

THE SOUNDS FROM A DISTANT DRUMMER

JUDY JAAFAR IN CONVERSATION WITH GLORIA HEATHER DIXON A PERSONAL PERSPECTIVE OF HER THOUGHTS ON THE WORLD OF EXTRAORDINARY PHENOMENA

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Judy Jaafar was born in Glasgow, Scotland and attended Glasgow University where she obtained a MA joint degree in Geography and Archaeology. She is studying hypnosis at the London College of Clinical Hypnosis where she now holds a Certificate in Clinical Hypnosis and is also completing her Diploma in Clinical Hypnotherapy, with a view to practising as a therapist in the future. She has lived in London for many years after spending more than twenty years in Africa, which resulted in her diverse understanding of extraordinary human experiences.

Judy Jaafar is the vice-chairman for the British UFO Research Association (BUFORA) and also an accredited investigator for the BUFORA National Investigations Committee (NIC). She has been an active member of the association for the past eleven years and has conducted investigation and research into paranormal events and experiences for many years. She was also involved in the Witness Support Group when it was associated with BUFORA, and facilitated this together with the late Ken Philips during the early to mid-nineties.

Judy has spent many years actively attending UFO and paranormal conferences around the UK, in addition to hosting and organising the monthly London lectures held by BUFORA. Within the serious boundaries of paranormal research she maintains a refreshing humour towards the subject and researchers at large and has contributed to many areas of this field of research with a pragmatic, objective and positive approach.

I caught up with her recently on a visit to London where we covered a lot of ground in relation to her work and her thoughts on all strange phenomena, the human condition, consciousness and how she views the minefield of UFO research and study.

IN THE BEGINNING

GHD: Judy, you have been with the British UFO Research Association for eleven years and you have worked with the Witness Support Group for several years during the time it was under the umbrella of BUFORA. How long have you been interested in extraordinary phenomena, specifically UFOs? Was there a trigger for your interest and could you tell me something about this.

JJ: I can't pinpoint any specific trigger that captured my interest in strange phenomena. The interest has always been with me since I could first read and listen to my father telling us Irish ghost stories around the fire. It is just something that always fascinated me and as I grew older my academic interests reflected this because I chose to study ancient history and ancient languages, amongst other things, which led me into an appreciation of ancient religions and philosophies and shamanic practices. This then took me into folk magic and witchcraft and I went through all these phases of interest in strange phenomena.

My interest in UFOs specifically didn't come about until I read *Chariots of the Gods* by Erich Von Daniken, which were a marriage of my interest in archaeology and the possibility of external influence in human development. I trained as an archaeologist and from there my interest in paranormal phenomena evolved. It was a dreadful book, but it didn't matter because it piqued my interest in the whole subject. Not long after that they brought out *Close Encounters of the Third Kind* and I believe that film, for all its fanciful, romantic nonsense, really was the turning point in my study of these strange phenomena and I thought, yes, this is really interesting and I really wanted to get involved in this. However, it wasn't until my children were grown up that I had some time on my hands, although I had been reading for years, which actually stood me in good stead because I came to the subject with a wide knowledge of the paranormal from A-Z rather than just ufology. When I returned to this country I decided then that I didn't want to just read about it and to give credit where credit is due, it was Jenny Randles' books and her research that really got me involved in ufology, specifically BUFORA. Jenny was an excellent tutor and she encouraged me and put me in touch with lots of useful people when I was doing the postal training course to become a BUFORA investigator.

UFO INVESTIGATION, ALIEN ENCOUNTERS AND WITNESS SUPPORT GROUPS

GHD: Ufology is a minefield at times, with the politics and controversial viewpoints of the researchers at large, what are your views during your eleven years in BUFORA specifically investigating claims of UFO encounters and alien abduction? You did work for several years with Ken Philips with the Witness Support Group and I would welcome your comments on this, as it is a very contentious part of this whole subject both in the UK and in America.

JJ: When I first became involved with Ken, he took me under his wing as a sort of rookie investigator. I suppose coming fairly new to the subject I had an open mind but the idea that aliens were abducting people was a possibility in my mind at that time. I started working with witnesses and I realised quite quickly when working with the Witness Support Group that we are not actually dealing with UFOs but UFO reports, but I took that one step further, not only were we not dealing with UFOs, but we were not dealing with UFO reports either, we were dealing with people who were make UFO reports and it became very clear to me that we were actually investigating and researching a person's life, their belief systems, their desires, their expectations, their hopes and their fears. I suppose the more I worked with witnesses, the less convinced I was that there was anything extraterrestrial involved and I was more convinced that, if not an exclusively internally generated phenomenon, it was certainly a phenomenon that was interacting with the human mind and that it was not extraterrestrial at all, but appeared to be something that was more akin to paranormal research where you are dealing with possible energies or manifestations of some kind that are interacting with the brain and the mind and creating scenarios that somehow fall in with that person's expectations. This, to me, was far more interesting than visits from extraterrestrials and nuts and bolts spacecraft. As I worked more and more with the witnesses I learned to believe less and less, at face value, anything that anyone told me. In an objective sense I realised I was dealing purely with people's perceptions and how they saw things and the overlays that they made in their minds surrounding certain events and how they saw these in their own subjective way. This

is exactly what you are dealing with; you are dealing with people here and how they see things and how they want to believe things, which makes it hard then for you as an investigator to come to any objective conclusions about anything.

