

A DISCUSSION OF EXTRA-ORDINARY/ANOMALOUS EXPERIENCES
AND THE IMPORTANCE OF ASSISTING INDIVIDUALS IN PROCESSING,
INTEGRATING, AND UTILIZING THE EXPERIENCE.

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Some examples of extra-ordinary or anomalous events are found in the UFO Encounter, the Near Death Experience, a Spiritual Crisis/Emergence, a Kundalini awakening, and the Shamanic Journey. These experiences range from the ecstatic to the profoundly traumatic, and regardless of where they lie on the spectrum are generally life-shaking or changing. The individual requires a supportive, safe, and non-judgmental environment that allows time and space to recall, process, and integrate as much of the event as possible. This includes helping the person access, retrieve, and work with the physical, cognitive, affective and spiritual aspects of their experience and to reach their own conclusions within an environment of acceptance and non-judgment. Anyone having an experience that is different enough from the normal, everyday happenings of their culture to make it difficult to understand, explain, or be believed by self or others deserves trained help, if needed, in dealing with the trauma that can accompany it. This trauma closely resembles Post Traumatic Stress Disorder, often experienced by war veterans or victims of natural disasters. The quality of the help received by the experiencers can enhance the depth of understanding and integration of the event or add to the confusion, fear and/or inability to incorporate it into one's life in a healthy way.

Research, according to Ring and Rosing in the Omega Project (1989), Laibow (1989a, 1990) and John Mack, MD (1994) does not exclusively concur, but seems to strongly indicate that people having these experiences do not have major mental disorders, but are dealing with post traumatic stress from the event itself. Even when the experiences are remarkably positive, the difficulty of being understood and believed afterwards and the challenge of integrating it into one's daily life brings about stress and trauma. Unfortunately, the emphasis on proving the event is "real" can over-shadow the person's emotional and spiritual needs. The clash of scientific validation and psycho-spiritual understanding and integration can create additional stress. In this process, the individual is often robbed of the experience and burdened with self-doubt. When extra-ordinary experiences are worked with as "real" events without the burden of first having to prove it happened, one can go deeper into the meaning/consequence of the experience and provide greater understanding of the workings of one's conscious and/or unconscious psyche. When one has some personal "context" within which he can approach his experience, time can be taken to focus on the origin of the event.

Omega Project research (1990), John Mack (1994), and Leo Sprinkle (1990), among others, discuss the possibility or probability that these extra-ordinary experiences are examples of what Groff (1989) labeled Spiritual Emergence or a growth in consciousness, calling for sensitivity and compassion on the part of counselors. UFO events are not the only

experiences where one has difficulty recalling, understanding, or relating what went on. When we look at the Shamanic Journey, we see another kind of occurrence where the person moves into “other realities”. The Shaman can manifest in many forms, speak in many voices or sounds, and move between worlds. In mythology, the gods and goddesses also had the power to change form and reality and travel in space. In a Near Death Experience, the individual encounters the spirit world, moves out of his body, and sometimes is allowed to choose which reality he wishes to continue experiencing. Anyone returning from extra-ordinary events of this nature deserves and needs a professional counselor or helping individual who is open to new possibilities, able to stay in his/her neutral observer and listen without judgment, Someone who will hold a safe, supportive space within which the experiencer is assisted in exploring and integrating the event.

The Omega Project surveys by Ring and Rosing for both UFO and NDE events are psychological surveys that contain information on results obtained from instruments used for testing people after an event. Results show that experiencers have a greater sensitivity for non-ordinary realities both as children and adults. Along with the psychological findings, it is evident that the mystery and numinous affect of the UFO and NDE experience remains intact and that it is unlikely ever to be fully explained by psychological or scientific concepts. It is stressed that some people are simply born more psychologically sensitive, others encouraged through positive means. Therefore there are likely to be many different and diverse factors associated with the emergence of UFO and NDE prone personalities other than those focused on in this study (the Omega Project). As an example, many cultures work daily with dreams, treating both the sleeping and waking state as separate but actual “realities” that provide them with important information from one’s unconscious process or as teachings-/communications from ancestor spirits. Others hold the shaman who moves between realities as an honored member of society. When one looks at Maslows’ actualized man and the B-values, one sees that he postulates that as society and the individual rises higher on the scale of actualization, having extra-ordinary experiences becomes a “normal, natural occurrence and is not considered deviant or suspect.

