2060 Visions of the Future

BY STEPHAN A. SCHWARTZ

"What do I mean by the nonlocal nature of consciousness? I mean an aspect of consciousness that is eternal and outside of space-time, that aspect that exists prior to incarnation, that becomes the still, small voice during incarnation, and that continues after corporeal death to episodically manifest another incarnated personality in the future. What in religion is called the soul; in the parlance of the Cayce material, the higher self, the source of his readings."

FROM THE TIME WRITTEN RECORDS BEGAN TO BE KEPT NEARLY 4,000 years ago in Egypt, although the real origins probably go back millennia earlier and are lost in the mists of time, humans have wanted to know the future. Down to the present day, cultures all over the world have actively sought such information. Edgar Cayce is the very personification of this. We know from those early records that this quest traces back to the oracles of Greece, Dodona, Trophonius, Erythaea, Cumæ, and the best known one, Delphi.

All of these efforts have relied on one thing, the nonlocal nature of consciousness: that aspect of consciousness not limited by time and space.

At the Greek oracles, cadres of girls chosen in a ritual were taken from their families and raised and taught to attain and sustain intentioned, focused awareness through techniques like meditation, because intentioned focus is the key to opening to nonlocal consciousness. Once trained they were known as the Pythia.

The Egyptians had another variation of this, the Oracle of Amun, located deep in the desert near the Egyptian-Libyan border in a remote oasis. As at Delphi, young women were selected by ritual and trained to become, what at this temple were called, Sibyls. For the Maya it was the Talking Idol of Ixchel, on Cozumel Island on the west coast of Mexico, and the temple to Ixchel, the Mayan goddess of the moon.

And so it continues to the present day. The Kogi, the word means "jaguar" in the Kogi language, are an ancient indigenous ethnic group living today in the Sierra Nevada de Santa Marta mountains of northern Colombia. Here young boys at about age nine are taken by priests and sequestered in caves where they are tended only by their family and the priests. When their training is finished, they come out into the world as Mamas. The decisions of the tribal leaders are guided by the Mamas' nonlocally sourced channeling.

I use channeling here as very specific form of nonlocal perception. Oracles, Mamas, and even Edgar Cayce have one distinctive characteristic. There is a dissociative psychological aspect to what they say; it is not the person speaking but a higher consciousness speaking through the person. These people channel, and what they channel is often couched in religious terms.

What do I mean by "nonlocally sourced"? I mean an aspect of consciousness that is eternal and outside of space-time, that aspect that exists prior to incarnation, that becomes the still, small voice during incarnation, and that continues after corporeal death to episodically manifest another incarnated personality in the future. What in religion is called the soul; in the parlance of the Cayce material, the higher self, the source of his readings.

Today, the best known technique or protocol for accessing the nonlocal is a technique I and a small group of other scientists—Hal Puthoff, Russell Targ, James Spottiswoode, Edwin May, Ingo Swan, Robert Jahn, Brenda Dunne, and Roger Nelson—developed, an approach to accessing nonlocal consciousness known as remote viewing. It is not dissociative, and the language is nonreligious, although often spiritual. It is a way of obtaining nonlocally sourced information that can be objectively assessed by science. It is, however, linked with meditation, for the same reasons the ancients trained in meditation. The key to high performance is the ability to attain and sustain intentioned focused awareness, and meditation is the best way for most people to do this. It is an altered state of consciousness in which cognitive activity fades into the background, allowing one to open to nonlocal consciousness.

For almost fifty years now, information derived nonlocally through established remote-viewing protocols has provided pragmatically useful information, much as the Cayce readings were sourced. The United States government and the government of the Soviet Union both spent tens of millions of dollars funding institutionalized

remote-viewing research and application centers—most of the work classified. During roughly that same period, I developed a protocol using multiple viewers, the Mobius consensus protocol, which included a concept-by-concept accuracy analysis.

In contrast to the classified secret government programs, information from my unclassified lab, Mobius, was made publicly available, indeed often filmed in its entirety. It resulted in the discovery of archaeological sites throughout the world, both terrestrial and marine, as well as the resolution of crimes, historical reconstructions, and the location of natural resources. It produced the most detailed record of remote viewing that exists, outside of the Edgar Cayce readings themselves. This work has been exhaustively reported over several decades in peer-reviewed journals, in books, and presented at conferences on anthropology, archaeology, parapsychology, and for general audiences for the A.R.E. and other organizations.