I also realised very quickly that when working with witnesses you couldn't wear two hats at the same time. You cannot be an investigator at the same time as being a support for a witness. That caused me a lot of problems because I had to sit and listen to witnesses telling me things that were bizarre in the extreme and I was making judgements all the time about it, which I hated having to do, but there was nothing I could do about that. They come to you to report something, to get advice, to look for help and it is really difficult. I cannot help these people if they believe aliens are abducting them. There is nothing I can do about this. I can't stop an alien abduction, if there is such a thing. The only way I can help is to get into their minds, into their fear and into their whole world view and somehow manipulate their perceived experience in such a way that it is easier for them to cope with it and get on with their lives. This is what I always assumed the Witness Support Group was about. It was about facilitating a forum where people could come and talk and heal themselves in some way, where they could get on with their lives. That's what I thought it should be all about, but in fact it was not the case and this is one of the major reasons why I actually pulled back from doing witness support work, because I realised that by bringing people together like this they were feeding from each other. They were rehashing time and time again their experiences and in light of what we now know, that memory is quite interesting and every time you retrieve a memory from your unconscious archive, every time you look at it you are editing it, and then you put it back. And then you retrieve it and then you edit it a little bit more. This is all unconscious, you don't know you are doing it and by the time you have done that five times, your perception of an event bears no relation to the original event and I don't think this is good for witnesses. It becomes an obsession with them. They think about it all the time. They are frequently on the telephone to each other, so they are bolstering each other – they're feeding each other information, they are creating continuity to this whole thing, validating ambivalent experiences the "memory" of which will affect the rest of their lives. I don't think this is the right thing to do.

My greatest triumph, when I worked with witnesses was when two of them came to me and said that they didn't need to come to the group anymore, because they no longer felt anything about these experiences, they were just getting on with their lives. This was great because this is what they should be doing in a witness support group. Unfortunately with our friends across the water, this is not what it is all about and I believe it is damaging beyond belief to reinforce their perceptions of these experiences by encouraging witnesses to go on radio shows, television, writing articles, interviewing them time and time again. Every time you do that you are hitting another nail into the box that they have got themselves into and you are imprisoning them more and more with this stuff that has been going on in their mind. Basically that is why I decided that the witness support group was not such a good idea. That does not mean that I don't think I could help a witness on a one to one basis and I made that quite clear that if they needed an ear or help at any time, I was always available on the phone, or they could come and see me on a one to one basis, but that I didn't want to do this group work any more. But during my time with the witness support group I saw month by month, year by year, as it went on, a deepening paranoia amongst some of these people about everything and everybody to the extent

where they were accusing me, as a member of BUFORA, as being some sort of spy and feeding their private information through other channels and making use of their information for clandestine purposes, which was absolutely rubbish, of course. I really worried about this paranoia and I also became very aware that there was a power play going on amongst members of the group with a particular person wishing to run this group the way he saw fit. He was not a researcher or investigator, nor anyone who was well versed in any of this, he is an experimenter, and it became very obvious that he didn't want someone from BUFORA around and he took over the group. I believe they are still active and they do their own thing. I just feel very sorry that it came to this, because I ultimately don't think they are helping themselves at all.

GHD: Rumours continue to develop about the 1980 Rendlesham Forest incident, and about Roswell. Of course we are going back a particularly long way, with Roswell, in fact fifty-four years, and twenty-one years with Rendlesham. And then we have the rumours of alleged UFO crash retrievals. Do you think that anything substantial has come out of the rumours and debates that rage with regard to these incidents?

JJ: Well, I've got to the stage now where there is so much rumour and also lies told, I feel I would be wasting my time to try and sift the wheat from the chaff and the waters have been so muddied now by researchers that I don't want to be involved with researching this case. But because I say that spacecraft from other planets is an unlikely event, this doesn't mean that I don't believe that there can't be visible manifestations from another reality, I just don't believe that they are travelling across space-time as we know it and coming into our atmosphere in structured metallic craft. I think there may be manifestations of all sorts of things from another reality. I know that lots of researchers like to talk about parallel universes and alternate dimensions and most of them don't even know what they are talking about. I don't know what a parallel universe is, it's just become a handy catch-all term now to explain something they don't understand, so now everything is interdimensional or from a parallel universe, do they really know what they are talking about? I don't think so, I don't understand what any of these things are, and nobody really does. When in doubt use one unknown to explain another.

ALIEN ABDUCTION, HYPNOSIS AND MEMORY – THE DEBATES RAGE ON

GHD: Judy, during your response you mentioned memory and the very controversial issues going on here with memory retrieval. You have been enrolled on a course with the London College of Clinical Hypnosis over the past year, which has made you acutely aware of the problems concerning memory and the way it works. This is very important in the area of claims of alien abduction and the way regression hypnosis has been used in many cases to elicit an objective truth about these experiences. This is of course at the cutting edge of the tremendous problems in the area of abduction issues that have been creating continuing debates with the United States and the UK for some time now. I would be very interested in your thoughts in this area.

JJ: In my reading over the years, particularly into alien abduction accounts from American researchers, I have always felt very uncomfortable when I was reading the transcripts of hypnotic regressions. I always felt, in some way, that this wasn't right.

