

**An Exoconscious Proposal: The Common Ground of Consciousness Science and
Psychic Intelligence**

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Abstract

Over the past 60 years, the collection and analysis of data on the UFO/ET phenomenon coalesced into the formal field of Ufology and later Exopolitics. Both fields are primarily sourced by government-military-intelligence reports and experts. Historically, the choice of these sources and experts was made in order to align with classical science. Both fields endeavored to remove any indication of supernatural visitation. This paper defines the ramifications of this historical decision, which included marginalizing and ignoring extraterrestrial experiencers. This paper then offers two solutions for merging Ufology, Exopolitics and Exoconsciousness (which is sourced through extraterrestrial experiencers): 1) consciousness science and 2) psychic intelligence. Today, extraterrestrial experiencers join growing numbers of vocal psychic experiencers: near death experiencers (NDE), out of body travelers (OBE), mediums, psychics and healers. Together these groups are urging, if not pushing, consciousness science to build a body of experiments and theories regarding consciousness as a non-local field. This growing psychic research has not gone unnoticed by classical scientists. Many of them are beginning to acknowledge consciousness as a fundamental field of reality. Consciousness science is also experimenting and developing theories related to psychic intelligence—which this paper proposes as Howard Gardner’s 9th Intelligence in his theory of multiple intelligences. The merger of Ufology, Exopolitics and Exoconsciousness creates a more correct and balanced world-view. Exoconscious experiencers have living confirmation of the Extraterrestrial Presence. These experiencers have the potential to birth a social movement confirming the extraterrestrial presence. They have the power to propel the UFO/ET information mainstream in ways not possible with classical science.

Keywords: Exoconsciousness, consciousness science, Ufology, Exopolitics, Disclosure, UFO, ET, extraterrestrial, consciousness, psychic intelligence, John Gardner, multiple intelligences, NDE, near death experiencers, OBE, out of body experiencers, psychic, medium, healer, telepathy, MUFON, John Mack, Rebecca Hardcastle Wright, Dean Radin, Deepak Chopra, Karla Galdamez, Menas Kafatos, Rupert Sheldrake, Gary Schwartz, Edgar Mitchell, Diane Powell, Stuart Hameroff, Roger Penrose, Steven Bassett, Alfred Webre, Michael Salla

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The expertise and information from extraterrestrial experiencers regarding the UFO/ET phenomenon is marginalized and often ignored by mainstream Ufology and Exopolitics. Yet, extraterrestrial experiencers have the potential to open new sources of information for science, Ufology, Exopolitics, and all humans. According to some consciousness researchers, humans possess psychic intelligence which includes the exoconscious ability to experience extraterrestrial contact. This exoconscious ability is sourced in Exoconsciousness—the extraterrestrial origins, dimensions and abilities of human consciousness. This paper defines the ramifications of Ufology’s historical decision to marginalize and ignore extraterrestrial experiencers. It also offers solutions based on the common ground of consciousness science which is experimenting and developing theories related to psychic intelligence.

In 1959 the *Times Literary Supplement* first identified the field of Ufology as “studies which have been written about this perplexing visitant.”¹ Visitant was a curious word choice for the UFO and extraterrestrial phenomenon, as it indicated that Ufology was studying a supernatural visitation, a ghost, or apparition.² This language categorized the UFO/ET phenomenon as magical, mystical and religious, within the realm of spirituality.

Forced into this categorization, ufologists began a push-back campaign. They wanted to break away from the imposed visitation category. Many determined to create a pristine classical scientific study of UFO craft sightings. So, they joined with the ultimate classical scientific experts, government-military-intelligence, and proclaimed them as their primary experts. This decision created an early division within Ufology. The classical experts dominated the field and the extraterrestrial experiencers were shunned. However, not all extraterrestrial experiencers were shunned. Ufologists dedicated a sliver of space to those experiencers vetted by their experts, for example, MILABS were given consideration. Yet even research into these vetted experiencer sources was limited.

¹ Ufology. Retrieved from <http://en.wikipedia.org/wiki/Ufology>

² Visitant. Retrieved from <http://www.collinsdictionary.com/dictionary/english/visitant>

In Ufology, extraterrestrial experiencers were out and classical scientific researchers of UFO craft were in.

