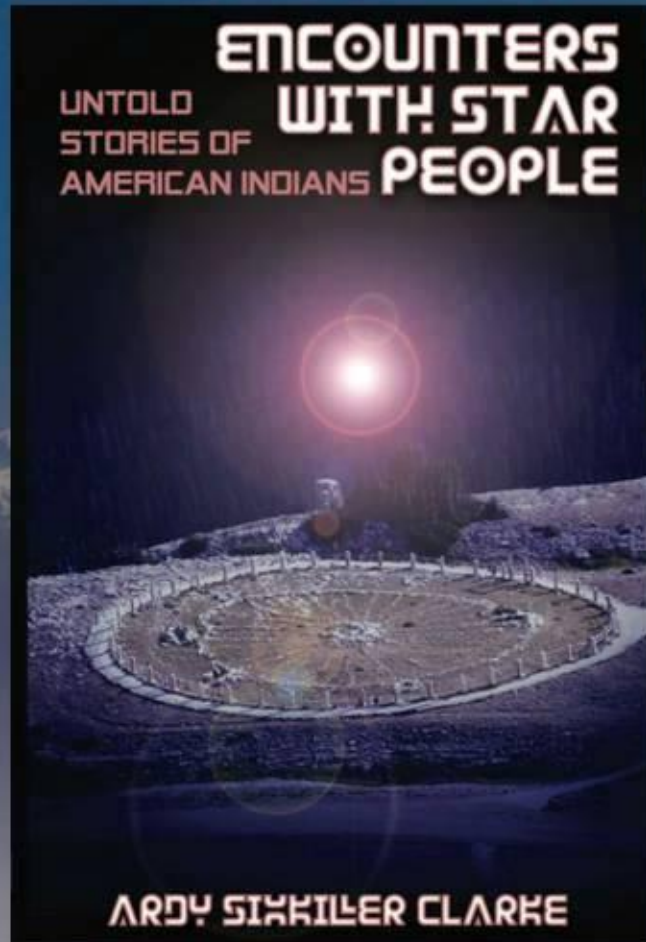


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**1,000 ACCOUNTS OF  
AMERICAN INDIAN  
CONTACT WITH UFO**

**ARDY SIXKILLER CLARKE #211**



1  
00:00:14,820 --> 00:00:11,789  
on this episode of skeptic Oh Alex talks

2  
00:00:18,089 --> 00:00:14,830  
with dr. rd6 killer Clark about her new

3  
00:00:20,040 --> 00:00:18,099  
book encounters with star people I think

4  
00:00:23,609 --> 00:00:20,050  
we assumed whether this is true or not

5  
00:00:27,830 --> 00:00:23,619  
that in American Indian cultures there's

6  
00:00:31,499 --> 00:00:27,840  
a different set of Givens at orientation

7  
00:00:34,530 --> 00:00:31,509  
regarding the spirit world well I think

8  
00:00:37,229 --> 00:00:34,540  
again you have two separate tribes there

9  
00:00:40,560 --> 00:00:37,239  
sometimes that is forbidden to even

10  
00:00:43,110 --> 00:00:40,570  
speak the name of a dead person where in

11  
00:00:45,150 --> 00:00:43,120  
other tribes they believe that when

12  
00:00:47,549 --> 00:00:45,160  
someone dies they stay with them for a

13  
00:00:50,880 --> 00:00:47,559

year there's their remains with them for

14

00:00:53,040 --> 00:00:50,890

a year so it's difficult for me to say

15

00:00:56,099 --> 00:00:53,050

that is a general rule that it has a

16

00:00:58,529 --> 00:00:56,109

spiritual connection but definitely it

17

00:01:00,180 --> 00:00:58,539

does with some of the tribes I think

18

00:01:02,639 --> 00:01:00,190

that worldview puts you in a completely

19

00:01:04,920 --> 00:01:02,649

different place in terms of dealing with

20

00:01:08,219 --> 00:01:04,930

the UFO phenomena oh I do too because

21

00:01:11,460 --> 00:01:08,229

Native people on a whole are accepting

22

00:01:14,850 --> 00:01:11,470

of it they aren't skeptical of it so if

23

00:01:18,660 --> 00:01:14,860

you poach it from a perspective that it

24

00:01:22,230 --> 00:01:18,670

is a part of the universe and then it's

25

00:01:24,810 --> 00:01:22,240

nothing to fear then that's one view but

26

00:01:26,700 --> 00:01:24,820

to be skeptical of it and not believe

27

00:01:28,429 --> 00:01:26,710

what you're seeing or deny that it

28

00:01:29,690 --> 00:01:28,439

occurs it is a totally different

29

00:01:45,230 --> 00:01:29,700

worldview

30

00:01:49,320 --> 00:01:47,610

welcome to skeptical where we explore

31

00:01:52,020 --> 00:01:49,330

controversial science with leading

32

00:01:54,330 --> 00:01:52,030

researchers thinkers and their critics

33

00:01:56,100 --> 00:01:54,340

I'm your host Alex Karras and on this

34

00:01:58,740 --> 00:01:56,110

episode of skeptic oh we're going to

35

00:02:00,780 --> 00:01:58,750

talk about the et phenomena you know I

36

00:02:03,600 --> 00:02:00,790

mentioned in the last show that this is

37

00:02:06,180 --> 00:02:03,610

an area that I see myself being drawn to

38

00:02:07,530 --> 00:02:06,190

more and more and as I look back you

39

00:02:10,859 --> 00:02:07,540

know I'm really surprised at how

40

00:02:13,410 --> 00:02:10,869

resistant I've been to exploring this

41

00:02:15,750 --> 00:02:13,420

topic more fully and even though I've

42

00:02:17,850 --> 00:02:15,760

been interested in UFOs and some of the

43

00:02:20,130 --> 00:02:17,860

more important cases that provide

44

00:02:23,280 --> 00:02:20,140

overwhelming evidence that something is

45

00:02:25,620 --> 00:02:23,290

going on I've been reluctant to go all

46

00:02:29,400 --> 00:02:25,630

the way and explore the full

47

00:02:32,760 --> 00:02:29,410

ramifications of contact but now I think

48

00:02:35,310 --> 00:02:32,770

I am ready to overcome that reluctance

49

00:02:37,620 --> 00:02:35,320

and jump into this field and try and

50

00:02:40,170 --> 00:02:37,630

figure out what's going on

51  
00:02:42,810 --> 00:02:40,180  
so today's interview with dr. Artie

52  
00:02:45,690 --> 00:02:42,820  
Clark sets the groundwork if you will

53  
00:02:49,259 --> 00:02:45,700  
for deeper exploration of the full

54  
00:02:52,370 --> 00:02:49,269  
implications of this contact that seems

55  
00:02:55,800 --> 00:02:52,380  
to be going on with these other beings

56  
00:02:59,009 --> 00:02:55,810  
here's my dialogue with dr. rd6 killer

57  
00:03:01,110 --> 00:02:59,019  
Clark today we welcome author and

58  
00:03:04,590 --> 00:03:01,120  
professor emeritus from Montana State

59  
00:03:07,290 --> 00:03:04,600  
University dr. Rd six-color Clark -

60  
00:03:09,930 --> 00:03:07,300  
skeptic Oh dr. Clark has a long

61  
00:03:12,750 --> 00:03:09,940  
distinguished academic career working

62  
00:03:15,620 --> 00:03:12,760  
with indigenous populations and is here

63  
00:03:19,140 --> 00:03:15,630

to talk about her fascinating new book

64

00:03:20,940 --> 00:03:19,150

encounters with star people dr. Clark

65

00:03:25,259 --> 00:03:20,950

welcome to skeptic oh thanks so much for

66

00:03:27,720 --> 00:03:25,269

joining me dr. Clark start out tell us

67

00:03:30,090 --> 00:03:27,730

about your book obviously how you came

68

00:03:33,660 --> 00:03:30,100

to write it maybe a little bit about the

69

00:03:36,690 --> 00:03:33,670

methodology you used you've worked for a

70

00:03:38,789 --> 00:03:36,700

long time with Native Americans and are

71

00:03:40,830 --> 00:03:38,799

familiar with some of the cultural

72

00:03:44,250 --> 00:03:40,840

aspects of that but how did you come to

73

00:03:47,640 --> 00:03:44,260

write this book well when I first came

74

00:03:49,680 --> 00:03:47,650

to Montana State University one of my

75

00:03:51,150 --> 00:03:49,690

roles in in addition to teaching was I

76

00:03:53,699 --> 00:03:51,160

was a director the center for bilingual

77

00:03:57,479 --> 00:03:53,709

multicultural education

78

00:04:00,240 --> 00:03:57,489

and what the sinner did was I would

79

00:04:04,229 --> 00:04:00,250

write grants through the center to

80

00:04:05,850 --> 00:04:04,239

recruit Native students to come to

81

00:04:07,350 --> 00:04:05,860

Montana State University to become

82

00:04:08,509 --> 00:04:07,360

teachers and principals and

83

00:04:10,770 --> 00:04:08,519

superintendents

84

00:04:14,280 --> 00:04:10,780

and I had gone out to one of the

85

00:04:16,499 --> 00:04:14,290

reservations in Montana and and had met

86

00:04:19,920 --> 00:04:16,509

with a group of students and the person

87

00:04:22,499 --> 00:04:19,930

who helped me out on site invited me out

88

00:04:27,300 --> 00:04:22,509

to dinner and after dinner he said to me

89

00:04:30,750 --> 00:04:27,310

said do you have some time I want to

90

00:04:33,180 --> 00:04:30,760

show you something I said sure and he

91

00:04:35,969 --> 00:04:33,190

took up in the mountains above his

92

00:04:37,260 --> 00:04:35,979

village and he parked his car and he

93

00:04:39,900 --> 00:04:37,270

reached over and he got a pair of

94

00:04:43,379 --> 00:04:39,910

binoculars and he said to me come if

95

00:04:45,270 --> 00:04:43,389

we're if we're lucky they'll come and I

96

00:04:49,439 --> 00:04:45,280

said who were coming he said well the

97

00:04:51,480 --> 00:04:49,449

ancestors and so he sat on this boulder

98

00:04:53,999 --> 00:04:51,490

and we watched the night sky and he told

99

00:04:56,610 --> 00:04:54,009

me stories about things that had

100

00:05:01,140 --> 00:04:56,620

happened into him in his life of his

101  
00:05:02,820 --> 00:05:01,150  
interaction with star people well I had

102  
00:05:07,110 --> 00:05:02,830  
heard these stories when I was a little

103  
00:05:09,600 --> 00:05:07,120  
girl as well and so when I when I left

104  
00:05:11,640 --> 00:05:09,610  
the reservation that night all the way