It was a gut feeling I had that this was not the correct thing to do and what really bothered me about regression hypnosis was that the witness does not understand anything about hypnosis. It is a very powerful tool and can be dangerous when used wrongly and no matter what fantasy a witness might come up with during hypnosis (it has to be remembered that under a hypnotic trance state, your capacity for imagination and fantasy is probably doubled or trebled), whatever they come up with as far as the abduction scenario is concerned, when they talk about this through hypnosis and when they take a recording or read the transcript afterwards, that has now become a *real* event for them irrespective of whether it actually happened or not. It is now real - and that really bothered me because I felt that we were dealing with somebody's mental health here – for the rest of his or her life. They really believe, because they've been hypnotised, that they must be telling the absolute truth because they have this peculiar notion that hypnosis is like a truth drug, but it certainly isn't. They feel that this must have really happened to them the way they imagined it under hypnosis, and that is a huge responsibility for their therapist to take on and it is not one that I would ever want to do. These were my feelings about it before I ever studied hypnosis and obviously it has been a bone of contention in ufological circles for years now. BUFORA holds a moratorium on the use of hypnosis and we have had problems from other groups about this, so I decided, purely out of curiosity and a desire to know, so that I could make an informed judgement, that I would go and study hypnosis myself and find out what this is all about, what it can do and what it can't do, when it should be used and when it shouldn't be used and this is what I have almost completed now. I have completed my first course, which means I am allowed to practise as a therapist. I am now doing a further more in-depth course, which is finished at the end of September and I'm afraid every fear I had about hypnosis has been confirmed during this course. I mean the literature about hypnosis has been around for a very long time and it was modern hypnosis that was pioneered during the latter part of the nineteenth century by some French doctors working in Paris. They were medical doctors, medically as well as psychologically qualified, and they took up hypnosis as an experiment to find out what it was all about and what they found out still stands today. Someone who is under hypnosis is highly suggestible, highly imaginative and, something, which is conveniently forgotten nowadays in hypnosis, study, highly telepathic. Experiments were conducted that proved this beyond a doubt, that certain subjects were highly telepathic under hypnosis, much more so than in a normal conscious state. Once you learn about this area of hypnosis you'll find that actually no-one really knows how hypnosis works, that there are eight different theories to explain it and not one of them actually explains it in full, but there will be a part with which you can identify.

A hypnotic trance is a strange situation. One thing that I've learned, which is actually very interesting, is the problem of memory retrieval under hypnosis. Memory, as we understand it at the moment, is deemed to be part of the unconscious mind, not the conscious mind and when you experience anything, the first avenue of experience is your sensory memory, which takes in all the data on the spot, immediately. It is then passed very quickly into your short-term memory where it is processed and if it is emotionally significant enough for you remember it, to bring it out at a later date, it is then processed and coded into your long-term memory. Now long-term memory is a function of the unconscious mind, not of the logical, analytical conscious mind. The unconscious does not work in language, logic, reason, rationality – that is the conscious mind. The unconscious works in symbols and metaphors- it is a non-verbal

recording. Symbols, metaphors, emotions and perceptions - and most people don't know that every single emotion you have comes from your unconscious mind and is not a product of your mental analysis of anything. That's why emotions are so hard to deal with; you can't shut them off or turn them on, because they are part of your unconscious mind. Memory also resides here in your unconscious mind, so you have to understand that anything that you are memorising, other than what we call conscious learning, where you have to memorise information (say for an exam, that is a conscious process), but anything that you are picking up perception-wise, feelings-wise, in your day-to-day life bypasses your conscious mind totally, goes straight into the unconscious, into your memory banks there. The only way you can retrieve that memory is to go into the unconscious and pull it out, but you cannot converse in logical language with the unconscious mind. It will bring forth something that is a metaphor for what you are actually looking for, so therefore when you are retrieving memories from your long term memory, it will be coming back as a series of perceptions, images, feelings and emotions. It is very contextual and very dependent on how it's been coded in the first place. How you are going to retrieve it depends on all of these things. It is not a cut and dried process, unlike going to a video cabinet in your house and thinking, "Ah, that is the video I want to look at again", and pulling it out and it still remains the same as when it was recorded. This does not happen with memory - not at all. Once it has been processed and then coded, the decoding process is very, very complicated and will not make you re-live an event. It will give you a feeling of an event and it will concentrate mainly on *your* feelings at that time, not on the actual objective, chronological order of things that were happening. It will pull that out of your memory as a feeling, an emotion, and a perception and this is where we come to the really sticky stuff about regression hypnosis. You take someone back for example to 'missing time' where they have no conscious memory of any event, so therefore the analytical, logical, judgemental process cannot be brought to bear on the situation. Immediately the witness has to delve into their unconscious mind, which I have explained is actually an emotional storage house, but their retrieved memory that they may come up with then, is based on their emotional feelings when they are being put under hypnosis. If they are fearful that they have been abducted by aliens because they have 'missing time,' and they have read so much about 'aliens' and 'missing time,' that fear will then present in whatever memory they can come up with. If they are afraid, they will have a fearful memory of an event in their past. Because they actually have no logical, conscious memory of anything, they go directly to the unconscious mind, which is a wonderful, dreamlike fantasy factory. The unconscious is so important in our lives, we need to be able to use and access it otherwise we wouldn't be doing it. It sorts out all of our emotions, it is not like a filing cabinet, it is not an archive, it is an emotional repository to access every day of our lives; to keep our mental health balance. And this is what you are sending your witness into, totally unprepared. They don't know what they are looking for except that they feel they have been abducted by aliens otherwise they wouldn't be with a ufologist in the first place. This is very obvious and they have already made up their mind that this is what must have occurred. They go into the unconscious with that conscious thought in the head and it's very likely that they will come up with a scenario where that is exactly what happened, because that is what they are expecting, or wanting. Your mind will accommodate you beautifully and it goes into psychodrama mode filling in the spaces, confabulating, giving you meaning where there was no meaning before. But the meaning is a purely emotional, psychological meaning. The meaning has no need necessarily to have any objective content at all.