For over six decades, Ufology was exclusively dominated by government-military-intelligence sources. Historically, this decision was based on classical science and the need to fit in. They wanted to be accepted as a mainstream scientific endeavor. It was a well-meaning decision but with vast ramifications, which will be discussed later.

Alongside ufologists, citizen craft sighting groups organized. Forty-five years ago the MUFON database was launched. It was successful in examining citizen reports, training a vast volunteer network and compiling an extensive database. And yet, databases are extensive and complex. Today, a survey of the array of algorithms developed over the past decade indicates that databases are a gold mine of information to identify relationships, directions, and draw conclusions. The question is where has all the MUFON data gone? Where has all the information from the citizen sightings gone?

Exopolitics entered Ufology in 2000 via Alfred Webre, then Michael Salla and eventually Steven Bassett. It started as a dynamic grassroots political movement, but once again the strategic decision was made to primarily speak the classical government-military-intelligence language. Steven Bassett's citizens' endeavor began in 1996 with his Paradigm Research Group which overwhelmed the White House *We the People* website with an explosion of signatures for the first of what would become six Disclosure Petitions. His *Million Fax on Washington* also inspired political activism, as did his world-wide and cities network.³ People were connected and hopes ran high.

Bassett's organization, founded for the political resolution of the UFO/ET issue, also hosted a series of X Conferences. While the petitions and fax initiative inspired the grassroots, the lineup of conference speakers was mainline ufologists. Many of them came from classical government-military-intelligence fields or were deep into researching these fields, digging for UFO/ET information.

Again, this was a historical decision based on what the leaders felt was the best judgment at the time. The quiet message behind the lineup of mainstream ufologists was that extraterrestrial

³Retrieved from <http://www.paradigmresearchgroup.org/>

experiencers would need to wait. Their turn would come, eventually. For now, the leadership rationalized that Disclosure needed to be led by experts in Ufology, many directly or indirectly government-military-intelligence. The unspoken assumption was that these experts were Exopolitic's best chance to be accepted and move Disclosure into reality. They chose to advocate with politicians by revealing a lineup of their people who spoke their language.

The 2013 Citizens Hearing on Disclosure⁴, a resounding success that continues to unfold, again featured mainstream ufologists showcasing primarily government-military-intelligence personnel and information.

The Disclosure movement has shifted between developing a grassroots community via petition initiatives and showcasing the traditional sources of UFO/ET information for elected officials. Amid this shift, where have all the potential social movement grassroots extraterrestrial experiencers gone? The ramifications of the political decisions of the Exopolitics movement were that few listened to the grassroots. The primary voices were those of the "experts." And experts do not create social movements. They create courses, write books and make presentations. They disperse information, but they do not create or empower a social movement.

Beyond ignoring their grassroots, a further complication arose. As Ufology ignored and marginalized extraterrestrial experiencers, this decision intensified and in some cases encouraged the cultural prejudice against extraterrestrial experiencers. Mainstream culture continued to label extraterrestrial experiencers as insane, dangerous, possessed and delusional. And the experiencer position of Ufology, in some cases, excused this labeling. Indirectly Ufology's experiencer position and government-military-intelligence sources made it culpable (albeit in a limited sense and for many reasons) in this labeling. Along with the marginalizing of extraterrestrial experiencers came the development of mind control that was unleashed over the last 50 years. Ufology, though often unintentionally, may have sent the message that extraterrestrial experiencers were crazy, dangerous or possessed while simultaneously their government-military-intelligence experts and organizations were expanding mind control, covert ops and psychic warfare.

⁴ Retrieved from <http://www.citizenhearing.org/>

To what extent did Ufology collude with labeling and covert intelligence activities by marginalizing extraterrestrial experiencers, albeit indirectly and unintentionally? Historically this is a complex issue and not an easy question. Ufology brought forth essential information about mind control. They disclosed the reality of covert ops and psychic warfare. That fact cannot be denied. But, they did so while ignoring and marginalizing the extraterrestrial experiencers.

Did Ufology inadvertently excuse the antics of government-military-intelligence because they believed them to be their only sources?

Human knowledge and beliefs are created by those persons deemed to be experts. Educators have long known this fact. Students identify with their teachers. This identification grows both consciously and unconsciously until students become their teachers. Humans become their given or chosen experts. Humans become their given or chosen sources. Identification happens quickly and easily.