What, in fact, we may be facing is that humanity as a whole may be moving upward toward actualization. The fact that there are witnessable, and often significant changes in an individual’s life after an extra-ordinary experience (Ring and Rosing, Omega Project 1990),

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(Sprinkle, 1970), and that those changes follow recognizable patterns points to the possibility that humans as a species are undergoing consistent, significant experiences that demand closer and more sensitive attention. According to the results of the Omega tests, most of these “out of the ordinary “ experiences are followed by substantial shifts in spiritual values and beliefs, increased psychic abilities, as well as reported awakening of Kundalini energy. There are significant changes in personal values, opinions, and world views. The individuals feel that they have been expanded in their psycho-physiological functioning, cognitive processes and social values, as well as more hopeful concerning the outcome of humanity’s evolution.

There seems to be a greater appreciation for life, oneself, others, and the world at large. There is a significantly greater move toward universalistic spiritual values as opposed to sectarian religious ones. There is widespread agreement across both UFO and NDE response groups that we are in the midst of an evolutionary spurt toward greater spiritual awareness and higher consciousness, with these experiences as an integral part of that progression. Sprinkle (1990) sees individuals undergoing UFO events as planetary persons becoming Cosmic Citizens. Barbara Harris, in her book *Full Circle*, hypothesizes experiences such as the NDE are catalysts for human evolution. Whitney Strieber (1988), and John Mack (1994), pose that same possibility for those undergoing UFO events. Ring and Rosing pose the following question in their conclusions of the Omega Project:

“Should our findings be taken to imply that, at bottom, UFO experiences in general and abduction accounts in particular are traceable to the vicissitudes of individual psychological factors, as for example Evans (1987, 1989) has argued? Or, following a Jungian approach (Grosso 1985: Stillings 1989), should we understand these experiences to stem from the Collective Unconscious or from some other super mundane agency, such as Mind at Large, as Grosso (1985) has postulated? (According to this view, the sensitive individuals of a culture, whose psychology fits them to be the primary receiving agents for “transmissions” from this source, are essentially the weavers of a cosmic message for humanity which only appears to come in the form of a literal encounter with alien life.) Or, finally should we take our data to mean that we would do best to follow the UFO crowd (at least in the United States) that is convinced that these encounters do in fact represent the intrusion of alien life forms into human spheres of activity?” (1990)

At this time there are no ‘correct’ answers but there seems to be strong agreement among experiencers of positive encounters that there are “higher forces” orchestrating these events and that they are meant to awaken individuals to the existence of a larger cosmic plan for life on Earth. There also appears to be negative and coercive abduction and mind control experiences that create deep trauma and lasting fear. As helping professionals, it behooves us to provide “excellence” in the quality of our guidance as people explore the depth and meaning of their extra-ordinary experiences.

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CATEGORIES OF UFO EXPERIENCES:

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1. SIGHTINGS OF UFO.
2. SEEING PHYSICAL TRACES OF SPACECRAFT HAVING LANDED.
3. TELEPATHIC OR DREAM CONTACT.
4. ENCOUNTER WITH HUMANOID BEINGS WITH OR WITHOUT A SIGHTING.
5. ABDUCTION WHERE PERSON IS TAKEN INTO A SHIP OR TO ANOTHER LOCATION.
6. BEING EXAMINED, IMPLANTED, FERTILIZED OR OTHERWISE PHYSICALLY IMPACTED.
7. ENCOUNTER WITH SOMEONE OR SOMETHING THAT CHANGES SHAPE, SPECIES, MATTER AND/OR MATERIAL FORM.
8. “HEARING” OR OTHERWISE RECEIVING MESSAGES ON ONE OCCASION OR ON AN ON-GOING

Many people have multiple experiences, some over an entire lifetime. Others may only have one event. One person in a household may be singled out or entire families may share events.