Beginning in the late 1960s, I became both professionally and personally interested in the dynamics of individual and social transformations and governance to foster well-being at every level—from the individual, to the family, to the community, the state, the nation, and the matrix of life on earth. In 1976, having held the position of Special Assistant for Research and Analysis to the Chief of Naval Operations through two CNOs, I resigned from my government position and as a member of the MIT-Secretary of Defense Discussion Group on Innovation, Technology, and the Future to pursue consciousness research full time. I left concerned, as were most people in the secretive worlds of geopolitics and futurism in the midst of the Cold War, that in our near future a nuclear war was a real probability. After thinking about it for some time, in 1978 I began a project to get people to remote view the future, specifically the year 2050. Why 2050? I wanted to see whether this span of years would be without a nuclear war. Also, if we go too far ahead, we may not understand what the viewers are saying. For example, would a remote viewer in the late nineteenth century describing something smaller than his shoe that could contact anyone anywhere in the world in 2021 be understood?

Using the Mobius consensus protocol between 1978 and 1991, 4,000 people, both men and women of every economic and social group in Canada, England, France, Jamaica, Japan, Mexico, and the United States, did 2050 sessions. A number of them were A.R.E. members who came to a conference at the

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Beach where I presented. These viewers predicted the disappearance of the Soviet Union, climate change, the rise of terrorism, the AIDs epidemic, the failure of antibiotic medicine, and a host of other consensual observations.

Beginning later in 1991 and continuing through 1996, a second phase of the study began: a CD and a standard questionnaire were produced, allowing viewers to do their 2050 sessions on their own.

In 2018, after assessing the accuracy of the 2050 data, I decided to expand the project by doing a second round ten years further into the future. The 2060 project, which has been funded by Atlantic University and the BIAL Foundation in Porto, Portugal, is a continuation of the 2050 project. Moving ten years further into the future permits us to compare the two bodies of data.

How accurate is this data likely to be? It is an important and reasonable question.

Based on the Mobius research experience, reported in many papers, using this method in archaeological and criminological applications, typically 35 to 40 percent of the concepts proved impossible to evaluate. Of the remaining 60 to 65 percent, between 75 to 90 percent proved to be correct or partially correct. The remaining 10 to 25 percent were judged to be incorrect. Information of this quality, when applied to future targets without any other sources of information, can be extremely valuable in helping to guide decisions and actions. When other sources of information are available, the remote-viewing consensus information can further verify potential decisions and actions.

In addition to Mobius, this level of accuracy was also consistently observed by two other independent teams: the US government's classified remote-viewing program at SRI International, later at Science Applications International Corporation (SAIC), as well as the Princeton Engineering Anomalies Research Lab's research program on "precognitive remote perception." The specifics of the protocols and the research goals used in the three groups were different, and the targets explored by these teams varied from real time, to precognitive, to retrocognitive. But the level of accuracy obtained in each group's research was significantly beyond chance regardless of the space-time parameters of the target, which confirms that remote viewing operates outside the usual boundaries of space and time. I expect that similar accuracy levels will continue to obtain in the 2060 data.

Phases of the 2060 Project

Phase One: We recruited viewers, and we entered the 538 remote viewings from 1991 to 1996 in the 2050 project for later comparison with the 2060 data.

At this point it occurred to me that one criticism of the work might be that what we got were cultural memes, which have nothing to do with nonlocal consciousness. To address that, I decided to add an additional 1,000 people who would try to intellectually and rationally assess what the future will be like. The nonlocal remote-viewing data and the rational and the nonlocal data will be compared.

The 2060 Populations

Phase Two: Conduct in-person or Skype remote-viewing sessions, and allow individuals to respond on Survey Monkey. This last included a group involved with the A.R.E., and it will permit me to see if there is any difference between monitored and unmonitored sessions.

The Intention Task Statement given to each viewer was: "Please go forward in time to the same date as today in the year 2060. You are life-sized; all your senses report. Please describe what you perceive." Note that the critical part of task statements and questions during the session is that they contain no cueing data. A long interview follows, running about 30 minutes, in which all the major social outcome trends that define human civilization are covered: climate change, health care, childcare, education, employment, communications, transportation—as a partial list to give some sense of the session structure.

Below is an example of what a session sounds like. The words are later broken down by concept. The acronym EFR1 means "Experienced Viewer-Female-Remote Viewer 1 (the first viewer)." The responses are numbered sequentially.

QUESTION: Talk to me about health care on this date in 2060, where you are.
EFR1: 1. Hospitals don't look like they do now.
EFR1: 2. They're quieter.
EFR1: 3. The colors of the corridors and rooms are different.
EFR1: 4. (The colors are) more organic.
EFR1: 5. Antibiotics are no longer the core of medical treatment.
EFR1: 6. Chronic illnesses are disappearing.
EFR1: 7. (Chronic illnesses are disappearing) as a result of genetic engineering.
EFR1: 8. Most people in the hospital are there because of some kind of trauma injury.
EFR1: 9. Hospitals are smaller as a result.