105  
00:05:14,939 --> 00:05:11,650  
back to the University I was thinking

106  
00:05:17,730 --> 00:05:14,949  
about I've heard these stories he heard

107  
00:05:21,990 --> 00:05:17,740  
these stories how many other Native

108  
00:05:25,290 --> 00:05:22,000  
people have heard stories from and and

109  
00:05:27,659 --> 00:05:25,300  
has stories to tell so I traveled a

110  
00:05:30,659 --> 00:05:27,669  
great deal both going to conferences and

111  
00:05:34,860 --> 00:05:30,669  
and speaking at conferences and

112  
00:05:40,050 --> 00:05:34,870  
conventions and and also going out to do

113  
00:05:42,570 --> 00:05:40,060

research and and to recruit and so what

114

00:05:44,850 --> 00:05:42,580

I did is I started just putting out

115

00:05:46,529 --> 00:05:44,860

feelers and you know if I went out to

116

00:05:49,620 --> 00:05:46,539

dinner with people in the evening I'd

117

00:05:53,659 --> 00:05:49,630

say do it have you star stories if any

118

00:05:56,490 --> 00:05:53,669

of you ever had experiences with with a

119

00:05:58,640 --> 00:05:56,500

star people or have you seen UFOs or

120

00:06:02,339 --> 00:05:58,650

anything like that so I began collecting

121

00:06:03,970 --> 00:06:02,349

stories and over the time almost

122

00:06:08,440 --> 00:06:03,980

collected

123

00:06:13,300 --> 00:06:08,450

a thousand stories in in a 20-year

124

00:06:16,420 --> 00:06:13,310

period and they ranged from stories

125

00:06:19,630 --> 00:06:16,430

among native Native Americans in the in

126

00:06:23,350 --> 00:06:19,640

the United States and a 148 States in

127

00:06:26,770 --> 00:06:23,360

Alaska because I grew to ye with a South

128

00:06:28,540 --> 00:06:26,780

Pacific group because many of their

129

00:06:31,530 --> 00:06:28,550

stories were very similar to what I was

130

00:06:34,750 --> 00:06:31,540

finding throughout the South Pacific

131

00:06:40,990 --> 00:06:34,760

including Australia New Zealand and then

132

00:06:46,930 --> 00:06:41,000

I had I focused on the Maya in Guatemala

133

00:06:49,450 --> 00:06:46,940

Honduras and in Mexico so and although I

134

00:06:52,390 --> 00:06:49,460

did did have stories that came from the

135

00:06:53,820 --> 00:06:52,400

zapotec the majority of my stories that

136

00:06:57,730 --> 00:06:53,830

came from Central America and Mexico

137

00:07:03,340 --> 00:06:57,740

involved the Mayan people so that's how

138

00:07:06,520 --> 00:07:03,350

I got started and that's I had basically

139

00:07:08,830 --> 00:07:06,530

just put the research way at the

140

00:07:11,110 --> 00:07:08,840

University I had other things to do and

141

00:07:14,740 --> 00:07:11,120

this was just my own personal interest

142

00:07:19,210 --> 00:07:14,750

it was done on my own personal time and

143

00:07:23,680 --> 00:07:19,220

so I decided I retired when I retired

144

00:07:28,350 --> 00:07:23,690

from the University I had a an offer to

145

00:07:33,190 --> 00:07:28,360

come out of retirement and to another

146

00:07:34,390 --> 00:07:33,200

reservation a tribe contacted me and

147

00:07:36,580 --> 00:07:34,400

asked me if I would come out of

148

00:07:39,850 --> 00:07:36,590

retirement and do a major project for

149

00:07:42,370 --> 00:07:39,860

them it was a five-year project and and

150

00:07:46,960 --> 00:07:42,380

I had I gone back to Washington DC

151  
00:07:49,570 --> 00:07:46,970  
because it involved a huge grant and I

152  
00:07:53,080 --> 00:07:49,580  
got back to DC and been trained on what

153  
00:07:54,730 --> 00:07:53,090  
they expected need to do and then I went

154  
00:07:56,920 --> 00:07:54,740  
to the reservation and while I was on

155  
00:07:59,500 --> 00:07:56,930  
the reservation I had lunch with a group

156  
00:08:02,530 --> 00:07:59,510  
of women I was still trying to decide

157  
00:08:04,810 --> 00:08:02,540  
whether I wanted to take this job or not

158  
00:08:06,850 --> 00:08:04,820  
because five-year commitment is it's a

159  
00:08:09,310 --> 00:08:06,860  
really long time and involved a lot of

160  
00:08:10,549 --> 00:08:09,320  
travel and a lot of time spent away from

161  
00:08:13,039 --> 00:08:10,559  
home

162  
00:08:15,619 --> 00:08:13,049  
and so as I was having lunch with this

163  
00:08:17,809 --> 00:08:15,629

group of women we began to talk I don't

164

00:08:20,149 --> 00:08:17,819

know the subject of fewer folks came up

165

00:08:22,629 --> 00:08:20,159

for some reason and I began to tell them

166

00:08:24,949 --> 00:08:22,639

some of those stories that I collected

167

00:08:28,569 --> 00:08:24,959

and one of them said well what are you

168

00:08:31,159 --> 00:08:28,579

going to do with this and I said well

169

00:08:33,980 --> 00:08:31,169

probably nothing and she said well you

170

00:08:37,489 --> 00:08:33,990

can't do that this is a part of our oral

171

00:08:43,249 --> 00:08:37,499

history you have to put this down so

172

00:08:46,610 --> 00:08:43,259

that people will know and so on our way

173

00:08:48,319 --> 00:08:46,620

back home I got to thinking do I want to

174

00:08:51,199 --> 00:08:48,329

spend the next five years of my life

175

00:08:53,119 --> 00:08:51,209

doing research and evaluation which is

176

00:08:55,790 --> 00:08:53,129

what I've been doing for thirty years at

177

00:08:57,949 --> 00:08:55,800

Montana State University or do I want to

178

00:09:00,049 --> 00:08:57,959

write this book and obviously I chose

179

00:09:02,239 --> 00:09:00,059

the latter I decided to write the book

180

00:09:08,569 --> 00:09:02,249

and not only to write this one but I

181

00:09:11,449 --> 00:09:08,579

hope to do two more one on the Maya and

182

00:09:14,840 --> 00:09:11,459

and the indigenous people of Central

183

00:09:19,309 --> 00:09:14,850

America and Mexico and and one on the

184

00:09:21,350 --> 00:09:19,319

indigenous people of other South Pacific

185

00:09:23,299 --> 00:09:21,360

well fantastic it sounds like you

186

00:09:25,249 --> 00:09:23,309

certainly have a lot of material you

187

00:09:27,710 --> 00:09:25,259

know before we jump too far ahead I

188

00:09:29,030 --> 00:09:27,720

thought the first part of that account

189

00:09:31,369 --> 00:09:29,040

that you just gave was rather

190

00:09:34,160 --> 00:09:31,379

interesting and that's that these

191

00:09:37,790 --> 00:09:34,170

stories immediately resonated with your

192

00:09:39,679 --> 00:09:37,800

own personal history and right again if

193

00:09:43,610 --> 00:09:39,689

we pull that out of the context you know

194

00:09:47,179 --> 00:09:43,620

I don't know that most people in the

195

00:09:51,079 --> 00:09:47,189

United States today or in Europe or in

196

00:09:53,900 --> 00:09:51,089

the Western world would it all relate to

197

00:09:56,269 --> 00:09:53,910

the idea of being connected to the star

198

00:09:58,549 --> 00:09:56,279

people what do you make of that what

199

00:10:01,939 --> 00:09:58,559

what what did that stir up in you I mean

200

00:10:04,579 --> 00:10:01,949

what had you done with that well you

201  
00:10:06,290 --> 00:10:04,589  
know that was growing up as a child you

202  
00:10:08,389 --> 00:10:06,300  
know I would my grandmother told me a

203  
00:10:11,989 --> 00:10:08,399  
story that that the star men came to

204  
00:10:15,350 --> 00:10:11,999  
earth and that they they lived with a

205  
00:10:19,040 --> 00:10:15,360  
with the Sun women the Sun women were

206  
00:10:21,740 --> 00:10:19,050  
the people women of Earth and and that a

207  
00:10:22,970 --> 00:10:21,750  
time came when the sir men had to leave

208  
00:10:25,819 --> 00:10:22,980  
the earth

209  
