S.A., himself a self-revealed abductee. Boylan's UFO abduction caseload revealed that:

Psychic ability seems to manifest in persons who have had ET contact because the ET's mental influence appears to draw out this ability. (Boylan, 1994, p. 40)

The last 1994 item I located was yet another book, this time by John Spencer of the United Kingdom. Spencer found it unlikely that:

...alien astronauts are capturing literally thousands of people all over the world, over long periods of time, and performing genetic and sexual acts on

them, as part of a programme of genetic engineering...(Spencer, 1994, p. 140).

and went on to say that:

...after many years of working closely with close-encounter witnesses I have realised that there are many overlaps between the UFO phenomenon and what is generally called the paranormal. (Spencer, 1994, p. 142)

The book outlines an alternative to the extraterrestrial hypothesis that is the mainstay of many researchers, and in which Spencer particularly calls for a partnership between investigators and witnesses.

Spencer also reported on the previously mentioned “Anamnesis studies” of Keul and Phillips. One finding of the study was that self-reported ESP increased with nearness of the UFO.

Near the end of this work, Spencer concluded:

UFOs are not a discrete set of events in their own right, but are a part of a broad range of events across the ‘paranormal’ spectrum. To understand UFOs it is necessary to understand these other experiences of the witnesses. That some people are ‘prone’ to certain energies—that their minds can perceive what others cannot—is important.” (Spencer, 1994, p. 40)

1994 TO DATE

English researcher Albert Budden has published two works examining the topic of close encounters and possible links to electromagnetic radiation. His hypothesis was that the CE experience was an event produced by the human mind, combined with natural and artificial electromagnetic energies. His books present details of numerous British close encounters.

Budden found that:

...it quickly becomes almost a cliché to report that these witnesses have a history of psychic experiences. These may include apparitions, precognition, out-of-body experiences, ‘spirit contact’, and dream/waking threshold experiences, sometimes reaching back to childhood. (Budden, 1995, p. 21)

1995 also saw the publication of the fourth in the series of investigations into the Andreasson family by Raymond E. Fowler. In the introduction to the book he stated that he had received over a thousand letters from readers of his last book, *The watchers*. Most of these readers he said, exhibited signs of an abduction. "Many were confronted by the parapsychical...nature of the UFO phenomenon". (Fowler, 1995, p. xiii)

In the period 1996-1997 the present author conducted a survey questionnaire of 54 Australian abductees. Statements to be rated by the respondent included:

1. "I feel I am more psychic than before (the event)"
2. "I feel that I can heal other people"
3. "I believe I have become telepathic."

89% of respondents agreed with statement 1

28 % of respondents agreed with statement 2

62% of respondents agreed with statement 3.

In 1997 Peter Hough and Moyshe Kalman from the United Kingdom, described the work of Mark Glover. Glover, undertaking a degree in psychology, looked at the relationship between paranormal, mystical and anomalous experiences:

Two of the main conclusions were that UFO experiences and paranormal experiences are strongly related, but much more so for females than males. (Hough & Kalman, 1997, pp. 88-89)

The fifth of Fowler's works on the Andreasson family emerged in 1997, and summarised the fact that over the years the Andreasson family had experienced ghosts, poltergeists, out-of-body experiences, apparitions, spoon-bending, electrical malfunctions, precognition and channelling. The work also discussed a range of experiences which Fowler's own family and himself had had, as he came to grips with the possibility that he himself might be an abductee. Fowler's family experiences included out-of-body experiences, precognitive dreams, telepathic messages, ghosts, poltergeists, apparitions, and the sense of presence (Fowler, 1997).

Tony Dodd in a very recent book added that:

People who have close encounters always tend to develop psychic abilities. (Dodd, 1999, p. 238)

Finally, in 1999, Australian researcher Mark Moravec updated his 1981 work on this subject. At the conclusion of an excellent review he wrote:

PSIUFO phenomena are an established part of the enduring UFO puzzle.
(Moravec, 1999, p. 134)

Discussion:

In examining the material presented above, two threads clearly emerge:

- Paranormal phenomena as effects in the life of the UFO witness, and
- “The paranormal” as the cause of the UFO phenomenon.

In exploring the first thread, Eddie Bullard wondered if there was “...any deeper relationship than coincidence...” (Bullard, 1987, p. 152) in relation to observations that paranormal phenomena occurred after some abductions.

In exploring this issue a number of questions arise from the data uncovered so far, the first of which is whether the psychic experience(s) preceded or followed a witness’s interaction with the UFO phenomenon. Table 1 lists observations from 15 researchers.