MISSING TIME, ELECTRO-MAGNETIC FIELDS AND BRAIN DYSFUNCTION

GHD: What are you saying here exactly, Judy, are you saying that an event did occur during this 'missing time' or what is it that has occurred for a person to perceive that they had an anomalous experience?

JJ: The witness will present with some kind of conscious memory of an event that has led them to believe that something strange has happened to them in a 'missing time' period and consequently they will seek out a ufologist or a paranormal researcher, so you know that they are coming to you with their mind already set and this is very important to understand.

Missing time itself can be a product of many things and the most obvious thing is a total misperception of the passage of time. It happens to us in our daily lives every single day where we go into a trance state several times a day, i.e. repetitive unstimulating activity such as driving, day-dreaming, reverie, as we are falling asleep, with sleep itself being the deepest trance state possible and this happens to us naturally every single day of our lives. To give an example, you can be sitting watching a television programme and go into a reverie state and although you are still there in that room and the television is still on and part of your mind is actually paying attention to the television, the main part of your mind has drifted off and is doing something else and it is not aware of the passage of time, because the unconscious mind works without time altogether. There doesn't seem to be a time constraint with the unconscious mind, it seems to exist without linear time and you would look at your watch and think that half an hour has passed and you realise you have missed the television programme, but you don't automatically think that you must have been abducted by aliens. You know that you were still physically there; it's just that your mind was somewhere else. This is an example of how often this happens to us, but if you have an event like seeing a light in the sky, which you find to be anomalous, it may well not be at all; it doesn't matter whether it's really anomalous or not. If you decide in your mind that the light is inexplicable, this may then trigger an emotional state of fear, of puzzlement, of wonder, where you will then go into an internal drama in your mind.

Another possible reason for missing time and one that is becoming more of a possibility and being discussed now by researchers, and one that I became aware of several years ago, was the possibility that the electrical function of the brain is being disrupted by something in the environment, which I think can account for quite a percentage of cases that have been reported as UFO related 'missing time' which in fact were not at all. The UFO relation is a spurious connection that has been made to explain the missing time, where actually the 'missing time' may well be related to an electromagnetic anomaly in the environment that the witness has to pass through, or indeed lives in. It could be of geomagnetic origin, or it could be to do with high-tech installations in the environment, such as masts, radio transmitters and microwave relays, causing malfunction in the brain. It could also be to do with anomalous electromagnetic fields, which are actually very interesting and which Jenny Randles has covered well in her latest book, *Time Storms*, and this in fact was my evaluation of the first case I ever submitted to BUFORA, and this was exactly what I thought had

happened. However, the witnesses overlaid their own ideas about being abducted by aliens, but in fact they never saw an alien or a UFO of any kind, but because for twenty minutes of their lives time had gone haywire, they presumed that this must be the case and that they had been abducted by aliens and this is a real problem that we have in research now. The idea of alien abduction has become so pervasive in our society that people are using it to account for all sorts of things that can be explained in much more logical scientific terms, understanding the physiology of the brain, so EM fluctuation, natural or man-made, is probably one of the main reasons for time slips and time anomalies. Let's face it, we are an electro-chemical organism and it would be very foolish of us not to understand that. As such, we are living in an increasingly electromagnetic environment and for all sorts of reasons it is logical to assume that a person's individual electromagnetic field or biological field has the capacity, at times and locations in their lives, to interact with a much larger environmental field and when two of these fields come together there will be electrical changes within the body and brain. Therefore this could account for many episodes of missing time. EM radiation is well understood to have a distinct effect on memory, particularly.

GHD: Would you say that this could be quite a large percentage of cases in terms of your own investigation?

JJ: Yes, I would think this is a possibility in many cases particularly when you look at where 'missing time' reports come from. You go out in the field, as many researchers actually do **not** do, and survey the environment, where you may find that there is a scientific explanation for interrupted brain activity, (which a psychologist would call a fugue state), where you have no memory of what you were doing at the time, not because you weren't there or not doing anything, but because the electrical signals in the brain were scrambled. Memory consequently cannot be recorded, so you are left with a blank space. And if the memory has not been processed or encoded, it is not there, and no amount of regression hypnosis will ever bring back a memory that has never been deposited. The brain then will often confabulate, i.e. fill in the blank with something the individual thinks **might** have happened, according to his or her belief system or world view.

UNDERSTANDING HYPNOSIS AND ITS USE AS A THERAPEUTIC TOOL TO COMBAT TRAUMATIC EXPERIENCES

GHD: What part does hypnosis play in traumatic episodes, where it is used as a therapeutic tool to help someone come to terms with a trauma of some kind?