00:10:30,470 --> 00:10:25,829  
and that the the women of Earth were

210  
00:10:32,360 --> 00:10:30,480  
very very upset and and so a council was

211  
00:10:34,550 --> 00:10:32,370  
held and it was decided that those who

212  
00:10:36,379 --> 00:10:34,560  
wanted to stay could stay behind and

213  
00:10:38,689 --> 00:10:36,389

those who wanted to return to the Stars

214

00:10:40,639 --> 00:10:38,699

could return to the stars so my

215

00:10:43,579 --> 00:10:40,649

grandmother would say to me that you are

216

00:10:49,009 --> 00:10:43,589

a descendent of those the star people

217

00:10:52,129 --> 00:10:49,019

and the people of Earth and that all of

218

00:10:55,370 --> 00:10:52,139

us have a special plan for us on this

219

00:10:56,990 --> 00:10:55,380

earth for that reason and so that was

220

00:11:00,500 --> 00:10:57,000

just for me

221

00:11:02,840 --> 00:11:00,510

it was a story that I was told and as I

222

00:11:04,280 --> 00:11:02,850

grew older of course I put those stories

223

00:11:07,460 --> 00:11:04,290

away they were the stories of my

224

00:11:09,590 --> 00:11:07,470

childhood and when I became an adult it

225

00:11:12,889 --> 00:11:09,600

had no impact on my life that I know

226

00:11:14,750 --> 00:11:12,899

until I met this individual who told me

227

00:11:17,420 --> 00:11:14,760

his personal story and of course that

228

00:11:18,050 --> 00:11:17,430

brought back all of these stories of my

229

00:11:20,629 --> 00:11:18,060

childhood

230

00:11:23,120 --> 00:11:20,639

sure and I just think that that kind of

231

00:11:25,730 --> 00:11:23,130

gets at you know something that's right

232

00:11:28,819 --> 00:11:25,740

below the surface of this book because

233

00:11:31,340 --> 00:11:28,829

one of the reasons we get excited about

234

00:11:35,030 --> 00:11:31,350

this book that is to hear the stories

235

00:11:38,180 --> 00:11:35,040

from Native Americans is that we think

236

00:11:41,000 --> 00:11:38,190

as non Native Americans that there's

237

00:11:42,970 --> 00:11:41,010

something different about this culture

238

00:11:45,410 --> 00:11:42,980

something different about their

239

00:11:48,199 --> 00:11:45,420

orientation to the world to their

240

00:11:50,780 --> 00:11:48,209

worldview and maybe that's true maybe

241

00:11:52,460 --> 00:11:50,790

that's not true I'm sure it's both but I

242

00:11:54,410 --> 00:11:52,470

think we have to kind of be careful with

243

00:11:56,480 --> 00:11:54,420

how we unpack that don't we I mean

244

00:11:59,000 --> 00:11:56,490

especially you as someone who spent your

245

00:12:00,920 --> 00:11:59,010

professional academic career kind of in

246

00:12:04,509 --> 00:12:00,930

both worlds at Montana State University

247

00:12:08,180 --> 00:12:04,519

and academia but also in working with

248

00:12:10,519 --> 00:12:08,190

indigenous people how do we how do we

249

00:12:14,750 --> 00:12:10,529

kind of approach that with sensitivity

250

00:12:17,120 --> 00:12:14,760

but also with a desire to to gain the

251

00:12:20,360 --> 00:12:17,130

benefit of the cultural differences as

252

00:12:22,569 --> 00:12:20,370

well the thing that I was always

253

00:12:25,040 --> 00:12:22,579

sensitive to you know first of all I

254

00:12:27,050 --> 00:12:25,050

didn't want to be branded at Montana

255

00:12:30,110 --> 00:12:27,060

State University is some psycho

256

00:12:34,260 --> 00:12:30,120

professor who is out there advocating

257

00:12:38,610 --> 00:12:34,270

you know police in UFOs and but if the

258

00:12:45,420 --> 00:12:38,620

same time in the in the native community

259

00:12:47,430 --> 00:12:45,430

I wanted to be credible and and and I

260

00:12:52,320 --> 00:12:47,440

think that was the key to my success

261

00:12:56,300 --> 00:12:52,330

with Native people is that what I did is

262

00:12:59,400 --> 00:12:56,310

I just put feelers out I didn't go and

263

00:13:01,560 --> 00:12:59,410

attempt to coerce anyone into telling

264

00:13:02,790 --> 00:13:01,570

their stories some of the people as I

265

00:13:04,380 --> 00:13:02,800

revealed in the book I'd known

266

00:13:06,780 --> 00:13:04,390

twenty-five years before they ever told

267

00:13:09,900 --> 00:13:06,790

me their story it was that waiting and

268

00:13:14,310 --> 00:13:09,910

watching and and and even though I was

269

00:13:16,890 --> 00:13:14,320

native myself or part Native there was

270

00:13:21,150 --> 00:13:16,900

that credibility test that I had to pass

271

00:13:23,370 --> 00:13:21,160

before the stories came forth and I hope

272

00:13:27,030 --> 00:13:23,380

that that shows in the book that that

273

00:13:29,430 --> 00:13:27,040

the people who confided in me were

274

00:13:31,980 --> 00:13:29,440

people who trusted me do you have maybe

275

00:13:33,360 --> 00:13:31,990

an example from the book of where that

276  
00:13:35,430 --> 00:13:33,370  
was the case where someone didn't come

277  
00:13:36,900 --> 00:13:35,440  
forward for maybe a long time and then

278  
00:13:39,990 --> 00:13:36,910  
came forward with a pretty amazing story

279  
00:13:43,590 --> 00:13:40,000  
well I think the the story that Harrison

280  
00:13:46,680 --> 00:13:43,600  
tells the craft that that crash landed

281  
00:13:48,920 --> 00:13:46,690  
on his grandfather's ranch in a remote

282  
00:13:52,770 --> 00:13:48,930  
section of the reservation and the

283  
00:13:58,200 --> 00:13:52,780  
survivors lived there until they were

284  
00:14:00,330 --> 00:13:58,210  
rescued sometime later and and he took

285  
00:14:03,450 --> 00:14:00,340  
me to the ranch he showed me where the

286  
00:14:05,940 --> 00:14:03,460  
event occurred he told me about how and

287  
00:14:08,460 --> 00:14:05,950  
he was a boy yet he had boarded the

288  
00:14:11,040 --> 00:14:08,470

craft and what he saw and what he felt

289

00:14:12,390 --> 00:14:11,050

his grandfather he wanted to remove

290

00:14:13,950 --> 00:14:12,400

things from the craft and his

291

00:14:16,830 --> 00:14:13,960

grandfather wouldn't allow it because he

292

00:14:20,040 --> 00:14:16,840

was said it was sacred and then having

293

00:14:24,000 --> 00:14:20,050

the Corps of Engineers come in at a

294

00:14:27,060 --> 00:14:24,010

later time and and build a dam which

295

00:14:29,880 --> 00:14:27,070

literally destroyed any evidence of the

296

00:14:32,160 --> 00:14:29,890

other craft and his his grandfather

297

00:14:34,500 --> 00:14:32,170

always believed that as they were

298

00:14:36,420 --> 00:14:34,510

excavating though but the land there

299

00:14:39,360 --> 00:14:36,430

that they had had discovered the craft

300

00:14:43,260 --> 00:14:39,370

and had taken it away now this was back

301  
00:14:45,810 --> 00:14:43,270  
in the 40s and obviously when I talked

302  
00:14:47,940 --> 00:14:45,820  
to him about it he said you know there

303  
00:14:49,290 --> 00:14:47,950  
were very few cars on the reservation

304  
00:14:50,940 --> 00:14:49,300  
that time he said people would stand

305  
00:14:53,220 --> 00:14:50,950  
beside the road and just watch this

306  
00:14:55,710 --> 00:14:53,230  
equipment go by because they were they

307  
00:14:58,080 --> 00:14:55,720  
were so enthralled and fascinated just

308  
00:15:01,680 --> 00:14:58,090  
by the by the size of the equipment and

309  
00:15:03,510 --> 00:15:01,690  
the vehicles that were passing by and so

310  
00:15:05,070 --> 00:15:03,520  
he said they could removed anything and

311  
00:15:07,380 --> 00:15:05,080  
his grandfather always felt that that's

312  
00:15:10,590 --> 00:15:07,390  
what had happened but his grandfather

313  
00:15:12,480 --> 00:15:10,600