If the primary sources of Ufology and Exopolitics are government-military-intelligence, then have ufologists, in a sense, become their own sources? Are they in a closed information loop where facts and events are fed by government- military-intelligence and digested as identity? Mythically, this closed loop is called Ouroboros⁵, the snake eating its tail. Hollywood terms it the Matrix. Science terms it holographic consciousness.

When humans become aware of their closed loop, a change occurs in their relationship to the matrix. To use the familiar consciousness illustration, humans can be the fish aware of swimming in water. Humans have the ability to be above and beyond the water and live outside the loop.

Exoconscious Extraterrestrial Experiencer

Exoconsciousness is the study of the extraterrestrial origins, dimension and abilities of human consciousness.⁶ The two primary sources of Exoconscious information and expertise are consciousness scientists and extraterrestrial experiencers. Exoconsciousness focuses on proving through science and witness experiences that our human species is created, equipped to

⁵ Ouroboros. Retrieved from <http://en.wikipedia.org/wiki/Ouroboros>

⁶ Rebecca Hardcastle, Exoconsciousness: Your 21st Century Mind (Authorhouse, 2008).

experience extraterrestrial contact—and that this ability is sourced in our consciousness—our Exoconsciousness.⁷

Unlike Ufology, Exoconsciousness embraces the categorization of visitation—a study of the supernatural or spiritual. This is the realm of consciousness science, the non-local quantum field.

Furthermore, while Ufology and Exopolitics clamor for Disclosure delving ever deeper into classical science, the Exoconscious extraterrestrial experiencer lives with Confirmation. At some point (which differs individual to individual), exoconscious extraterrestrial experiencers no longer need to question or prove the extraterrestrial presence. They live alongside and within the extraterrestrial presence. Confirmation is acknowledgement of their reality. Their experiences function as the long-sought bridge between science and spirituality. The extraterrestrial experiencers have confirmation they are not alone.

Today, a perfect storm of experiencers are flooding into consciousness research labs: extraterrestrial experiencers, near death experiencers (NDE), out of body travelers (OBE), mediums, psychics, healers, and telepaths. To name a few.

As these experiencers are validated by quantum consciousness science, Ufology has a decision to make. Affirm and accept extraterrestrial experiencers as experts with valid information or cling to traditional classic government-military-intelligence experts and sources. An affirmation of extraterrestrial experiencers generates an infusion of new information, a realignment of expertise and possibly most important, a release of vital citizen energy that becomes a social movement.

The path of affirming extraterrestrial experiencers as experts involves acceptance of the reality of human-extraterrestrial consciousness. It involves affirmation of the human ability to connect, relate and communicate with the extraterrestrial presence. It shifts science from classical to quantum via consciousness science. Consciousness beyond the brain as a field, a fundamental principle of science, is primary for Exoconsciousness. This exoconscious path involves experiencers, alongside consciousness science experts. It is a clear-cut choice—Disclosure and Ufology by government-military-intelligence experts or Confirmation by exoconscious extraterrestrial experiencers.

⁷ Exoconsciousness. Retrieved from <http://www.exoconsciousness.com/>

Confirmation involves each human maturing through self-awareness. This maturation involves looking at aspects of self that may be unsettling. John Mack taught that extraterrestrial experience involved “ontological shock”⁸ because a person’s world-view would be shattered. And then, another emerges. This new emergence is transformation. Facing the unidentified within oneself generates this experience whether it is extraterrestrial or of other origins. Ontological shock is experiential. So is transformation.

The language of Ufology terms the extraterrestrial craft as UFO, unidentified flying object. Exoconsciousness asks—who or what is “unidentified?” Is UFO referring to a psychological shadow? If so, is UFO/ ET an unconscious aspect of every human that eventually comes to light? Is this unidentified shadow an aspect of every human, which has been both denied and repressed?

Exoconsciousness proposes that every individual “identifies their unidentified”. This happens naturally when humans become Exoconscious by connecting, relating and communicating with the extraterrestrial presence. Through the integration of identity, the Exoconscious experiencer emerges. The conscious experiencer becomes a self-contained expert. Humans become their own source of information and expertise.