JJ: We have to make a very clear distinction here between regression to a memory for therapeutic practices and regression to a memory for the purpose of eliciting some kind of truth about an event. These are two very different things. In therapeutic hypnosis, memory is a key to just about everything in your life, as it is your emotional and perceptive repository for your whole life. This is how you remember your life, through your emotions. When therapy is being conducted with someone who has a memory of a bad event or trauma of some kind, there is a standard technique used by therapists called 'memory manipulation' or 'memory substitution'. This is very effective, in fact frighteningly effective, where you can take someone back to a memory that has been disturbing for them, causing them to be neurotic, or anxious, or

depressed. You can take them back to this memory and take them into it and then involve them in what is called psycho-drama, and this is all under hypnosis where it works very well. You can actually get them to return to that event and play it a different way, where their role then changes and they become more empowered and where they become a protagonist rather than a victim in the event and they can feel better about the way they handled the event in the past.

This is carried out surprisingly easily and you can actually substitute a new memory for an old one to make that person able to cope and their life better. You can manipulate the memory to enable them to remember anything they want to remember and erase the old memory and at the end of a session like this you can actually give a post-hypnotic suggestion to make them forget that the process has taken place (that they have substituted a memory) and actually forget that they have been hypnotised at all and when they leave the therapy room they will have no memory of ever having done this. This particular method is used in severe trauma cases like rape, sexual assault, post traumatic stress disorder, war veterans etc. and this is frighteningly effective and if we apply this to regression hypnosis in general, it is so easy to manipulate and change people's memories and this worries me because if they wish to change their perceptions and feelings about an event, can this in some larger way affect the actual reality of the event itself? We are coming into what is real and what is not real here, which is another subject altogether. I find this very worrying that therapists can do this so easily. When they're doing it in a therapy situation, it maybe the only way they can go in order to help someone, and in some ways the end may justify the means, but certainly not during an investigation process, where it is so obvious to me how easy it is to change somebody's perception of an event. And you're going to use a memory retrieval protocol then as a tool to establish an objective truth? I don't think so.

The more I have studied hypnosis, the more I am in agreement with the moratorium that BUFORA holds on the use of hypnosis. I do not believe this should ever be lifted. In addition you have to understand something about memory: in a natural process, memory is shunted to dead ends, shall we say, in the brain where they are left and they are forgotten, and this is a natural and healing process. Your mind cannot possibly contain every single sensory memory that you ever had. It would go into overload, so it selects what it needs to remember and forget what it doesn't and when you keep asking a witness, time and again about their experience, when you keep hypnotically regressing them, when you keep pursuing them, you are not allowing the natural process of forgetfulness to happen, which is a therapeutic process in itself and this doesn't happen with witnesses and I think this is terribly wrong, because you are not allowing memory to work in its proper way.

EXTRAORDINARY EXPERIENCES, ALIEN ABDUCTION AND HUMAN CONSCIOUSNESS

GHD: Judy you have given an in-depth and informative response to the great controversy about the use of hypnosis and the complex problems with memory. What is your feeling as a researcher and investigator into high strangeness cases, which sometimes involve claims of UFO encounters and alien abduction? Do you feel that there is a possibility that these could take place in a physical reality or do you feel that these are totally internally generated for a variety of reasons including the

comprehensive reasons given above and notwithstanding the powerful imagery that is available everywhere and which has been downloaded into our consciousness and therefore we try to explain perceived unknown experiences by using the imagery surrounding us? What else do you feel could be happening and what role has our interpretation of these experiences played through the ages? Do you believe that there could be a real and external phenomenon occurring?

JJ: This is the million-dollar question. As for real three-dimensional, nuts and bolts craft coming from other planetary systems, I cannot possibly close my mind to that because I would be guilty of not having an open mind, obviously. It would come lowest on my list of probabilities, though, and I feel it is extremely unlikely. I think that we are dealing with something infinitely more interesting than that from my point of view anyway, as I am coming from a psychological study of human behaviour. I have a feeling, only my opinion, that this is a real external phenomenon in some respects. I think it is a symbiotic phenomenon in that it cannot exist without us because the catalyst for the manifestation of this phenomenon is the human consciousness. I think whatever force or energy is there has been with us all the way along. It has interacted with humanity since our records began, and probably before. I don't necessarily think that our cultural beliefs create the phenomenon. I think possibly that the phenomenon lends itself to our cultural beliefs. I liken it to an on-going drama where you have a play that is endless and the actors go off-stage, change costumes, put on different masks and come back on again and somehow you realise that you have seen those characters before, but in a different guise, playing different parts. That's how I look at this because although it is hard to know how much is generated from us and how much is generated from the outside, I do believe there is an interaction here. I don't believe it is wholly internally generated, but each part manipulates the other- it is a strangely co-dependent relationship. We need it and it needs us. Without us, it wouldn't exist and perhaps without it, we wouldn't be able to access the depths of creativity or imagination that we do, allowing us the possibility to be something greater than the sum of our parts. We need it to catalyse that and it needs us to exist, a bit in the way I think of God, not that I'm suggesting that this is God. I think this phenomenon is playing with us, the reason for which I am not quite sure, but it seems in some cases quite scary and quite malevolent and in other ways it seems to be benevolent and beneficent. How much this comes down to the perception of the person involved in the interaction is open to question. Whether it is inherently good or bad, I don't know, it may be totally neutral and it may therefore have some kind of evolutionary purpose, the impetus that drives us on to greater things, something that opens our minds to possibilities that we would never have dreamt of before and it's the thing that causes insight and revelation in our human consciousness and it's actually *there* in some way and intrinsically a part of our world. I don't think it's ever been a part of any other world; it's a part of our world and may even be a part of our biological existence, where I think that lots of things that are termed paranormal nowadays will, in the future, be quite clearly be seen to be a function of the human brain and mind.

