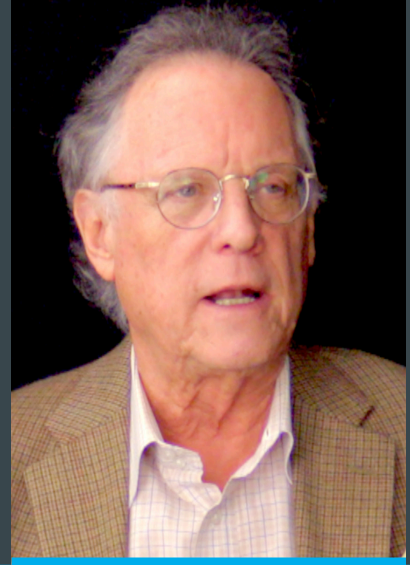




[www.stephanaschwartz.com](http://www.stephanaschwartz.com)



# Stephan A. Schwartz

Scientist, futurist, award-winning author for both fiction and nonfiction Stephan A. Schwartz is a Distinguished Associated Scholar of the California Institute for Human Science, Distinguished Consulting Faculty Saybrook University, and a BIAL Foundation Fellow. He is a columnist for the journal *Explore*, and editor of the daily web publication *Schwartzreport.net* in both of which he covers trends that are affecting the future.

For over 40 years, as an experimentalist, he has been studying the nature of consciousness. In addition to his non-fiction books and novels, he is the author of more than 250 technical reports, papers, academic book chapters, prefaces, and introductions. His work has been covered worldwide by numerous magazines, newspapers, and television productions, and he is the recipient of the Parapsychological Association Outstanding Contribution Award, the U.S. Navy's Certificate of Commendation, OOOM Magazine's (Germany) 100 Most Inspiring People in the World Award, and the 2018 Albert Nelson Marquis Award for Outstanding Contributions.

Stephan pioneered several research initiatives in parapsychology. His Project Deep Quest using a research submarine eliminated electromagnetic transmission as an explanation for parapsychological phenomena. He was also part

of the small group who created what today we call remote viewing; and he developed a consensus protocol for the pragmatic acquisition of nonlocally sourced information for practical applications. He used this to locate and describe in detail previously unknown archaeological sites which were later excavated proving the accuracy of the nonlocally sourced information. He did this work all over the world with great success including, the location of sunken shipwrecks, Cleopatra's and Mark Antony's palaces in Alexandria, Egypt, Pompey's Pillar in the city, the Lighthouse of Pharos, one of the Seven Wonders of the Ancient world, a buried building sought by archaeologists in the buried city of Marea in the Egyptian desert, as well as the remains of Christopher Columbus' caravel from his fourth voyage.

He also uses remote viewing to examine the future. Since 1978, he has been getting people to remote view the year 2050, and out of that has come a complex trend analysis.

He has produced and written a number of television documentaries, including *Psychic Detectives* (ABC), *Psychic Sea Hunt* (NBC), the series *Report from the Unknown* (MCA/Universal), *It's A Small World* (USIA), and has written four non-fiction books.





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# REMOTE VIEWING THE YEAR 2060

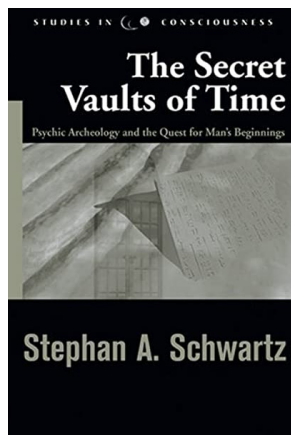
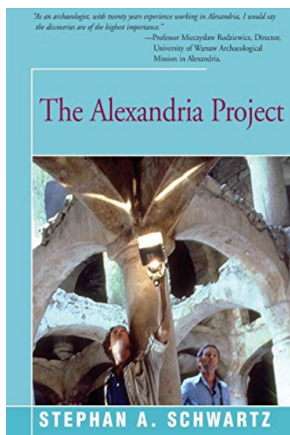
**JM:** Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the future. We're going to look at remote viewing the year 2060. My guest is my good friend Stephan Schwartz, author of *The Secret Vaults of Time*, *The Eight Laws of Change*, *The Alexandria Project*, and *Opening to the Infinite*, as well as several books of fiction. Stephan lives in the state of Washington. Now I'll switch over to the internet video. Welcome, Stephan. It's a pleasure once again to be with you. It's been a long time.