At this point Confirmation replaces Disclosure. One person at a time.

While the choice of a path into Exoconsciousness may be obvious to an extraterrestrial experiencer, the choice of this path may not be as easy for those in Ufology.

John Gardner’s theory of Multiple Intelligences offers one way to envision the path to Exoconsciousness.

The Theory of Multiple Intelligences

Howard Gardner, Harvard Professor of Psychology, revolutionized the field of intelligence testing with his 1983 book, *Frames of Mind*. He took aim at the educational establishment’s narrow definition of intelligence by positing that intelligence is not a single property of the

⁸ John Mack, *Passport to the Cosmos: Human Transformation and Alien Encounters* (NY: Crown, 1999)

human mind, as is commonly believed, but rather each human being is endowed with a set of several intelligences each of which can be nurtured and channeled in specific ways.⁹

Gardner began his research by asking two questions: “How did the human mind and brain evolve over millions of years? And, how can we account for the diversity of skills and capacities that are or have been valued in different communities around the world?”¹⁰ The primary focus of Gardner’s intelligence research involved locating a sector of the brain for each intelligence. Gardner also opened his research to a world platform where diversity and skills were valued in other countries. Thus, he introduced world values into his primarily Western value-laden audience. Through his research, Gardner universalized intelligence, asserting that all people possess eight identified intelligences. Furthermore he detailed that each person’s intelligence varied in respect to environment, education, opportunities, heredity and interactions.

In *Frames of Mind: the Theory of Multiple Intelligences*, Gardner theorized seven basic intelligences: linguistic intelligence, logical-mathematical intelligence, musical intelligence, bodily-kinesthetic intelligence, spatial intelligence, interpersonal intelligence and intrapersonal intelligence.

Gardner’s Multiple Intelligences were enthusiastically embraced by educators, who sought the means to reach the minds of a diverse classroom and strengthen the individual gifts of each student. His theory became a tool for classroom teachers eager to offer their students affirmation of their intellectual gifts and as a way to teach respect for one another’s contributions.

Gardner’s original work on Multiple Intelligences was published in 1983, and then 16 years later he expanded his work. In 2000 Gardner published *Intelligence Reframed: Multiple Intelligences for the 21st Century*. His new work addressed restructuring the educational system’s dependence on psychometrician quantification of intelligence. He claimed that his work "has helped break

⁹ Howard Gardner, *Frames of Mind: The theory of Multiple Intelligences*, (Basic Books, 2004)

¹⁰ Gardner, Howard. (1999, February 1). *Who owns Intelligence?* Retrieved from http://www.theatlantic.com/magazine/archive/1999/02/who-owns-intelligence/377435/?single_page=true

the psychometricians' century-long stranglehold on the subject of intelligence... Intelligence is too important to be left to the intelligence testers."¹¹

Little by little, Gardner inched into quantum science. Early on he noted the limitations and liabilities of quantifying children as data. But Gardner did not venture too far. His next step was to consider several additional intelligences: existential, moral, spiritual and naturalist intelligence. He settled on selecting naturalist intelligence and added it to his theory. He defined naturalist intelligence as the ability to recognize and classify natural species and understand ecological relationships.

Gardner's 8 Intelligences

Linguistic	Sensitivity to the spoken and written word, mastery of language
Logical-mathematical	Ability to analyze problems logically and scientifically
Musical	Skill in composition, performance, appreciation of music
Bodily-kinesthetic	Ability to move as exemplified by dancers, athletes, surgeons
Spatial	Ability to identify space as exemplified by pilots, artists and architects
Interpersonal	Talent for empathizing and relating to people, exemplified by salespersons
Intrapersonal	Talent and capacity for self-understanding
Naturalist	Ability to recognize and classify natural species, ecological relationships

In his reframing, Gardner considered including Existential Intelligence in his theory. He defined Existential intelligence as the capacity to ask profound questions about the meaning of life and death.¹² Some labeled Existential Intelligence as cosmic intelligence because it concerns metaphysical and spiritual questions--wonder, mysticism, consciousness. According to Gardner, this intelligence is concerned with questions such as who we are, where we are and the purpose of our life. While this intelligence was the foundation of religion, spirituality, and many of our cultural beliefs, Gardner's stumbling block was his inability to locate a region of the brain related to Existential Intelligence. He set aside Existential Intelligence.