GHD: What do you feel about the research being conducted into consciousness and trying to locate the soul, or the essence of us, our personality and the possibility that the brain and mind may not be one and the same within the context of the controversy surrounding the idea that consciousness may exist and transcend the biological body? Do you feel this could account for claims of after-death contact, ghosts, and

visionary experiences? What do you think of these ideas and what are your personal thoughts.

JJ: Arguments about dualism and the separate existence of the physical and the non-physical within the human being have raged on for a long time and actually the evidence against dualism is very strong and very compelling from a psychology point of view, but it's something that I have a feeling about. There's a difference between knowing in an intellectual sense and knowing in a feeling sense, it has to drop down from the brain to the heart, if you want to simplify it. I believe we are more than the sum of our physical parts and I believe that the mind is separate from the body, expressing itself through the agency of the brain. And then you have a further extension of the soul, the spirit, you have all sorts of names and they may all be slightly different things, they may not be the same thing, but they are certainly non-physical and I do believe that we are made up of several layers of existence and it's not just physical and all the arguments against this, I read them, I intellectualise them, but I don't believe them, I don't feel them. This is something that I've always pondered and if you believe that there is a non-physical component to the human being, and to the human race as a whole, then what would be the point in that if it didn't continue to exist? When the physical body dies, the non-physical cannot die because it is not physical, cannot die in the sense that we can understand what death is. It must continue to exist somewhere in some way and if that is the case, then I think it would be very strange if throughout the history of humanity we have never come in contact with the parts of us which are non-physical. Every aboriginal society takes this for granted and they live a two-tiered life, in body and spirit, totally happily and at ease with it. It is only in our modern western world that we have ever had a problem with dual nature being a possibility and I think we have regressed because of this, but in a strange way we needed to go through this period of scientific reduction of everything because possibly by reducing it, stripping it down to its bare bones, we will actually be able to put it back together in a more understandable form. I think that throughout the history of the human race at different times in our evolutionary journey we needed to have different qualities and abilities. Possibly our ancestors were living in more of an intuitive, instinctive way where the right side of their brain was the more dominant hemisphere and this was really the time of magic and mystery and dreaming which served its purpose for a long time. Then for some reason in the evolutionary scheme of things we needed to move to being left-brain creatures to perfect and hone our analytical, logical, reasoning ability, which is what we have been doing for the last few thousand years. I detect now that there has been a slight change in that although we are not going back to the way we were with our ancestors, we are actually managing to balance these two aspects of the self, where we are working logically, analytically and intuitively at the same time, bringing all our abilities to bear rather than one or the other and I think this is an evolutionary process that's on-going – Homo noeticus in the making.

CHASING MOONBEAMS? THE MODERN ERA OF UFOS – THE RESEARCHERS AND THE GROUPS

GHD: Thanks for some of those profound thoughts, Judy. What is your feeling after eleven years involved in the UFO subject on the ability of the British UFO Research Association and other groups around the country to resolve or progress with some answers to the UFO subject? Do you believe that they have really advanced the

subject to create a better understanding of the term UFO and its associated phenomena?

JJ: I really don't think we are any the wiser now than we were fifty years ago, definitively anyway, we have no hard evidence of anything and in that way the last fifty years have been a failure, but actually what we have ended up studying is human beings and there are still some people out there who honestly believe that UFOs are extraterrestrial craft and those are the only parameters within which they work. In my opinion, they will never get anywhere and that's why that side of the subject is dying now because it never was the real question in the first place. We were looking for answers to the wrong questions. I think we have learned now to look at it in a different way, to ask different questions, but unfortunately in this field there are no academic qualifications required. There are not even any intelligence qualifications required to be a ufologist and at the risk of sounding arrogant, I think that this is such an important subject that we are studying because we are dealing with human consciousness and its interactions with, as yet, unknown energies possibly. Therefore we need to bring a certain standard of intellect to bear upon this subject and I just don't think we have enough people involved in this subject who have the intellectual capabilities to grasp the endless possibilities on a philosophical, metaphysical level. I even wonder what the ultimate usefulness of the scientific disciplines would be, at least science as it is understood at the moment. It can only take us so far. I feel with psychology in general, in our desire to placate the God of Science, we are actually trying to turn an art into a science. I think this is what has happened with psychology and I definitely think this is what is happening with ufology. In our blind desire for the approbation of the scientific and academic community, I think we are losing ourselves; we are losing our own instinctive feeling about the subject we're involved in. I'm not suggesting that we shouldn't bring logic to bear, it's essential in any investigative endeavour, but the actual principles of physics as we understand them, in other words the parameters within which physics works, do not seem to be applicable to this phenomenon. The "paranormal", by its very nature, oftentimes does not lend itself to empirical study. For some this means it is not worthy of serious scrutiny. I think we possibly have to develop some new kind of science, although I use the word science in its correct original meaning, a Greek word that just means "knowledge". We need to develop a new 'knowledge system' with different parameters and different protocols in which to study this subject and I believe this is where we need the intellects to come in and start doing it. Let's face it, any seventeen-year-old kid who's watched the X-Files can set up and say, 'I'm a ufologist. Come tell me your abduction stories'. It is no wonder to me that the media and scientific establishments just laugh at us because if this is the face of ufology that's presented to them, why would they take us seriously?

