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Clark, psychosocial or parapsychical approach?

From: **Edoardo Russo** <edoardo.russo@torino.ALPCOM.IT>
Date: Tue, 11 Nov 1997 15:17:18 +0100
Fwd Date: Tue, 11 Nov 1997 20:24:02 -0500
Subject: Clark, psychosocial or parapsychical approach?

>From: clark@mn.frontiercomm.net [Jerome Clark]
>Date: Mon, 10 Nov 1997 10:27:32 PST
>To: updates@globalserve.net
>Subject: RE: UFO UpDate: Re: ETH &c

>Remember, there was a
>time when I adhered to psychosocial speculations which I now
>consider nonsense (I have never been forgiven for that heresy in
>some quarters.) In fact, my and Loren Coleman's 1975 book was
>the first book-length treatment of this particular approach.

Hello Jerry!

I remember your 1975 book (which I did like at that time, when - me too - I was fascinated by the parapsychical mumbo-jumbo =E0 la John Keel) but I cannot understand why you are putting that kind of approach together with the psycho-sociological reasoning.

Let me explain my viewpoint.

Since the late '60s and well into the mid-70's the so-called "new ufology" flourished in the USA as opposed to the more classical ETH. John Keel (Operations Trojan Horse) and Jacques Vallee (Passport to Magonia) were its main champions, though along slightly different approaches: Keel seemed to favor a sort of intrusions from parallel universes or the like, intentionally camouflaged according to the cultural "frame of reference" of the moment (aliens in the present-day space age); Vallee looked like more oriented toward a cultural adaptation by ourselves of a sort of numinous (thence intrinsically ineffable) experience with the Otherworld. Then-younger Jerome Clark teamed with cryptozoologist Loren Coleman and wrote a book (The Unidentified) taking it all ot its farthest limits, trying to incorporate all sort of Fortean phenomena under a common umbrella of parapsychologically-oriented Jungian concepts akin to the "collective unconscious" materializing somehow in our physical world. "Parapsychical hypotheses" was the common description of all those (and other) authors, since they all postulated UFO and strange phenomena were originating from some "other" reality parallel to our physical world and sometime interferring with it.

Such "stewpot ufology" (as somebody called it) died by auto-consumption in the late '70s: Vallee gradually changed to more complex (though always stimulating) structures (be it the intelligence community use of UFOs and ufologists for psychological warfare or the physical effects of energy packets); Keel's though became more and more un-understandable (though always pleasant to read in his prose) in each new book of his; Clark reversed his approach and came back to ETH; and so on.

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