was also very pleased that he had kept

314

00:15:15,320 --> 00:15:12,490

their secret that he had somehow

315

00:15:20,190 --> 00:15:15,330

protected them from the outside world

316

00:15:23,250 --> 00:15:20,200

and that they had lived there free of

317

00:15:25,740 --> 00:15:23,260

observation and free of detection on his

318

00:15:28,650 --> 00:15:25,750

land and he was the one who had done

319

00:15:32,160 --> 00:15:28,660

that so and I had known Arison for

320

00:15:35,100 --> 00:15:32,170

twenty-five years I had been I had gone

321

00:15:38,280 --> 00:15:35,110

into on to the reservation as a as a

322

00:15:40,830 --> 00:15:38,290

consultant sent there by the University

323

00:15:42,840 --> 00:15:40,840

because the community the school

324

00:15:45,810 --> 00:15:42,850

district in the community was was

325

00:15:47,760 --> 00:15:45,820

attempting to get a bilingual education

326

00:15:50,970 --> 00:15:47,770

grant funded from the federal government

327

00:15:52,500 --> 00:15:50,980

because they had a number of children in

328

00:15:54,090 --> 00:15:52,510

the school district that did not speak

329

00:15:57,000 --> 00:15:54,100

English they spoke only the native

330

00:16:00,570 --> 00:15:57,010

language Tennyson resented that he was a

331

00:16:02,640 --> 00:16:00,580

cultural person and and the one that

332

00:16:04,860 --> 00:16:02,650

everybody turned to so he resented a

333

00:16:08,820 --> 00:16:04,870

university when he considered a

334

00:16:13,020 --> 00:16:08,830

university interference and so it took

335

00:16:15,450 --> 00:16:13,030

time to gain his distrust then over the

336

00:16:18,570 --> 00:16:15,460

years we became close and became friends

337

00:16:20,370 --> 00:16:18,580

but it took him 25 years before he told

338

00:16:23,180 --> 00:16:20,380

me the story and I have no doubt

339

00:16:27,240 --> 00:16:23,190

whatsoever that what he told me was true

340

00:16:29,430 --> 00:16:27,250

well let's let's get to that and I think

341

00:16:32,130 --> 00:16:29,440

that you have a certain credibility

342

00:16:34,200 --> 00:16:32,140

obviously that comes through not only

343

00:16:37,700 --> 00:16:34,210

with the Native American tribes but in

344

00:16:41,040 --> 00:16:37,710

your work a long time highly regarded

345

00:16:42,930 --> 00:16:41,050

academic who is not only familiar with

346

00:16:44,550 --> 00:16:42,940

the university but is working with

347

00:16:47,100 --> 00:16:44,560

government programs and has the

348

00:16:48,810 --> 00:16:47,110

credibility that goes with that but I do

349

00:16:52,140 --> 00:16:48,820

think it's it's interesting in a couple

350

00:16:53,490 --> 00:16:52,150

of ways I mean it sounds like you're the

351

00:16:55,740 --> 00:16:53,500

only person really could have written

352

00:16:58,230 --> 00:16:55,750

this book I mean one it takes a certain

353

00:17:01,160 --> 00:16:58,240

tenacity to stay with this thing for

354

00:17:05,090 --> 00:17:01,170

that long but also the

355

00:17:06,890 --> 00:17:05,100

kind of trust that's required that what

356

00:17:09,409 --> 00:17:06,900

comes through is that these folks who

357

00:17:12,730 --> 00:17:09,419

you collected these stories from don't

358

00:17:16,039 --> 00:17:12,740

fit the normal profile of people who are

359

00:17:17,809 --> 00:17:16,049

putting forth a UFO story either because

360

00:17:20,059 --> 00:17:17,819

it was the most traumatic thing in their

361

00:17:22,579 --> 00:17:20,069

life or because they have some other

362

00:17:26,780 --> 00:17:22,589

kind of ulterior motive it sounds like

363

00:17:27,860 --> 00:17:26,790

that there was a different agenda here

364

00:17:29,030 --> 00:17:27,870

in terms of these people they had

365

00:17:31,100 --> 00:17:29,040

basically a lot of them have

366

00:17:34,400 --> 00:17:31,110

incorporated into their life just fine

367

00:17:37,850 --> 00:17:34,410

and brought it out because you probed

368

00:17:41,360 --> 00:17:37,860

right right I think you know it was a

369

00:17:43,370 --> 00:17:41,370

story that they had that they had shared

370

00:17:45,110 --> 00:17:43,380

perhaps with family and friends someone

371

00:17:49,820 --> 00:17:45,120

and some of them had never told anyone

372

00:17:52,100 --> 00:17:49,830

but I think just my presence and they

373

00:17:57,350 --> 00:17:52,110

don't her stories I never tried to

374

00:17:59,690 --> 00:17:57,360

interject any any personal opinions into

375

00:18:04,480 --> 00:17:59,700

what they were telling me I let them

376

00:18:07,700 --> 00:18:04,490

tell the stories without judgment I'm a

377

00:18:10,580 --> 00:18:07,710

social scientist not a I'm not in the

378

00:18:12,440 --> 00:18:10,590

hard sciences so I wasn't demanding in

379

00:18:14,090 --> 00:18:12,450

terms of well where's your proof where's

380

00:18:16,430 --> 00:18:14,100

your proof you know you got to have some

381

00:18:18,799 --> 00:18:16,440

kind of proof and I wasn't looking for

382

00:18:21,049 --> 00:18:18,809

that I was looking you tell me your

383

00:18:23,180 --> 00:18:21,059

story you tell me what happened and I

384

00:18:25,669 --> 00:18:23,190

will listen you did something that's

385

00:18:28,130 --> 00:18:25,679

much more valuable as you just gathered

386

00:18:30,710 --> 00:18:28,140

a lot of these first-person accounts and

387

00:18:32,630 --> 00:18:30,720

when we really sort through them in sift

388

00:18:34,340 --> 00:18:32,640

through them we can start looking for

389

00:18:36,950 --> 00:18:34,350

the same kind of patterns that let us

390

00:18:39,159 --> 00:18:36,960

know whether they're reliable accounts I

391

00:18:42,500 --> 00:18:39,169

mean I think that's a lot better than

392

00:18:45,680 --> 00:18:42,510

tracking down some tacky-tacky photos or

393

00:18:47,000 --> 00:18:45,690

little remnants that someone has of it I

394

00:18:48,890 --> 00:18:47,010

mean I guess I don't want to say that

395

00:18:51,650 --> 00:18:48,900

because both both can be valuable and

396

00:18:53,780 --> 00:18:51,660

you do have some first-person experience

397

00:18:55,940 --> 00:18:53,790

that you had with trace phenomenon all

398

00:18:58,250 --> 00:18:55,950

the rest of that so all of its big I

399

00:19:01,030 --> 00:18:58,260

think both both approaches are valuable

400

00:19:03,740 --> 00:19:01,040

but I think that hard science often

401  
00:19:06,590 --> 00:19:03,750  
criticizes social scientists you know

402  
00:19:10,610 --> 00:19:06,600  
and and I've had some of that you know

403  
00:19:14,100 --> 00:19:10,620  
but I I didn't set out from the

404  
00:19:17,150 --> 00:19:14,110  
perspective of trying to

405  
00:19:21,000 --> 00:19:17,160  
attack or criticize or delve into

406  
00:19:22,919 --> 00:19:21,010  
motivations or our you know where's your

407  
00:19:26,850 --> 00:19:22,929  
proof that this happened that kind of

408  
00:19:30,299 --> 00:19:26,860  
thing I just recorded the stories and I

409  
00:19:34,710 --> 00:19:30,309  
think because of that I got a some very

410  
00:19:36,960 --> 00:19:34,720  
honest open accounts of what occurred

411  
00:19:38,940 --> 00:19:36,970  
and of course one of the things I think

412  
00:19:41,460 --> 00:19:38,950  
the trust that came along with that is

413  
00:19:44,490 --> 00:19:41,470

that the guarantee that I would not

414

00:19:47,430 --> 00:19:44,500

reveal the identity of the individuals

415

00:19:49,049 --> 00:19:47,440

now along the road or down the road is

416

00:19:51,900 --> 00:19:49,059

some one of them wants to come forward

417

00:19:54,380 --> 00:19:51,910

and said hey I'm the person in dr.