Screen

memories may have been utilized to keep the person from awareness of what actually happened.

Unlike the NDE, the UFO experience is not widely recognized by the medical nor the scientific community, and often not by society at large. Reporting such an event can bring ridicule, recriminations, and/or being ostracism, or even being labeled as mentally ill in some situations. Therefore the person can come back with little or no support from their communities or families to help them integrate their experience or the aftereffects. Few people are trained to help them work through their experience.

THE PACTS MODEL OF ABDUCTEE/CONTACTEE EXPERIENCE

Things that may surface after an abduction or sighting.

1. TIME LOSS THAT CAN'T BE ACCOUNTED FOR.
2. PERSISTENT NIGHTMARES AND/OR DREAMS OF UFO's AND/OR ET/s.
3. SLEEP DISORDERS
4. WAKING UP WITH UNUSUAL BODILY SENSATIONS.
5. APPEARANCE OF MYSTERIOUS MARKS ON THE BODY.
6. FEELING MONITORED, WATCHED, AND/OR COMMUNICATED WITH.
7. INTERFERING WITH ELECTRICAL EQUIPMENT.
8. REPEATED SIGHTINGS OF UFO's.
9. VAGUE RECOLLECTIONS OF A CLOSE ENCOUNTER.
10. UNEXPLAINED HEALING OF AILMENTS OR AFFLICTIONS.
11. REACTING WITH FEAR OF AND/OR ANXIETY ABOUT UFO's,
12. PARANOIA, LOOKING UNDER BEDS AND IN CLOSETS.

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THE MAJOR PROBLEMS FACING THE EXPERIENCER ARE:

1. MOST PEOPLE DO NOT HAVE IMMEDIATE MEMORY OF THE INCIDENT AND OFTEN HAVE AFTER-

EFFECTS THAT DO NOT MAKE SENSE TO THEM. SOME ARE REMEMBERING AFTER MANY YEARS.

MANY WERE TOLD BY THE CONTACTEES TO FORGET THE EVENT OR THEY RELEGATE THE MEMORY

TO THEIR UNCONSCIOUS BECAUSE THEY ARE AFRAID TO EXPOSE IT TO THEMSELVES OR TO ANYONE ELSE.

2. MOST EXPERIENCERS FEAR THEY WILL NOT BE BELIEVED AND/OR THEY DO NOT BELIEVE IT THEMSELVES. MANY FEAR REJECTION OR BEING LABELED AND/OR DOUBT THEIR SANITY.

3. MANY FEEL TRAUMATIZED DUE TO BEING KIDNAPPED, INVADED, ABUSED, EXAMINED, OR IMPLANTED.

MANY FEEL THEY HAVE BEEN SEXUALLY INVADED, HELD AGAINST THEIR WILL. MANY SUFFER PAIN.

4. PROBLEMS CAN ARISE IN THE FAMILY BECAUSE OF THE CHANGES IN VALUES, ATTITUDES, AND INTERESTS THAT OFTEN TAKE PLACE IN THE INDIVIDUAL'S LIFE AFTER AN EVENT. DIFFICULTY CAN ARISE AROUND LOSS OF FAMILY UNITY AND ACCEPTANCE. WITHOUT PROFESSIONAL

HELP THESE CHANGES CAN CREATE FEAR AND FEELINGS OF ISOLATION.

5. MANY HAVE DIFFICULTY FITTING INTO DAILY LIFE BECAUSE OF THESE CHANGES.

6. MANY EXPERIENCE FEAR OF RIDICULE.

7. MANY HAVE DIFFICULTY WITH CHANGING BELIEFS, VALUES AND LIFE PURPOSE.

8. MANY HAVE FEAR OF BECOMING A TOOL OR CAPTIVE SUBJECT OF THESE UNKNOWN PERSONS,

THUS LOSING CONTROL OVER ONE'S LIFE. WILL IT HAPPEN AGAIN? WHY THEM?