Psychic Intelligence

¹¹ Howard Gardner, Intelligence Reframed: Multiple Intelligences for the 21st Century (Basic Books, 2000)

¹² Ibid

Proposing psychic intelligence as a multiple intelligence in Gardner's model, Exoconsciousness maintains that all humans share a psychic intelligence that is innate. Psychic Intelligence is the primary intelligence of extraterrestrial experiencers, NDE, OBE, psychics, mystics, telepaths, healers, whisperers and mediums. Just to name a few.

Persons with psychic intelligence show sensitivity to energies and vibrations, what some term subtle energy fields. Through their consciousness, those with psychic intelligence connect with energy fields to communicate, learn, gather information and form relationships. Psychic intelligence abilities include remote viewing, precognition, clairsentience, clairaudience, clairvoyance and telepathy.

Psychic intelligence as a 9th intelligence offers a solution to Gardner's problem of locating a region of the brain for its intelligence. Psychic intelligence is located beyond the brain in the non-local, the field of consciousness that exhibits the unity of entanglement. According to the organizers of the 2014 Science and Nonduality Conference, "Entanglement is recognition that when science drills down into the core of even the most solid-looking object, separateness dissolves, and all that remains are relationships extending throughout and possibly beyond, space and time."¹³

Gardner's first 8 intelligences, all located in regions of the brain, represent classical science, what David Chalmers calls the easy problem of consciousness. These identified regions of the brain process information by discriminating, categorizing, reacting to stimuli, focusing attention, and controlling behavior. The Bush and Obama Brain Initiatives funded scientists who work with the easy problem. They are building a databank of brain cells and their connections. This is similar to development of the Genome Project, but for the brain.

But, according to Chalmers, brain centered consciousness research is limited.¹⁴ He cites the hard problem of consciousness as the biggest road-block. Chalmers' consciousness hard problem deals with subjective experience. How do we know we know? The basis of this problem is that consciousness always studies consciousness.

¹³ Bunzel, Tom. (2014, October 31). *The Science of Entanglement and the Illusion of Separation*. Retrieved from <http://www.collective-evolution.com/2014/10/31/the-science-of-entanglement-the-illusion-of-separation-sand-2014/>

¹⁴ Chalmers, David. (1995). *Facing up to the Problem of Consciousness*. Retrieved from <http://consc.net/papers/facing.html>

Despite well-funded government initiatives, building a brain edifice may not accomplish consciousness. It would be similar to building a BMW with brain cells and connections. Would it know it was driving? Or where it was going? Would a similar designed radio be aware of being a receiver and a transmitter? On a more basic level, does a rose know it is red?

This is the great divide between brain based neural science and consciousness science. To date, Gardner sides with the brain based neural scientists. However, his book *Intelligence Reframed* opened the consideration of consciousness science via existential and spiritual intelligence.

Consciousness science includes scientists such as Rupert Sheldrake whose Morphic Field research expanded the base of our knowledge beyond the brain into a field that all humans access. Gary Schwartz, Deepak Chopra, Menas Kafatos, Dean Radin and Karla Galdamez are all involved in quantum research that focuses how humans interact with the field of consciousness. It is a demanding scientific arena, one not given to the ease of experimentation available through classical scientific experiments where data is more easily quantified, measured and verified.

And yet they persist, because consciousness science recognizes psychic intelligence and because these abilities pose questions science must address. In consciousness science the experiencer drives the science. The experiencer poses the difficult questions and challenges the scientist to creatively structure experiments and data-gathering.

These experiencers, pushing deep into abilities examined by consciousness science, include extraterrestrial experiencers—those ignored and marginalized by ufologists. Extraterrestrial experiencers are joined by NDE, who may offer the best source as to how humans interact with the field of consciousness because they experience death in a clinical setting.

For decades many with psychic intelligence were tested and retested in university labs for ESP and telepathy. Based on a Meta-Analysis of Free-Response studies by Storm, Tressoldi and Risi published in the *Psychological Bulletin* in 2010, Dean Radin proclaimed that human to human telepathy was a scientifically proven fact based on analysis of 30 years of laboratory testing. Storm, Tressoldi and Risi examined 29 ganzfeld studies from 1997 to 2008. Of the 1,498 trials, 483 produced hits, corresponding to a hit rate of 32.2%. Radin declared this hit rate statistically

significant. Human to human telepathy is a proven scientific fact. Experiments designed to test human to extraterrestrial telepathy are next.