418

00:19:57,930 --> 00:19:54,390

Clark's books that's fine but I

419

00:20:00,299 --> 00:19:57,940

committed to anonymity and I intend to

420

00:20:03,120 --> 00:20:00,309

honor that many of the people who

421

00:20:05,460 --> 00:20:03,130

actually told me the stories are you

422

00:20:08,640 --> 00:20:05,470

know have passed now because you know

423

00:20:11,640 --> 00:20:08,650

these stories go back 20 25 years what's

424

00:20:13,260 --> 00:20:11,650

been the reaction from within the Native

425

00:20:16,440 --> 00:20:13,270

American community about the book

426

00:20:20,250 --> 00:20:16,450

nothing I haven't heard anything from

427

00:20:22,140 --> 00:20:20,260

the Native community anything positive

428

00:20:24,870 --> 00:20:22,150

like they didn't want more stories or

429

00:20:26,850 --> 00:20:24,880

negative like you know gee I wish you

430

00:20:29,370 --> 00:20:26,860

wouldn't have brought that out or I

431

00:20:32,700 --> 00:20:29,380

haven't heard anything from any really

432

00:20:36,480 --> 00:20:32,710

nothing from the Native community I've

433

00:20:39,090 --> 00:20:36,490

had a couple emails attacking me because

434

00:20:40,980 --> 00:20:39,100

I used the term American Indians in the

435

00:20:42,960 --> 00:20:40,990

book instead of Native American and

436

00:20:44,430 --> 00:20:42,970

saying you know if you're really a

437

00:20:47,490 --> 00:20:44,440

Native American you wouldn't call

438

00:20:49,110 --> 00:20:47,500

Indians American Indians although the

439

00:20:51,120 --> 00:20:49,120

book in the very front of the book I

440

00:20:53,970 --> 00:20:51,130

explained why use the term American

441

00:20:56,700 --> 00:20:53,980

Indian because you know several years

442

00:20:58,980 --> 00:20:56,710

ago back when I was still in academia

443

00:21:03,030 --> 00:20:58,990

there were a group of us who were Native

444

00:21:04,770 --> 00:21:03,040

researchers who who decided that that we

445

00:21:08,760 --> 00:21:04,780

were no longer going to use the term

446

00:21:11,880 --> 00:21:08,770

Native American in our discussion in

447

00:21:14,669 --> 00:21:11,890

general about Native Americans because

448

00:21:17,000 --> 00:21:14,679

we base it upon the fact that the term

449

00:21:19,590 --> 00:21:17,010

Native American was increasingly being

450

00:21:22,590 --> 00:21:19,600

claimed by those individuals who were

451  
00:21:24,870 --> 00:21:22,600  
born within the United States regardless

452  
00:21:26,669 --> 00:21:24,880  
of their ethnicity mm-hmm so when we

453  
00:21:26,909 --> 00:21:26,679  
would say we're a Native American you

454  
00:21:30,239 --> 00:21:26,919  
know

455  
00:21:32,639 --> 00:21:30,249  
somebody who was not of of American

456  
00:21:36,570 --> 00:21:32,649  
Indian heritage say well I'm a Native

457  
00:21:39,869 --> 00:21:36,580  
American - I was born I'm six

458  
00:21:43,139 --> 00:21:39,879  
generations Native American right so so

459  
00:21:45,180 --> 00:21:43,149  
what we decided to do along with the

460  
00:21:47,369 --> 00:21:45,190  
award-winning journalist Tim Diego who

461  
00:21:49,440 --> 00:21:47,379  
was a founder and editor of the Lakota

462  
00:21:52,830 --> 00:21:49,450  
times and Indian country today and

463  
00:21:55,830 --> 00:21:52,840

native son news we decided that even

464

00:21:58,379 --> 00:21:55,840

though Indian is a misnomer of course

465

00:22:00,899 --> 00:21:58,389

for generic purposes that we were going

466

00:22:03,450 --> 00:22:00,909

to use the term American Indian because

467

00:22:05,700 --> 00:22:03,460

anybody who really politically correct

468

00:22:09,869 --> 00:22:05,710

thinker who believes Native American is

469

00:22:12,119 --> 00:22:09,879

the preferred identification tag for any

470

00:22:15,720 --> 00:22:12,129

tribe I think is wrong and that we

471

00:22:18,599 --> 00:22:15,730

prefer to be called Lakota or Northern

472

00:22:20,759 --> 00:22:18,609

Cheyenne or you know by our names but if

473

00:22:23,549 --> 00:22:20,769

not you know American Indian is an

474

00:22:26,820 --> 00:22:23,559

acceptable term because of the Native

475

00:22:28,349 --> 00:22:26,830

American the and I think rightfully so

476

00:22:30,960 --> 00:22:28,359

that people who are born here has a

477

00:22:34,379 --> 00:22:30,970

right to consider themselves Native

478

00:22:37,820 --> 00:22:34,389

Americans and so there have been some

479

00:22:41,220 --> 00:22:37,830

summit some attacks along that way

480

00:22:42,840 --> 00:22:41,230

toward me but obviously the people who

481

00:22:45,210 --> 00:22:42,850

attacked me hadn't read the book or at

482

00:22:48,269 --> 00:22:45,220

least not see my explanation of why I

483

00:22:50,789 --> 00:22:48,279

used that term what what's been the

484

00:22:52,830 --> 00:22:50,799

reaction from within the UFO community

485

00:22:54,930 --> 00:22:52,840

if you're talking about the UFO

486

00:22:57,149 --> 00:22:54,940

community of the people who are in power

487

00:22:59,909 --> 00:22:57,159

and the people who are you know that you

488

00:23:04,200 --> 00:22:59,919

see their names at conferences total

489

00:23:08,820 --> 00:23:04,210

silence quickly Stryver has certainly

490

00:23:11,399 --> 00:23:08,830

been positive but I'm not sure he's a

491

00:23:14,009 --> 00:23:11,409

part of that community as such my

492

00:23:16,489 --> 00:23:14,019

readers have been just absolutely I mean

493

00:23:20,009 --> 00:23:16,499

they have been unbelievable the

494

00:23:22,700 --> 00:23:20,019

accolades and and reviews and

495

00:23:25,820 --> 00:23:22,710

and comments and emails I get have been

496

00:23:28,080 --> 00:23:25,830

not one negative ones from any of those

497

00:23:30,659 --> 00:23:28,090

you know where I'd like to go next

498

00:23:32,099 --> 00:23:30,669

because when I say UFO community and

499

00:23:33,720 --> 00:23:32,109

then you know that's a nebulous term

500

00:23:35,789 --> 00:23:33,730

like you just said who's in the UFO

501  
00:23:39,629 --> 00:23:35,799  
community and all the rest of that but I

502  
00:23:40,980 --> 00:23:39,639  
I do think that the UFO phenomena the

503  
00:23:45,270 --> 00:23:40,990  
ETF

504  
00:23:47,460 --> 00:23:45,280  
is really an important part of what's

505  
00:23:49,770 --> 00:23:47,470  
evolving as our culture our

506  
00:23:52,080 --> 00:23:49,780  
understanding of who we are obviously

507  
00:23:55,500 --> 00:23:52,090  
how we fit into the world what this

508  
00:23:57,390 --> 00:23:55,510  
thing called consciousness is so what I

509  
00:23:59,940 --> 00:23:57,400  
thought was kind of interesting about

510  
00:24:02,160 --> 00:23:59,950  
your book without even this being a

511  
00:24:05,910 --> 00:24:02,170  
purpose of your book is you kind of

512  
00:24:08,010 --> 00:24:05,920  
shatter some of the paradigms that are

513  
00:24:11,990 --> 00:24:08,020

most prevalent within that UFO community

514

00:24:15,419 --> 00:24:12,000

for example let's start with the whole

515

00:24:18,030 --> 00:24:15,429

origin of the et phenomena there's this

516

00:24:23,190 --> 00:24:18,040

debate you know did did the ETS arrive

517

00:24:25,919 --> 00:24:23,200

in 1947 with the explosion of the

518

00:24:28,350 --> 00:24:25,929

nuclear bomb and then the the crash at

519

00:24:32,430 --> 00:24:28,360

Roswell is this a recent phenomena

520

00:24:35,610 --> 00:24:32,440

what would your accounts you're over

521

00:24:38,430 --> 00:24:35,620

1,000 first-person accounts tell us

522

00:24:41,659 --> 00:24:38,440

about answering that question about the

523

00:24:46,650 --> 00:24:41,669

when question in terms of this phenomena

524

00:24:48,390 --> 00:24:46,660

well I think for a majority of the

525

00:24:51,090 --> 00:24:48,400

people I interviewed their opinion is

526  
00:24:53,220 --> 00:24:51,100  
they've always been here that is not a

527  
00:24:57,419 --> 00:24:53,230  
new phenomena that they have been

528  
00:25:01,409 --> 00:24:57,429  
visiting earth for many many eons one

529  
00:25:03,350 --> 00:25:01,419  
person said before the beginning of time

530  
00:25:05,820 --> 00:25:03,360  
when he was selling these four stories

531  
00:25:07,530 --> 00:25:05,830  
some of the ancient stories he said

532  
00:25:10,890 --> 00:25:07,540  
these stories go back before the

533  
00:25:13,320 --> 00:25:10,900  
beginning of time they are the old old

534  
00:25:15,990 --> 00:25:13,330  
stories and of course I don't clue those

535  
00:25:18,720 --> 00:25:16,000  
of the book but but what he was saying

536  
00:25:21,480 --> 00:25:18,730  
to me is that this is nothing new we've

537  
00:25:24,539 --> 00:25:21,490  
always had interaction with people from

538  
00:25:27,480 --> 00:25:24,549

the stars but you also also met other

539

00:25:29,730 --> 00:25:27,490

people from different tribes who had no

540

00:25:33,750 --> 00:25:29,740

connection or no stories that were

541

00:25:36,360 --> 00:25:33,760

related to that so it would appear that

542

00:25:39,330 --> 00:25:36,370

depending upon the tribal groups that

543

00:25:41,100 --> 00:25:39,340

also varied I mean I had the one story

544

00:25:42,539 --> 00:25:41,110

and I don't know if you read this a

545

00:25:44,760 --> 00:25:42,549

young man who told me about his

546

00:25:47,490 --> 00:25:44,770

grandfather who when he was a young man

547

00:25:50,310 --> 00:25:47,500

held there in a lien in the desert and

548

00:25:53,100 --> 00:25:50,320

this was before Roswell I remember this

549

00:25:53,760 --> 00:25:53,110

story can you determine the young man

550

00:25:55,710 --> 00:25:53,770

who told

551  
00:25:59,730 --> 00:25:55,720  
me about his grandfather that buried the

552  
00:26:02,190 --> 00:25:59,740  
alien and and along with some other

553  
00:26:03,930 --> 00:26:02,200  
teenage boys they found him wandering in

554  
00:26:06,900 --> 00:26:03,940  
the desert and he died and they just

555  
00:26:10,050 --> 00:26:06,910  
buried him and never told anyone because

556  
00:26:13,260 --> 00:26:10,060  