GHD: So you feel that we really haven't progressed at all in the modern era of UFO study.

JJ: Yes I do feel that we haven't progressed much at all in nuts and bolts ufology, but we have learned a lot about ourselves and what we are capable of creating as a reality. We have also learned a huge amount about our atmospheric and geophysical environment and strange, secret, terrestrial craft that fly about and confound us. I said I feel that we are asking the wrong questions, but if the world of academia and science had applied themselves as much to the paranormal as they have applied themselves to

atomic theory and now quantum theory, we may have been further along if they had felt it was a serious subject to study. Ultimately there may be things we are dealing within the paranormal that will remain inexplicable, and in a way I hope that's true because I feel that if everything were to be explained then that would not be good news for humankind. I think we need to have mysteries; we need to feel that there is something out there that is beyond our understanding, but not necessarily beyond our reach. It does reach into our lives, but we will ultimately never be able to understand it fully. I think this is a basic human need.

RELIGION AND SUPER TECHNOLOGY IN MODERN DAY SOCIETY

GHD: In many ways it appears that interest and belief in orthodox religion has diminished and New Age style religions and cults have gathered pace and taken over and people are looking elsewhere for their salvation, in some cases towards the idea that we are being visited by something or someone from out there. So people are leaving standard religions and being drawn toward new age practices looking for their salvation from other areas rather than strictly orthodox religion. It appears that there has been a downslide in attendance in church and people are asking many more questions about beliefs into Christianity etc. What do you feel we are searching for?

JJ: I think there are two issues here. Certainly people are looking outside of established religion for meaning and answers in their lives, because I think in a way religion has lost its mystique, its mystery. It has become too secular in many ways, it's too mundane, you go to church and you bang a few drums and you strum a guitar and there is nothing that will take you out of yourself and this is ultimately what religion has always attempted to do, to raise the consciousness in some way and that isn't happening so much any more, so people are looking elsewhere. But I also think there is another side to this, with the promise of salvation that you have spoken about, comes responsibility and people do not seem to want to take on this responsibility. Organised religion has always made quite clear that with salvation you have to take responsibility for your life, you have to lead a good life and you have to be kind, you have to be compassionate, you have to lead a life with moral and ethical guide lines. People do not want that downside of it, they want to have all the wonderful uplifting experiences without taking responsibility for themselves, their lives and the lives of the people round about them and it's a selfish thing actually and this has contributed partly to the downfall of religion. Responsibility has shifted in people's eyes from the human being to the environment. This is the new religion; we are looking after Mother Earth and the environment. This is a secondary thing because if we had addressed the issues of leading moral and ethical lives, then the environment would not have become a problem. That would have been taken care of within those parameters and now everything has broken down and they are looking to save the planet instead of saving themselves. They think that aliens coming from somewhere else are going to save our planet, save humanity and this is nonsense as far as I am concerned. Within each individual lie his salvation and his strength. You don't need to look for it elsewhere.

GHD: Do you think that the way we have advanced with today's super technology and because of the part virtual reality now plays in our interaction with each other, where we hide behind a screen, that this has created a loss of humanity and loss of real human contact? How do you think this has played a part in our search for our

spirituality and looking to New Age cults and religions in order to replenish our beings and fill that void? Do you also feel this is why there is such a focus on looking to the mystical elements of our lives in order to fulfil a great longing, an inner need that we feel we have lost?

JJ: Yes, well I think with modern technology, people have more time on their hands than before, and yet seem to have less time for socialisation. They have more time to think about things and they are also becoming more isolated and insulated within their own homes. Modern leisure activities are often lonely pursuits. In years gone by social contact was an essential part of life; I mean you couldn't avoid it because to get anything done, you had to be in contact with other people. Now that's not even necessary, with all the automated systems you could make many phone calls and never even talk to another human being. What leisure time is available can be used to search for meaning in an otherwise often desultory existence, whereas when you had more contact with friends and neighbours, your life was taken up with their lives as well, their problems, *you* were the support system, where people go to professional therapists now. There used to be an extensive network of support within the community and you didn't have time to sit and be introspective and reflective. Life was very obviously what life was all about for people: there were immutable certainties. They didn't need to think about it and life was about community and about other people. That is not the case now, we are becoming more insulated and isolated and it is ultimately a selfish quest really. So in some ways through the modern industrial, technological era, we have lost a sense of spirituality. That spirituality was fed before by religion and social conscience. Religion and spirituality are not the same things, but religion served as a conduit to spirituality. Nowadays, it doesn't have to be religious. Spirituality can be sought, and bought, in your local bookstore. It is said that people nowadays are far more spiritual than they've ever been, but I don't think that is true actually. I believe that the notions of spirituality have changed and people talk about it more openly, their personal quests for spiritual meaning in life. It's become a multi-million pound industry, self-development and spiritual quest, healing, transcendental meditation and all this sort of stuff. It's become a consumer product now where it wasn't before. It was just part of life, it wasn't an item in itself that needed to be bought and paid for, it was there and now people are actually going on courses and spending money to find their spirituality. This really worries me.