Dr. Diane Powell researched the telepathic abilities of mathematically gifted autistic savant children. Her research led her to assert that psychic abilities, such as telepathy, were a human innate ability.

I don't think it is supernatural, I think it is an innate ability but that autistic children are able to demonstrate it to the type of precision and reliability that is necessary for scientific proof and I don't think it is a supernatural ability. I think it is something that is part of who we are as human beings and it is innate in all of us. ¹⁵

Like Dr. Powell, Exoconsciousness research theorizes that the ability to connect, relate and communicate with extraterrestrials is an innate human ability. Exoconsciousness is an ability that develops over time, as a person relates to extraterrestrials and allows the experience to move into their conscious mind. Consciousness is the crux of the extraterrestrial experience.

Common Ground of Consciousness

Regardless of decades of being marginalized, common ground exists between extraterrestrial experiencers whose abilities lie in accessing the field of consciousness and ufologists whose validation remains in classical science. Consciousness is the common ground. And this ground is forming. Consciousness science is working to overcome the methodological hurdles of decoherence, experimenting in a quantum field that collapses. They are developing quantum experiments in the brain that is warm and wet, rather than cool and dry which is the optimum environment for a quantum research. ¹⁶ The next generation of quantum measurement is on the horizon enhanced by particle accelerators and advanced fMRI. Information on neutrinos, scalar, and plasma physics hold promise, as does Stuart Hameroff's microtubules brain research. Sir

¹⁵ Tsakiris, Alex. (2014, October 28) *Dr. Diane Powell finds Telepathy among Autistic Savant Children*. Retrieved from <http://www.skeptiko.com/257-diane-powell-telepathy-among-autistic-savant-children/>

¹⁶ Center for Consciousness Studies. (2014, September 18) *New Study favors Quantum Mind*. Retrieved from <http://www.newswise.com/articles/new-study-favors-quantum-mind>

Roger Penrose's consciousness space-time geometry and Edgar Mitchell's quantum hologram propose ways of mathematically describing consciousness.

Consciousness scientists Deepak Chopra and Menas Kafatos¹⁷ insist the classical scientists address the hard problem. Radin and Galdamez¹⁸ promote telepathy as a proven fact. All of these scientists are carving out a common ground that classical scientists are slowly moving to accept. Several mainstream scientists now agree that consciousness is a fundamental field of reality. The fundamental field of consciousness offers the best hope of a common ground.

Ufology and Exopolitics will and should continue their historical research, but increasingly their sources and experts may be extraterrestrial experiencers. Classical scientists and neural scientists will continue to identify cells and cellular connections in the brain, but increasingly they may integrate how the brain relates to the fundamental field of consciousness.

Through this common ground of consciousness, the human species gains affirmation, recognition and identity as possessing the abilities and talents of psychic intelligence. For it is in and through this psychic intelligence that confirmation of the extraterrestrial presence becomes a reality, not just for experiencers, but for those who watch for lights in the skies. Ultimately, each human, as extraterrestrial experiencer, taps an inner source of common cosmic identity and expertise.

Rebecca Hardcastle Wright, PhD, is the founder of the Institute for Exoconsciousness, a future-oriented think tank emphasizing planetary policy and education initiatives. It is a leadership forum and endowment source for extraterrestrial experiencers who are inventors, researchers and artists. The institute's mission is to apply the abilities of our human consciousness, sourced in extraterrestrial contact, to solve problems and create products that are valued and used by citizens of our planet. www.exoconsciousness.com

¹⁷Chopra, Deepak. (2014, June 14). *Skepticism and a Million Dollar Challenge*. Retrieved from http://www.huffingtonpost.com/deepak-chopra/skepticism-and-a-million-_b_5522690.html

¹⁸Radin, D. I., Michel, L., Galdamez, K., Wendland, P. Rickenbach, R., Delorme, A. (2012). Consciousness and the double-slit interference pattern: Six experiments.