they considered that star person to be

557  
00:26:16,070 --> 00:26:13,270  
you know a messenger from God from from

558  
00:26:18,660 --> 00:26:16,080  
from the sky gods and so they buried him

559  
00:26:21,450 --> 00:26:18,670  
it's just that you know a totally

560  
00:26:24,540 --> 00:26:21,460  
different kind of relationship that

561  
00:26:29,040 --> 00:26:24,550  
we're talking about here another aspect

562  
00:26:30,900 --> 00:26:29,050  
of the et UFO phenomena that were

563  
00:26:34,020 --> 00:26:30,910

constantly trying to get our arms around

564

00:26:36,060 --> 00:26:34,030

once you cross the chasm and say okay

565

00:26:37,920 --> 00:26:36,070

there is something here that we need to

566

00:26:40,470 --> 00:26:37,930

study and we need to understand but

567

00:26:42,240 --> 00:26:40,480

let's let's jump over there because all

568

00:26:44,640 --> 00:26:42,250

the rest is kind of silly to ignore it

569

00:26:47,880 --> 00:26:44,650

and that is are we talking about a

570

00:26:51,210 --> 00:26:47,890

nuts-and-bolts phenomena ie flying

571

00:26:54,300 --> 00:26:51,220

saucers and vehicles in beings or are we

572

00:26:58,680 --> 00:26:54,310

talking about a consciousness phenomenon

573

00:27:02,220 --> 00:26:58,690

an interdimensional mind-control dream

574

00:27:05,040 --> 00:27:02,230

kind of phenomena or is it is it both

575

00:27:07,380 --> 00:27:05,050

what does your research tell you I think

576

00:27:10,170 --> 00:27:07,390

it's a combination of both I found that

577

00:27:15,150 --> 00:27:10,180

to be present particularly in some of

578

00:27:19,500 --> 00:27:15,160

the Maya stories that traveling back and

579

00:27:21,390 --> 00:27:19,510

forth between dimensions in fact

580

00:27:23,970 --> 00:27:21,400

sometimes I think when I was listening

581

00:27:25,950 --> 00:27:23,980

to some of the my elders that probably

582

00:27:28,110 --> 00:27:25,960

the Mayas were the first time travelers

583

00:27:30,270 --> 00:27:28,120

because they seemed to have that ability

584

00:27:34,230 --> 00:27:30,280

or at least that knowledge of how to

585

00:27:37,080 --> 00:27:34,240

travel back and forth but then you know

586

00:27:40,130 --> 00:27:37,090

you look at some of the rock also had

587

00:27:43,500 --> 00:27:40,140

that ability you know the Great Sioux

588

00:27:45,919 --> 00:27:43,510

medicine man and so you know I don't

589

00:27:48,169 --> 00:27:45,929

know if

590

00:27:52,009 --> 00:27:48,179

I think that that for the most of the

591

00:27:54,409 --> 00:27:52,019

people in my and that our stories are

592

00:27:56,210 --> 00:27:54,419

recorded my book they were the nuts and

593

00:27:58,580 --> 00:27:56,220

bolts kinds of things but I also find

594

00:28:01,700 --> 00:27:58,590

the what's most interesting about them

595

00:28:04,850 --> 00:28:01,710

is they weren't channeling somebody they

596

00:28:06,710 --> 00:28:04,860

weren't under hypnosis they were telling

597

00:28:08,629 --> 00:28:06,720

stories as they remembered them they

598

00:28:10,940 --> 00:28:08,639

were not you know under some kind of

599

00:28:11,779 --> 00:28:10,950

hypnotic spell and yeah that's

600

00:28:14,049 --> 00:28:11,789

fascinating

601  
00:28:16,840 --> 00:28:14,059  
let's let's touch on the potential

602  
00:28:19,220 --> 00:28:16,850  
agenda here which is of course

603  
00:28:20,869 --> 00:28:19,230  
speculative and a tricky topic do you an

604  
00:28:23,509 --> 00:28:20,879  
approach but I was listening the other

605  
00:28:26,529 --> 00:28:23,519  
day to a presentation by a UFO

606  
00:28:29,149 --> 00:28:26,539  
researcher Barbara lamb who's done

607  
00:28:30,889 --> 00:28:29,159  
regression therapy work with over a

608  
00:28:35,690 --> 00:28:30,899  
thousand people who claim to have been

609  
00:28:37,669 --> 00:28:35,700  
had contact with aliens and she like

610  
00:28:41,239 --> 00:28:37,679  
many others has the distinct impression

611  
00:28:45,649 --> 00:28:41,249  
that there's some kind of interbreeding

612  
00:28:47,029 --> 00:28:45,659  
a hybridization process going on here do

613  
00:28:52,909 --> 00:28:47,039

you have any thoughts on that

614

00:28:56,739 --> 00:28:52,919

I had no stories of that among American

615

00:29:01,759 --> 00:28:56,749

Indians but I did encounter it in Mexico

616

00:29:05,060 --> 00:29:01,769

and in Guatemala of women who claims who

617

00:29:07,639 --> 00:29:05,070

have been abducted and to have borne

618

00:29:09,649 --> 00:29:07,649

hybrid children I had one young woman

619

00:29:12,889 --> 00:29:09,659

tell me the story that she had been in

620

00:29:16,070 --> 00:29:12,899

the plaza one evening with her boyfriend

621

00:29:19,519 --> 00:29:16,080

and her friends she was 16 at the time

622

00:29:24,619 --> 00:29:19,529

her boyfriend was 16 they were walking

623

00:29:27,430 --> 00:29:24,629

back home and from going walking back to

624

00:29:30,980 --> 00:29:27,440

their to their house and to her house

625

00:29:34,700 --> 00:29:30,990

and both of them were taken and state

626  
00:29:36,710 --> 00:29:34,710  
she told me how they struggled because

627  
00:29:40,399 --> 00:29:36,720  
they were trying to they were being

628  
00:29:42,680 --> 00:29:40,409  
pulled up into the sky and how they

629  
00:29:46,759 --> 00:29:42,690  
struggled and kicked and crawled and

630  
00:29:49,909 --> 00:29:46,769  
tried to get away and then the next day

631  
00:29:52,879 --> 00:29:49,919  
she realizes she's pregnant and she's

632  
00:29:55,159 --> 00:29:52,889  
never had sex so her boyfriend she and

633  
00:29:56,869 --> 00:29:55,169  
her boyfriend decide that it's a virgin

634  
00:29:59,120 --> 00:29:56,879  
birth just like the Virgin Mary they

635  
00:30:01,580 --> 00:29:59,130  
were very very strong

636  
00:30:04,700 --> 00:30:01,590  
devout Catholics that a must be a virgin

637  
00:30:08,210 --> 00:30:04,710  
birth and so he decides that he has to

638  
00:30:10,730 --> 00:30:08,220

marry her because if he marries her then

639

00:30:15,350 --> 00:30:10,740

there will be no no one in the village

640

00:30:18,770 --> 00:30:15,360

she won't be criticized or isolated or

641

00:30:22,400 --> 00:30:18,780

shunned by other people and he will he

642

00:30:26,080 --> 00:30:22,410

will go ahead and marry her and take to

643

00:30:30,200 --> 00:30:26,090

protect her because he knows that that

644

00:30:32,510 --> 00:30:30,210

it's a virgin birth and a few weeks

645

00:30:34,210 --> 00:30:32,520

later as the ceremony is being planned

646

00:30:39,140 --> 00:30:34,220

and they're planning on getting married

647

00:30:41,600 --> 00:30:39,150

she's abducted again and when she wakes

648

00:30:43,730 --> 00:30:41,610

up the next day she's no longer pregnant

649

00:30:47,120 --> 00:30:43,740

of course those kind of accounts

650

00:30:51,620 --> 00:30:47,130

directly relate to so many accounts that

651  
00:30:55,700 --> 00:30:51,630  
other UFO researchers John Mack at

652  
00:30:58,490 --> 00:30:55,710  
Harvard at Hopkins just many many very

653  
00:31:00,890 --> 00:30:58,500  
credible UFO researchers have found the

654  
00:31:03,800 --> 00:31:00,900  
same thing so it's interesting that

655  
00:31:06,980 --> 00:31:03,810  
you've run across that as well well and

656  
00:31:10,690 --> 00:31:06,990  
I ran across more than one case I had a

657  
00:31:13,490 --> 00:31:10,700  
wonderful guide and who came across

658  
00:31:15,050 --> 00:31:13,500  
happened to he knew what I was doing and

659  
00:31:18,050 --> 00:31:15,060  
he was taking me to these different

660  
00:31:20,570 --> 00:31:18,060  
sites actually back when I was about 15

661  
00:31:24,110 --> 00:31:20,580  
years old a librarian handed me this

662  
00:31:28,460 --> 00:31:24,120  
book called the incidents of travel in

663  
00:31:30,110 --> 00:31:28,470

the Yucatan it was by two explorers 19th

664

00:31:32,510 --> 00:31:30,120

century explorers for the name of

665

00:31:34,910 --> 00:31:32,520

Stevens and Catherwood and they had gone

666

00:31:40,310 --> 00:31:34,920

they had heard rumors of these great

667

00:31:42,620 --> 00:31:40,320

cities in the jungles of Mexico and

668

00:31:45,590 --> 00:31:42,630

Central America that had been built and

669

00:31:48,110 --> 00:31:45,600

they they went there in search of them

670

00:31:51,920 --> 00:31:48,120

and of course the book chronicles their

671

00:31:54,530 --> 00:31:51,930

their trip so I had promised myself when

672

00:31:55,640 --> 00:31:54,540

I when I was a teenager that one day I

673

00:31:59,870 --> 00:31:55,650

was going to follow in their footsteps

674

00:32:01,880 --> 00:31:59,880

and go to all these ancient cities well

675

00:32:05,330 --> 00:32:01,890

then the years pass course making a

676  
00:32:09,470 --> 00:32:05,340  
living and getting my degrees was to the

677  
00:32:11,760 --> 00:32:09,480  
forefront and my my dream of following

678  
00:32:15,330 --> 00:32:11,770  
Catherwood and Stevens through

679  
00:32:17,850 --> 00:32:15,340  
through the jungles took a backseat but

680  
00:32:19,830 --> 00:32:17,860  
today I grab the day I retired from MSU

681  
00:32:22,470 --> 00:32:19,840  
I was coming home and I saw a yard sale

682  
00:32:25,020 --> 00:32:22,480  
with a bunch of books stacked over in a

683  
00:32:28,620 --> 00:32:25,030  
up against the garage door and I can't

684  
00:32:31,740 --> 00:32:28,630  
pass that up so I stopped my card here I

685  
00:32:33,780 --> 00:32:31,750  
found this one of these old books like

686  
00:32:36,600 --> 00:32:33,790  
Stevens I thought you know this is

687  
00:32:39,780 --> 00:32:36,610  
something I have to do and I set off and

688  
00:32:42,120 --> 00:32:39,790

I had read you know the works by von

689

00:32:43,680 --> 00:32:42,130

däniken and different people who talked

690

00:32:47,100 --> 00:32:43,690

about the ancient astronauts and

691

00:32:50,040 --> 00:32:47,110

everything in these cities and I had

692

00:32:52,380 --> 00:32:50,050

read the Popol Vuh and some of those

693

00:32:55,770 --> 00:32:52,390