INVESTIGATION VERSUS THERAPY

THESE ARE TWO VERY DIFFERENT APPROACHES AND THE NEEDS AND PREFERENCES OF THE EXPERIENCER MUST BE TAKEN INTO ACCOUNT. IN PLACES OF GREAT TRAUMA, THE THERAPY NEEDS MUST BE MET FIRST TO ALLOW PERSON TO MAINTAIN DAILY LIFE.

TYPE OF HELP NEEDED:

THE HELPING PERSON MUST HAVE EXCELLENT LISTENING, WITNESSING, FEEDBACK AND CLARITY IN COMMUNICATION. THEY SHOULD HAVE TRAINING/EXPERIENCE IN WORKING IN THESE AREAS.

THEY NEED AN OPEN MIND AND MUST BE NON-JUDGMENTAL, ABLE TO CREATE A STRONG TRUST BASE AND SAFE ENVIRONMENT FOR AND WITH THE CLIENT. PREFERABLY HE/SHE IS SOMEONE WITH STRONG HYPNOSIS SKILLS TO HELP BRING BACK THE EXPERIENCE FOR THOSE CLIENTS WHO HAVE BURIED THE MEMORIES.

SUPPORT GROUP CONTACT FOR CONSENSUAL VALIDATION OF EVENTS AND COMMON (SHARED) EMOTIONAL RESPONSES IS VERY HELPFUL TO BREAK DOWN ALIENATION AND PERSONAL DETACHMENT ON THE PART OF THE CLIENT.

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THE CLIENT MUST BE HELPED TO DEAL WITH:

PHYSICAL (SOMATIC):

EXAMINATIONS, IMPLANTATIONS, HEALING, TEMPORARY PARALYSIS, DIZZINESS, NAUSEA, VOMITING, HEADACHE, BLINDNESS

EMOTIONAL (AFFECTIVE REACTIONS):

FEARS, LIFE VALUES, FEELINGS

COGNITIVE STYLE:

PSYCHIC MANIFESTATIONS AND PARA-NORMAL EVENTS IN THEIR LIVES, INSTRUCTION FOR A MISSION OR A TASK IN THIS LIFE

PERSONALITY AND CHARACTEROLOGICAL CHANGES:

OFTEN SEE INTERESTS, DIET, VALUES AND SOCIAL CHANGE. PEOPLE BECOME MORE INVOLVED IN SERVICE, AND HAVE FOUND A NEW PURPOSE IN LIFE.

SPIRITUAL CHANGES IN THOSE UNDER-GOING UFO EXPERIENCES

EXPERIENCERS BELIEVE THAT THEY HAVE BEEN PROFOUNDLY AFFECTED - PHYSIOLOGICALLY, PSYCHOLOGICALLY AND SPIRITUALLY THROUGH THE ENCOUNTERS THEY HAVE UNDERGONE. THESE ARE SOME OF THE WAYS THEY FEEL CHANGED.

- KUNDULINI ACTIVATION
- SHIFT TOWARD UNIVERSALISTIC SPIRITUAL VALUES
- INCREASED ALTRUISM, SOCIAL CONCERN AND SPIRITUALITY
- BELIEVES EXPERIENCE HAS MADE A POSITIVE DIFFERENCE IN THEIR LIVES, IN SPITE OF THE TRAUMATIC NATURE OF THE EXPERIENCE.
- RISE IN SPIRITUALITY BUT NOT RELIGIOUSITY
- BELIEVES WE ARE IN MIDST OF AN EVOLUTIONARY SPURT TOWARD GREATER SPIRITUAL AWARENESS AND HIGHER CONSCIOUSNESS AND THAT UFO'S ARE AN INTEGRAL PART OF THAT PROGRESSION.
- BELIEVES THAT HIGHER FORCES ARE ORCHESTRATING THESE EXPERIENCES AND THEY ARE MEANT TO AWAKEN IND. TO THE EXISTENCE OF A LARGER COSMIC PLAN FOR LIFE ON EARTH.
- BELIEVES HIGHER INTELLIGENCES ARE CONCERNED WITH THE EARTH'S WELFARE.