The next viewer, for the sake of this illustration, might be a naive (or inexperienced) male viewer, and so that viewer would be designated as NMR2 (Naive-Male-Remote Viewer 2). His first concept would begin with the number that follows the last number of the previous viewer. In that way each concept is placed in its proper sequence and context.

Phase Three: Now that all concepts of all viewers have been transcribed and broken down into alphanumeric identified concepts, a word-by-word analysis is underway, looking for patterns and consensus within the data, both verbal and visual, as well as whether an observation is low *a priori*. What do I mean by low *a priori*? If you ask someone to describe a ship and they draw an anchor, that is expected. If they say the captain has an amethyst chandelier in his cabin, that is unexpected and low *a priori*. The purpose here is to detect the consensus trends that the data contains. It is the same process used in intelligence work, investigative journalism, or social survey science. In this phase, data from the 2050 project will be compared with the 2060 data, to ascertain what has changed between the 2050 and the 2060 data. In addition, the data is being analyzed to compare remote viewers in the categories of "experienced" and "naive" viewers, as well as by gender, age, race, and education level, so that we can extract as much insight as possible from the data to learn more about how nonlocal perception processes work.

Phase Four: Prepare the final report, stating the precognitive hypotheses derived from an analysis of the data. Describe and provide the relative weight of each trend. Compare the data with the GDELT Project open-access database. (The GDELT Project is a real-time network diagram and database of global human society for open research; you can learn more at GDELTProject.org.) Assemble a copy of the final report, all attachments, and copies of all videos. Then turn this over to the archivist at Atlantic University, a responsible independent third party, where it will be notarized and placed in their archival vault. In this way, an unimpeachable chain of chronology is established between the present day and the future.

Phase Five: A team of independent specialists will be shown the data and asked to assess their sense of the probability of the trend hypotheses developed in the final report. This team will issue their own report, assessing the accuracy of each concept on a four-point scale: "correct"; "partially correct," i.e., operationally useful although some details may not be accurate; "incorrect"; and "cannot be evaluated." This will then be statistically assessed as indicated. Finally, this report will also be turned over for notarization and vaulting, thus creating an unimpeachable chronology of both nonlocally sourced and rationally evaluated data describing events that will be established.

Preliminary Observations About the Future

It is early for a detailed assessment of the 2060 data, though a preliminary survey reveals certain notable trends:

- Between 2040 and 2045, several very dramatic changes alter the structure of human culture worldwide. It is not yet clear what they are, but two obvious candidates seem to be climate change and the end of the carbon energy era, which will have major technological and geopolitical implications.

- By 2060, these trends have wrought their changes and are considered to be in the past. Not a single respondent, for instance, describes cars as powered by gas. This would be consistent with the governmental commitments in Europe, parts of Asia, and North America to eliminate carbon-powered vehicles and the increasing focus of automobile and truck manufacturers to convert to nonpetroleum-powered vehicles.

- Climate change and the associated sea rise have submerged many coastal cities causing massive internal and international migrations for which much of the world is notably ill-prepared. In North America, there have been huge migrations out of the West because of sea rise, out of the Southwest because of rising temperatures and lack of water, and out of the Central States because of violent climatic events such as tornadoes.

- People have largely reorganized into small communities.

- In the United States, in contrast to the white supremacy and male dominance movements so prominent today, racial and gender issues are no longer of importance.

- By 2060, people don't seem to move around as much, although air travel does still exist.

- Lifestyles seem much more minimalist, more like the Nordic or Dutch aesthetic.

- The United States still exists, at least in form, but real political power has devolved to states and regions because of the radically different ways in which states have planned for and accommodated for climate change and these migrations.

- In the United States, the illness profit system of health care seems to have given way to universal birthright single-payer health care, much more like the present European model.

- Transactions involving actual cash have disappeared, as have credit cards. Payment is made, depending on where one is, by a chip in the wrist or a kind of smartphone.

In the months to come, this preliminary assessment will be expanded in many ways, and a far more detailed consensus will emerge. 🔄

STEPHAN A. SCHWARTZ *is a distinguished consulting faculty member with Saybrook University, a BIAL fellow, the recipient of numerous awards, a prolific and award-winning writer of both fiction and nonfiction, a columnist for the journal* Explore, *and the editor of the daily web publication SchwartzReport.net.*