things of the Maya so I was interested

694

00:32:58,610 --> 00:32:55,780

in following up not only on Stevens and

695

00:33:02,240 --> 00:32:58,620

Catherwood but also finding out

696

00:33:06,990 --> 00:33:02,250

firsthand the experiences of modern-day

697

00:33:07,380 --> 00:33:07,000

Maya with UFOs and and of course down

698

00:33:10,940 --> 00:33:07,390

there

699

00:33:13,650 --> 00:33:10,950

most of them call them the sky gods so

700

00:33:14,910 --> 00:33:13,660

that's what I set out to do and and of

701  
00:33:18,900 --> 00:33:14,920  
course along the way I had some

702  
00:33:21,150 --> 00:33:18,910  
wonderful people helping me and I was

703  
00:33:23,220 --> 00:33:21,160  
actually taken to this village where six

704  
00:33:26,040 --> 00:33:23,230  
women came forth to tell me their story

705  
00:33:29,190 --> 00:33:26,050  
for this young woman who was now you

706  
00:33:30,390 --> 00:33:29,200  
know in her 20s told me the story of

707  
00:33:34,980 --> 00:33:30,400  
what had happened to her

708  
00:33:38,070 --> 00:33:34,990  
I was quite an interesting night

709  
00:33:40,740 --> 00:33:38,080  
it was interesting me too because the

710  
00:33:44,130 --> 00:33:40,750  
lot of sophisticated methods of

711  
00:33:47,490 --> 00:33:44,140  
explaining things like instead of

712  
00:33:50,250 --> 00:33:47,500  
talking about a UFO in terms they would

713  
00:33:53,400 --> 00:33:50,260

talk about one well a 2,000 women talked

714

00:33:56,790 --> 00:33:53,410

about they describe as a scratch as a

715

00:34:01,620 --> 00:33:56,800

gasoline tank that came down from the

716

00:34:04,410 --> 00:34:01,630

sky and in fact there and I found it

717

00:34:07,169 --> 00:34:04,420

extremely interesting to to listen to

718

00:34:08,700 --> 00:34:07,179

the way they were describing these these

719

00:34:10,500 --> 00:34:08,710

craft because they didn't have

720

00:34:12,810 --> 00:34:10,510

television in their village they didn't

721

00:34:15,599 --> 00:34:12,820

have all the things they weren't exposed

722

00:34:17,399 --> 00:34:15,609

to the sci-fi movies and all the

723

00:34:19,290 --> 00:34:17,409

information that's out there you know I

724

00:34:22,349 --> 00:34:19,300

mean they lived in you know on a

725

00:34:23,670 --> 00:34:22,359

hillside and Guatemala you know away

726

00:34:25,830 --> 00:34:23,680

from all of that

727

00:34:28,050 --> 00:34:25,840

and so they described you know and yet

728

00:34:34,230 --> 00:34:28,060

when you read UFO literature you know

729

00:34:36,120 --> 00:34:34,240

about the pencil cigar-shaped class and

730

00:34:38,340 --> 00:34:36,130

here they are describing it as a

731

00:34:40,440 --> 00:34:38,350

gasoline tank because that's what

732

00:34:41,790 --> 00:34:40,450

they've seen in their in their

733

00:34:44,310 --> 00:34:41,800

environment so that was really

734

00:34:46,560 --> 00:34:44,320

interesting yeah that that is very

735

00:34:49,050 --> 00:34:46,570

interesting it's it speaks to all the

736

00:34:51,210 --> 00:34:49,060

kind of cultural flavoring that we

737

00:34:52,350 --> 00:34:51,220

imagine goes on in these accounts

738

00:34:54,540 --> 00:34:52,360

especially when we look at the older

739

00:34:56,750 --> 00:34:54,550

accounts you know already finally what I

740

00:35:00,090 --> 00:34:56,760

wanted to kind of talk about was

741

00:35:03,210 --> 00:35:00,100

spirituality again if we unpack these

742

00:35:05,910 --> 00:35:03,220

experiences with American Indians that

743

00:35:08,870 --> 00:35:05,920

you're talking about we assume going in

744

00:35:12,390 --> 00:35:08,880

that there's a different spiritual

745

00:35:13,980 --> 00:35:12,400

orientation I mean you're in your

746

00:35:16,410 --> 00:35:13,990

professional career at Montana State

747

00:35:18,300 --> 00:35:16,420

University you know you have to walk a

748

00:35:21,210 --> 00:35:18,310

fine line like we all do you know you

749

00:35:24,030 --> 00:35:21,220

can't walk around and say oh of course I

750

00:35:26,070 --> 00:35:24,040

believe in spirit communication and

751  
00:35:28,170 --> 00:35:26,080  
talking with the dead in fact everyone I

752  
00:35:30,570 --> 00:35:28,180  
know just this moves that that's that's

753  
00:35:33,410 --> 00:35:30,580  
a truth right I mean we have this kind

754  
00:35:35,690 --> 00:35:33,420  
of cultural barrier in the West

755  
00:35:38,730 --> 00:35:35,700  
regardless of any kind of religious

756  
00:35:42,050 --> 00:35:38,740  
background we may have in terms of

757  
00:35:44,520 --> 00:35:42,060  
talking about and experiencing

758  
00:35:46,140 --> 00:35:44,530  
spirituality and I think we assume

759  
00:35:48,530 --> 00:35:46,150  
whether this is true or not and you can

760  
00:35:51,330 --> 00:35:48,540  
maybe tell me if it is but that in

761  
00:35:55,140 --> 00:35:51,340  
American Indian cultures there's a

762  
00:35:58,980 --> 00:35:55,150  
different set of Givens a different set

763  
00:35:59,970 --> 00:35:58,990

of a different orientation regarding the

764

00:36:02,940 --> 00:35:59,980

spirit world

765

00:36:04,970 --> 00:36:02,950

what would you first off kind of say

766

00:36:07,200 --> 00:36:04,980

about that is that true is that a

767

00:36:09,810 --> 00:36:07,210

misconception and how might that play

768

00:36:13,590 --> 00:36:09,820

into these these accounts and and

769

00:36:16,110 --> 00:36:13,600

someone's receptivity to this kind of

770

00:36:18,960 --> 00:36:16,120

experience that they might have well I

771

00:36:22,050 --> 00:36:18,970

think again you have two separate tribes

772

00:36:24,740 --> 00:36:22,060

there sometimes that is forbidden to

773

00:36:27,690 --> 00:36:24,750

even speak the name of a dead person

774

00:36:31,590 --> 00:36:27,700

where in other times they believe that

775

00:36:33,720 --> 00:36:31,600

that when someone dies they stay with

776

00:36:36,150 --> 00:36:33,730

them for a year there's there it remains

777

00:36:37,530 --> 00:36:36,160

with them for a year and then after a

778

00:36:40,290 --> 00:36:37,540

year they hold a ceremony

779

00:36:43,800 --> 00:36:40,300

three separate they have ceremonies

780

00:36:44,730 --> 00:36:43,810

where they can speak with with those who

781

00:36:47,360 --> 00:36:44,740

have passed on

782

00:36:50,310 --> 00:36:47,370

they have ceremonies where they can can

783

00:36:51,900 --> 00:36:50,320

speak with the ancients or where the

784

00:36:54,480 --> 00:36:51,910

ancients come to them and give them

785

00:36:56,790 --> 00:36:54,490

knowledge and answer their prayers are

786

00:37:00,380 --> 00:36:56,800

there questions so it depends on the

787

00:37:03,600 --> 00:37:00,390

tribal group and it varies greatly

788

00:37:07,740 --> 00:37:03,610

throughout the United States and Alaska

789

00:37:10,140 --> 00:37:07,750

so it's difficult for me to say that is

790

00:37:13,050 --> 00:37:10,150

a general rule that it has a spiritual

791

00:37:15,510 --> 00:37:13,060

connection but definitely it does with

792

00:37:18,420 --> 00:37:15,520

some of the tribes there's no question

793

00:37:20,160 --> 00:37:18,430

about it that at the ancestors see some

794

00:37:23,670 --> 00:37:20,170

of the tribes actually talking the Maya

795

00:37:25,800 --> 00:37:23,680

do this do they talk about the trip

796

00:37:28,560 --> 00:37:25,810

across the Milky Way that when you die

797

00:37:30,180 --> 00:37:28,570

you cross the passes the Milky Way see

798

00:37:32,790 --> 00:37:30,190

that's the Maya believe they talk about

799

00:37:36,180 --> 00:37:32,800

going to Chihuahua and so you know

800

00:37:40,260 --> 00:37:36,190

you've got a common theme there that the

801  
00:37:44,190 --> 00:37:40,270  
cosmos placed so much part in after life

802  
00:37:46,290 --> 00:37:44,200  
and death and the ability of the dead or

803  
00:37:47,970 --> 00:37:46,300  
the deceased that they never really die

804  
00:37:50,040 --> 00:37:47,980  
that they just move on into another

805  
00:37:52,770 --> 00:37:50,050  
dimension and that they can come back

806  
00:37:55,170 --> 00:37:52,780  
and communicate with the living mm-hmm

807  
00:37:56,970 --> 00:37:55,180  
so just like that no matter what kind of

808  
00:37:58,860 --> 00:37:56,980  
subtle differences you might have in

809  
00:38:00,930 --> 00:37:58,870  
that world view I think that world view

810  
00:38:03,660 --> 00:38:00,940  
puts you in a completely different place

811  
00:38:06,090 --> 00:38:03,670  
in terms of dealing dealing with the UFO

812  
00:38:08,670 --> 00:38:06,100  
phenomena I have to tell you because you

813  
00:38:10,650 --> 00:38:08,680

know you know native people on a whole

814

00:38:13,530 --> 00:38:10,660

are accepting of it

815

00:38:16,770 --> 00:38:13,540

they aren't skeptical of it so if you

816

00:38:20,610 --> 00:38:16,780

approach it from a perspective that it

817

00:38:24,180 --> 00:38:20,620

is a part of the universe and then it's

818

00:38:26,760 --> 00:38:24,190

nothing to fear then that's one view but

819

00:38:28,650 --> 00:38:26,770

to be skeptical of it and not believe

820

00:38:30,870 --> 00:38:28,660

what you're seeing or deny that it

821

00:38:35,070 --> 00:38:30,880

occurs it's a totally different world

822

00:38:38,310 --> 00:38:35,080

view right well I think if you have that

823

00:38:40,170 --> 00:38:38,320

world view that is so prevalent in our

824

00:38:41,730 --> 00:38:40,180

society in our culture and when you

825

00:38:44,340 --> 00:38:41,740

really deconstruct it which is kind of

826

00:38:47,330 --> 00:38:44,350

what this show is about really is not so

827

00:38:49,020 --> 00:38:47,340

much just deconstructing it from a UFO

828

00:38:50,670 --> 00:38:49,030

perspective but from a straight

829

00:38:51,250 --> 00:38:50,680

scientific perspective you know you look

830

00:38:58,060 --> 00:38:51,260

at

831

00:39:00,220 --> 00:38:58,070

society is so controlled by the

832

00:39:03,730 --> 00:39:00,230

scientific evidence of everything where

833

00:39:05,830 --> 00:39:03,740