Eleven of the 15 indicate quite clearly that the psychic events only followed after the UFO experience, and four (Rogo, Randles, Harder and Fowler) indicate both before and after. This majority suggests that it is the advent of various psychic occurrences that is somehow related to the UFO experience.

A second question might be, Does the UFO phenomenon happen only to people who are already psychic? Do we have any data which could resolve this for us? Indeed we do have a little:

- Kenneth Ring’s work included a finding that an individual who as an adult reported UFOs is more likely to have a childhood history of psychic experiences (Ring, 1992, p. 137).
- Jenny Randles in her 1994 book *Star children* noted that adults who report alien contacts, often had been immersed in a sea of paranormal events as children (Randles, 1994a, p. 56)
- James Harder suggested aliens might target humans with psychic ability (Fuller et al., 1980, p. 355), as did D. Scott Rogo (Rogo, 1980, p. 15). On the other hand, an American abductee Lydia Stalnaker felt that her psychic powers had been given to her by her alien visitors (Gansberg & Gansberg, 1980, p. 131). Meanwhile, Kenneth Ring spoke of the idea of an “encounter-prone personality” who was vulnerable to a variety of extraordinary experiences (Ring, 1992, p. 39).

Table 1

Source	Comment
Sprinkle in Lorenzen, 1977, p 157	"...after their experiences."
Gansberg & Gansberg, 1980, p. 127	"...following their encounters."
Harder in Fuller, 1980, p. 354	"...do subsequently" and "...preceded the UFO sightings but also much enhanced afterward."
Maack in Gansberg & Gansberg, 1980, p. 128	"...following the encounter..."
Rogo, 1980, p. 219	"after close UFO encounters...while others...a lifetime history of psychic abilities."
Schwarz, 1983, p. 475	"...following the ufo related experience...":
Vallee, 1988, p. 179	"...the psychic effect it produces."
Turner, 1994, p. 269	"...occurring after the abductee is aware of the intrusions."
Randles, in Pritchard, 1994b, p. 175-176	"...prior to the abduction..." and "56% emerged from the experience..."
Nyman, in Pritchard, 1994, p. 150	"...right after an encounter..."
Moura, cited in Mack, 1994, p. 13	"...after an encounter."
Budden, 1995, p. 101	"...This is consistent with the post-encounter effect, where witnesses suddenly begin to have psychic experiences..."
Fowler, 1997, pp. various	A life-long series of events to the Andreasson family.
Dodd, 1999, p. 238	"People who have close encounters always tend to develop psychic abilities..."

Jenny Randles also states that abductees often have a long history of psychic phenomena (1988b, p. 7), as does D. Scott Rogo (1980, p. 15) and Raymond E. Fowler (1997). However, if you have a mix of lifelong UFO and lifetime psychic experiences, how can you determine if one causes the other? It appears that the answer to Bullard's questions is, there is more than coincidence at work.

The third question is, Just what types of paranormal phenomena are reported in the UFO literature?

Table 2 lists experiences which are mentioned in the literature this author reviewed. As will be seen, a diverse range of paranormal phenomena have been reported over the years in UFO cases. In the absence of a UFO, the events would be regarded as paranormal.

Table 2

Source	Comment
Vallee, 1977, p. 27	“Unexplained coincidences”, telepathic messages, distortions of space and time
Haines, 1979, p. 2	Poltergeists, telepathy
Gansberg & Gansberg, 1980, p. 127	Precognition, healings, clairvoyance, poltergeists, telepathy
Rogo, 1980, p. 85	Poltergeist visitations
Randles & Warrington, 1980, p. 22	Poltergeist, telepathy, telekinesis
Evans, 1983, pp. 116-118	Premonitions, telepathy, poltergeists, automatic writing, apparitions
Schwarz, 1983, pp. xx	Telepathy, telekinesis, teleportation, precognition, healing or causing of diseases
Bullard, 1987, pp. 153-157	Apparitions, poltergeists, telepathy, clairvoyance, precognition
Carpenter, 1994, p. 150	Including poltergeist events, electrical equipment malfunction
Moura, cited in Mack, 1944, p. 13	Telepathy, clairvoyance, visions, spiritual messages
Randles, 1994a, p. 168	Out-of-body experiences, precognition, psychokinesis, poltergeists
Randles, 1994b, p. 176	Poltergeists, electrical equipment malfunction
Budden, 1995, p. 21	Apparitions, precognition, out-of-body experiences, spirit contact
Fowler, 1997, pp. various	Ghosts, poltergeists, OBEs, apparitions, spoon bending, electrical equipment malfunction, precognition, channelling.
Basterfield, 1997, pp. various	Precognition, out-of-the-body experiences, telepathy, poltergeists

The fourth question is, What is the frequency with which psychic effects are reported by close encounter witnesses? This is perhaps the least explored area of all. Table 3 lists what can be drawn out of the present author’s literature search and own work.