GHD: Last year you gave an in-depth presentation to the BUFORA NIC on investigation of the UFO subject as a whole covering demonology and the darker side of what some people experience and entities that can manifest. You have an extensive knowledge and interest in this side of paranormal research can you tell us a little bit about this?

JJ: Yes, this is one of my favourite areas of study, why I don't really know. There is a great division of opinion about this and the psychological profession will undoubtedly tell you that there isn't such a thing as a force of evil, that evil exists in man and that evil acts are perpetrated by people who are socially dysfunctional. The idea of evil as a force, as a presence external to the human being, is not a terribly popular one nowadays, but it's actually one that I believe. I do believe evil exists and that evil can invade a human being and can manipulate the human mind and it's actually because of several experiences of my own and also knowledge of this from living in Africa. It's actually the only part of the paranormal field of study that scares

me. It wouldn't scare me if I didn't believe it was real. It is real and I have felt it manifest and unless you come into contact with this yourself, it would be very hard to believe this exists. The thing I can tell you is that I know it exists and I have felt it touch my life on a couple of occasions. On the other side of the coin I believe that goodness exists as well, a force independent of the human being. These things, as with everything in the universe, are balanced and I do believe in balance, that everything that has an opposite.

We come down to quantum physics again, if evil exists as an external force and if there were not human beings in the world to experience it then it wouldn't exist, or would it? Everything exists through the perceptions of human consciousness, but I do believe it is an independent force, not necessarily created by human consciousness, and it can exist in a non-physical reality that surrounds us. As people believe that angels, nature spirits and all these non-physical creatures exist, I do believe that evil exists and it can take on form and it can manifest itself. It can be seen, it can be felt and it can be touched. It has sensory qualities, but if we weren't around to perceive it then it wouldn't be there. There is always that catch and human consciousness is the screen in which everything is reflected.

GHD. Judy, you have been a member with the British UFO Research Association (BUFORA) for eleven years now. You are an accredited investigator with them, you work within the investigations committee, and you are also Vice-Chairman for BUFORA. This is one of oldest UFO organisations in the UK. I wonder if you could look at the role that BUFORA plays in the UFO subject within the UK and give us your thoughts about having been a part of the association for a great many years and observing how they have evolved during those years taking on board the fact that BUFORA receives reports that at first glance do not appear to have anything to do with UFOs, but appear to lie within the boundaries of paranormal study?

JJ: When I joined BUFORA in 1990, I had come into ufology from the study of the paranormal and I've found it has taken me full circle again, where ultimately the unexplained core of this phenomenon resides, I believe, in a paranormal setting. Just about every single case that I've worked on has been a high strangeness case. Every case is just littered with pointers and clues and testimony that takes it into the paranormal (and often psychological) field of study and I feel this is where people, who are only versed in ufological lore and mythology really let their witnesses down, because if they cannot pick up on these clues and identify that there is something much more complex going on than sightings of craft or lights in the sky then are doing their witness a great injustice, doing the subject a great injustice as well, and there are more and more of these kind of cases being reported. Why they are being reported to BUFORA is an interesting thing in itself, because there are other groups in this country who study paranormal phenomena exclusively without much reference to ufology at all, but they are being reported to UFO organisations because people's perceptions of the paranormal world are now influenced by ufology. Because of this we have had to open our investigations into other fields and I feel it very important that investigators who are being trained are also trained in how to investigate other types of paranormal happenings. Ultimately, for me, they are all different facets of the same phenomenon and I'm sure other groups are finding exactly the same thing. Although BUFORA has been attacked over the years for one reason or another, I still feel that having travelled the length and breadth of Britain over the years attending conferences, going to other groups' lectures, getting to know other people in the field,

BUFORA offers really the best hope in this country for structured, objective and informed investigation of this phenomenon. We have dedicated people and some of the most knowledgeable people in this field, who have been working for years and years, and who actually refine their theories as time goes by. They're not stuck rigidly into a rut of a belief system of any kind. They go where the evidence leads them, which is the sign of a good researcher and they can change their mind about things. BUFORA has ethical standards of investigation, which are rigidly adhered to. The training programme is an essential prerequisite for anyone becoming a BUFORA investigator and is very useful because it teaches them how to distinguish between a UFO and an IFO (identified flying object). This is the main thrust of the training programme, to acquaint the investigators with what they might see from time to time in the sky and make a judgement about witness testimony. This training programme could possibly do with being updated and broadened to encompass other things, which is something BUFORA are considering doing.

And also on a different track altogether, some of the nicest people I have ever met have been in BUFORA and they have become very good friends and all the attacks that have been made on this organisation have been usually unfounded and all down to personalities within this field and in many ways this whole area of study has been decidedly unprofessional, in the way that the researchers treat each other. BUFORA has maintained a dignified silence on all of this and has not responded to any of the provocative statements that have been made and I think that this has been the right thing to do. I firmly believe that in years to come when all the other groups have faded away, BUFORA will be still going strong and still be attracting the finest minds in this field to work with BUFORA.

**I would like to extend my thanks and appreciation to Judy for her very personal, profound and stimulating thoughts during this interview.