if the Native community is not I do

834

00:39:08,950 --> 00:39:05,840

think so but I even think that that's

835

00:39:11,230 --> 00:39:08,960

somewhat of a misdirect because I think

836

00:39:13,390 --> 00:39:11,240

that the best scientific evidence that

837

00:39:14,890 --> 00:39:13,400

we have for the last hundred years all

838

00:39:16,180 --> 00:39:14,900

the scientific evidence in quantum

839

00:39:16,900 --> 00:39:16,190

physics has pointed us in the other

840

00:39:19,540 --> 00:39:16,910

direction right

841

00:39:22,540 --> 00:39:19,550

we've just chose to ignore it because

842

00:39:25,240 --> 00:39:22,550

all right right the materialism that is

843

00:39:27,880 --> 00:39:25,250

so much a part of you know capitalism

844

00:39:29,380 --> 00:39:27,890

and and the the thing that we're in that

845

00:39:31,540 --> 00:39:29,390

we live in that we love and our

846

00:39:33,190 --> 00:39:31,550

computers and all that pulls us the

847

00:39:35,230 --> 00:39:33,200

other way so we can't possibly imagine

848

00:39:38,470 --> 00:39:35,240

what it would mean to give all that up

849

00:39:40,260 --> 00:39:38,480

so we hold on to what's familiar and

850

00:39:43,450 --> 00:39:40,270

again it's it has all sorts of other

851  
00:39:45,070 --> 00:39:43,460  
implications as well and so I guess we

852  
00:39:46,630 --> 00:39:45,080  
are coming to that same kind of point

853  
00:39:48,610 --> 00:39:46,640  
may be that there is some reality to

854  
00:39:50,440 --> 00:39:48,620  
that when people have an orientation

855  
00:39:52,000 --> 00:39:50,450  
where they're free from that baggage

856  
00:39:53,560 --> 00:39:52,010  
they can kind of look at this and go

857  
00:39:55,600 --> 00:39:53,570  
well I I don't know but yeah that

858  
00:39:58,030 --> 00:39:55,610  
happened and you know it does relate to

859  
00:40:01,050 --> 00:39:58,040  
these other stories I've heard in my

860  
00:40:03,730 --> 00:40:01,060  
past so it must be true it isn't hard to

861  
00:40:06,610 --> 00:40:03,740  
accept does that make it easier for them

862  
00:40:10,030 --> 00:40:06,620  
to incorporate it into their life

863  
00:40:13,240 --> 00:40:10,040

without getting totally whacked out and

864

00:40:16,600 --> 00:40:13,250

thinking absolutely believe that's true

865

00:40:20,290 --> 00:40:16,610

you know because I've found very little

866

00:40:23,440 --> 00:40:20,300

evidence of trauma among the people that

867

00:40:26,290 --> 00:40:23,450

I interviewed maybe well certainly less

868

00:40:27,730 --> 00:40:26,300

than ten percent maybe less than five

869

00:40:30,640 --> 00:40:27,740

percent and you know I never sat down

870

00:40:33,520 --> 00:40:30,650

and really took each story and put it in

871

00:40:36,400 --> 00:40:33,530

a category but I think there was one

872

00:40:38,650 --> 00:40:36,410

instance I pointed out in the book where

873

00:40:40,330 --> 00:40:38,660

the young woman her cousin had had an

874

00:40:44,920 --> 00:40:40,340

encounter and she had witnessed it and

875

00:40:47,200 --> 00:40:44,930

and therefore she just was really had

876

00:40:49,990 --> 00:40:47,210

had difficulty dealing with it and in

877

00:40:52,120 --> 00:40:50,000

fact had dropped out of school because

878

00:40:55,030 --> 00:40:52,130

she figured with there was something out

879

00:40:57,880 --> 00:40:55,040

there that had that much power over you

880

00:41:00,190 --> 00:40:57,890

and to do with you at will then what was

881

00:41:02,650 --> 00:41:00,200

the purpose of even trying to do

882

00:41:03,690 --> 00:41:02,660

anything and and of course over time she

883

00:41:05,940 --> 00:41:03,700

came to

884

00:41:09,180 --> 00:41:05,950

to recognize that that that was a

885

00:41:11,930 --> 00:41:09,190

fruitless behavior but rarely did I

886

00:41:15,480 --> 00:41:11,940

encounter that well it's an absolutely

887

00:41:17,220 --> 00:41:15,490

fascinating work and I'm glad to you I'm

888

00:41:20,069 --> 00:41:17,230

glad to hear that there's maybe some

889

00:41:22,260 --> 00:41:20,079

more down the road oh yeah

890

00:41:25,890 --> 00:41:22,270

that's fantastic dr. Clark right now

891

00:41:28,109 --> 00:41:25,900

there's a look at that perhaps even

892

00:41:31,740 --> 00:41:28,119

translating it into Japanese of all

893

00:41:35,040 --> 00:41:31,750

things wow that's great that's fast yeah

894

00:41:36,569 --> 00:41:35,050

so Japanese and probably Spanish has got

895

00:41:38,010 --> 00:41:36,579

to be on the table too right with all

896

00:41:39,990 --> 00:41:38,020

your I don't know I haven't heard

897

00:41:42,450 --> 00:41:40,000

anything but I certainly have been in

898

00:41:46,920 --> 00:41:42,460

contact with some people who are

899

00:41:49,700 --> 00:41:46,930

interested in publishing it in Japan and

900

00:41:52,650 --> 00:41:49,710

I've just referred them to my editor and

901  
00:41:56,130 --> 00:41:52,660  
I think you know him Patrick the

902  
00:41:57,569 --> 00:41:56,140  
anomalous anomalous Press right nice

903  
00:41:59,190 --> 00:41:57,579  
folks over there great folks and they

904  
00:42:02,069 --> 00:41:59,200  
have some great books yeah well again

905  
00:42:05,839 --> 00:42:02,079  
the book is encounters with star people

906  
00:42:08,910 --> 00:42:05,849  
untold story of American Indians a

907  
00:42:10,829 --> 00:42:08,920  
fascinating book dr. Clark it's been

908  
00:42:13,109 --> 00:42:10,839  
great having you on thanks so much for

909  
00:42:15,930 --> 00:42:13,119  
joining me in on skeptic oh my pleasure

910  
00:42:17,640 --> 00:42:15,940  
I enjoy talking to you thanks again to

911  
00:42:20,099 --> 00:42:17,650  
dr. Clark for joining me today on

912  
00:42:22,260 --> 00:42:20,109  
skeptic Oh couple of questions on mighty

913  
00:42:24,240 --> 00:42:22,270

up for a discussion following this

914

00:42:25,980 --> 00:42:24,250

interview the first would have to do

915

00:42:27,690 --> 00:42:25,990

with the question that's been on my mind

916

00:42:30,120 --> 00:42:27,700

for a while since I've been thinking

917

00:42:33,930 --> 00:42:30,130

about this topic and that is what is the

918

00:42:36,770 --> 00:42:33,940

connection between spirituality and the

919

00:42:40,079 --> 00:42:36,780

spirit world and alien contact

920

00:42:42,390 --> 00:42:40,089

experience we approach that area a

921

00:42:43,950 --> 00:42:42,400

couple times in this discussion I think

922

00:42:46,800 --> 00:42:43,960

it's something that is for the most part

923

00:42:49,260 --> 00:42:46,810

lacking within the UFO community and

924

00:42:52,680 --> 00:42:49,270

certainly within the spiritual community

925

00:42:55,050 --> 00:42:52,690

I think it's a real fertile area to look

926  
00:42:57,750 --> 00:42:55,060  
at in questions so that would be topic

927  
00:43:00,660 --> 00:42:57,760  
number one and that kind of leads into

928  
00:43:04,200 --> 00:43:00,670  
the second topic and that is why is

929  
00:43:06,660 --> 00:43:04,210  
there this compartmentalization between

930  
00:43:09,059 --> 00:43:06,670  
these disciplines that are on the fringe

931  
00:43:11,069 --> 00:43:09,069  
if you will they would naturally seem to

932  
00:43:13,859 --> 00:43:11,079  
be more aligned and yet they're not we

933  
00:43:16,170 --> 00:43:13,869  
have compartmentalization within UFO

934  
00:43:17,370 --> 00:43:16,180  
communities that don't want to consider

935  
00:43:19,590 --> 00:43:17,380  
alien conte

936  
00:43:21,360 --> 00:43:19,600  
don't want to sit consider consciousness

937  
00:43:23,990 --> 00:43:21,370  
certainly don't want to consider

938  
00:43:25,880 --> 00:43:24,000

anything spiritual we have

939

00:43:27,930 --> 00:43:25,890

compartmentalization within the

940

00:43:29,490 --> 00:43:27,940

parapsychology community which I've

941

00:43:31,820 --> 00:43:29,500

talked about before is just stunning

942

00:43:33,650 --> 00:43:31,830

that people who consider themselves

943

00:43:36,030 --> 00:43:33,660

parapsychologists or interested in

944

00:43:38,760 --> 00:43:36,040

parapsychology have no interest in

945

00:43:41,160 --> 00:43:38,770

near-death experience or spiritually

946

00:43:43,260 --> 00:43:41,170

transformative experiences that seems

947

00:43:46,140 --> 00:43:43,270

totally bizarre and yet it exists and

948

00:43:48,120 --> 00:43:46,150

it's interesting parallel with the UFO

949

00:43:50,760 --> 00:43:48,130

community where people want to consider

950

00:43:53,040 --> 00:43:50,770

saucers and lights in the sky but as

951  
00:43:55,170 --> 00:43:53,050  
soon as someone talks about contact let

952  
00:43:57,930 --> 00:43:55,180  
alone some kind of spiritually

953  
00:44:00,360 --> 00:43:57,940  
transformative UFO experience they're

954  
00:44:02,180 --> 00:44:00,370  
out the door so the question is what's

955  
00:44:05,100 --> 00:44:02,190  
going on there why do we

956  
00:44:07,470 --> 00:44:05,110  
compartmentalize these different areas

957  
00:44:10,620 --> 00:44:07,480  
that if you're accepting it all of them

958  
00:44:12,330 --> 00:44:10,630  
seem to have obvious connections so

959  
00:44:14,850 --> 00:44:12,340  
those are a couple of questions to chew

960  
00:44:17,370 --> 00:44:14,860  
on think about and of course if you are

961  
00:44:19,950 --> 00:44:17,380  
willing share your thoughts with the

962  
00:44:23,870 --> 00:44:19,960  
rest of us the place to do that is at

963  
00:44:25,110 --> 00:44:23,880

the skeptic Oh website at ske PTI

964

00:44:27,060 --> 00:44:25,120

koat.com

965

00:44:29,190 --> 00:44:27,070

from there you can jump on over to our

966

00:44:31,830 --> 00:44:29,200

forum leave a comment on the comment

967

00:44:34,140 --> 00:44:31,840

section of the website or drop an e-mail

968

00:44:36,120 --> 00:44:34,150

or a facebook note to me well that's

969

00:44:38,130 --> 00:44:36,130

gonna do it for today I have a number of

970

00:44:40,320 --> 00:44:38,140

interesting shows coming up and I

971

00:44:43,380 --> 00:44:40,330

certainly hope you'll stay with me for