As can be seen, very little research into frequency has so far been conducted.

Table 3

Source	Comment
Vallee, 1977, p. 27	"...seems to have become the rule rather than the exception."
Druffel & Rogo, 1980, p. 85	"Many persons."
Maack in Gansberg & Gansberg, 1980, p. 128	"...a large portion."
Schwarz, 1983, p. 475	"Most of the UFO contactees..."
Gotlib, 1994, p. 150	"...in a lot of my cases, not in every single one."
Randles, 1994, p. 175	"...56% of the witnesses alleged a track record..."
Johnson, 1994, p. 175	"Much higher percentage...than I would expect..."
Basterfield, unpublished	89% of respondents to a survey agreed with the statement "I feel I am more psychic than before (the event)"

Looking at the second thread, some researchers (e.g., Rogo & Clark, 1979, p. 39) have speculated as to the *source* of these psychic experiences. Table 4 lists my findings from the literature.

The two main hypotheses seem to be that either UFOs are generated from within the human mind, or that they emerge from another space/time location.

Future research:

There are a number of potentially useful areas for further investigation:

1. There is a need for UFO researchers to start questioning witnesses about their psychic experiences in detail, and for parapsychologists to interview their clients about their UFO experiences particularly with regard to:

- Types of event
- Frequency of event
- The time relationship between the UFO event(s) and any psychic experiences.

Table 4

Source	Comment
Hastings, in Hynek & Vallee, 1975, pp. 60-61	"...created by mental or unconscious projections..."
Lorenzen, 1977, p. 157	"Which leads us to wonder if the UFOonauts somehow are responsible for this and use it to keep a 'leash' on their victims."
Rogo & Clark, 1979, p. 39	<ul style="list-style-type: none">• "Thought forms created by our mind• From another space/time
Druffel & Rogo, 1980, p. 218	"...apparently as an indirect outcome."
Druffel & Rogo, 1980, p. 212	"Either...from a source related to, or identical to, what we term the "psychic realm" or "The presence of UFOs somehow sets off psychic manifestations from an overlapping realm of existence..."
Randles & Warrington, 1980, p. 222	"What we seem, to be dealing with, therefore, is the ability of such people to manipulate energy with their minds..."
Gansberg & Gansberg, 1980, p. 128	"Perhaps it is caused by the stress and trauma of the experience."
Turner, 1994, p. 269	"The psychic increase...may indicate an internal evolution of consciousness...stemming from our need to know what is and has been done to us..."
Boylan, 1994, p. 40	"...because the ET's mental influence appears to draw out this ability."
Fowler, 1997, p. 9	"...that the various psychic phenomenon [sic] often accompanying UFO experiences imply that both originate from a single source."

2. There is a need to undertake comparisons of the incidence rate of psychic experiences in the lives of close encounter and abduction reporters, versus that of the general population. This is to answer the question, Do UFO witnesses report more psychic experiences than the average person?

3. There is a need to research the question, Do the participants in a multiple abduction all experience paranormal events after their abduction? It is noted that, following the 1976 Kentucky case involving three women, witness Louise Smith "sensed when

people are in trouble”; Mona Stafford had precognitive dreams of death, and Elaine Thomas reported telepathic communication with the aliens, plus experienced OBEs and “...all three complained of poltergeist manifestations in their home” (Rogo, 1980, p. 16). A research project to look at multiple witness cases from this perspective is long overdue.

4. How long do these psychic effects last, after a UFO encounter? One reference suggested “...for the rest of their lives...” (Druffel & Rogo, 1980, p.15)

5. Do effects spread to other members of a family, who were not present at the UFO encounter?

6. There should be exploration of the extent of the non-English language literature in this area.

In summary:

- We have learnt that there does indeed appear to be a link between the paranormal and the UFO phenomenon, one which many UFO researchers have chosen to ignore
- Interacting with the UFO phenomenon appears to produce events, which in the absence of a UFO, would be regarded as paranormal
- The paranormal events mainly happen *after* a UFO event
- A childhood history of psychic experiences is often followed by adult UFO encounters
- A high proportion of close encounter UFO experiencers report associated paranormal events
- There have been a variety of suggestions as to exactly what this link might mean. However, further research is necessary before any of these hypotheses is close to turning into a theory.

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*GPO Box 1894
Adelaide
South Australia 5001*