**SS:** It's my pleasure, Jeff. Yes, we've had some good conversations.

**JM:** We've had many good conversations. I think you're still the leader when it comes to having done the most interviews on the *New Thinking Allowed* channel. I'm happy to do more because you have a lifelong career of having done really fascinating

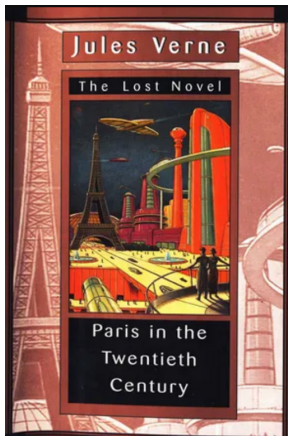
projects. Today we're going to build on an earlier interview we did over five years ago. In fact, I'm going to link to it right now. It's called "Remote Viewing the Future." That describes some of your initial work in this remote viewing project. We can summarize it of course, but in the last year or so you've been expanding that project which began looking at the year 2050, now you're looking at the year 2060 and comparing the two. Let's begin by talking a little bit about how the 2060 project came into being.

**SS:** Well, the 2050 project as you know, started in 1978 because I had left government in 1976 and I had been part of the geopolitical community. I was Special Assistant Chief of Naval Operations. I left in 1976 thinking we were going to have a nuclear war because that's what most people in the geopolitical world thought. It just seemed like it was going to happen. I thought, well, I can get people to remote view. I didn't want to get too far ahead of where we could go because I had come across a book that Jules Verne wrote<sup>1</sup> in which he described Paris in the 1960s back in the 1850s and nobody could understand what he was writing. They never published the book until years and years later. I knew not to get too far ahead because if you get too far ahead you just don't understand what they're saying. If



1 Jules Verne: *Paris in the Twentieth Century*





we had been doing this interview in 1850 and you had described that you had something you could wear on your wrist which would allow you to talk to anybody in the world, what

would you make of that?

So 2050 seemed like a reasonable time. From 1978 to 1991 I did 4,000 interviews with people all over the world asking them to describe the same day in the year 2050. For instance, if we were doing it now I would say, “Jeff, I want you to go forward in time to the 14th of June 2050. What do you see? What’s life like?” All that kind of thing. Anyway, I got all of this information from the viewers and, A) almost everything they said has either happened or is in the process of happening. But, B) many of the things that they told me were simply unbelievable at the time. I’ll just give you two examples.

I asked them if there was a nuclear war because of course that’s what I was really worried about. They said “No.” I said, “Oh, well then the world must be much safer.” They said, “No, no the world is much more dangerous.” I said, “Why?” They said, “Because of terrorism.” Now, in 1978-79 the only terrorism that was going on that we were paying much attention to was the Protestant conflict in Ireland, the Protestants and the Catholics. The idea that terrorism would become a massive problem, I couldn’t make any sense of it. Then I said, “What about the Soviet Union? What’s happening with the Soviet Union?” To my astonishment, these people... Again, it’s not an individual single viewer. What we’re talking about here is, I interview a lot of people and what I’m looking for is consensus, where a number of them agree. They said, “The So-

viet Union doesn’t exist anymore.” I went to a friend of mine who was on the National Security Council with whom I’d been working and said, “Can you think of any reason that the Soviet Union would disappear?” He said, “I don’t know. No, that’s not going to happen.” Because of course we saw the world in those days as these two big superpowers. But in 1991 the Soviet Union disappeared.

The other example I’ll give you is, I said let’s talk about health care. They described health care—we can get to that a little later on—but the thing that really stood out for me was they said, “There’s going to be a series of pandemics.” I said, “Pandemics?” I’m thinking 1918 Spanish Flu, right? They said, “The first one will be a blood disease that crosses over from primates in Africa to humans and kills millions of people. I went to a friend of mine who was then the Deputy Director of the National Institutes of Health and said, “Do you know anything about a blood disease that’s about to spread all over the world and kill millions of people? It crossed over from primates to humans?” He said, “Whatever it is you’re smoking Stephan, quit, because that’s crazy talk.” Of course, in 1981 AIDS came. But they said there would be a series of these which was even stranger to me. But then of course comes SARS and H5N1 and now we’re going through COVID.

Of course, now I have a better understanding of these things because I realize that climate change is going to cause viruses and bacteria to mutate and we’re going to have a whole series of these pandemics. But talking to somebody in 1978-79 that in 1981-82, telling you that there are going to be a series of pandemics that are going to kill millions of people all over the world just didn’t make any sense.

So anyway, I decided there was an outstanding question which I could not answer. That was, when



a person gives you remote viewing data about an event in the future, are they giving you a fixed future or are they describing the highest probability at the moment you're asking the question? We don't have an answer for that. I thought, well, I'll go forward 10 years to 2060 and I will see if the 2060 data materially differs from the 2050 data because that will answer that question. I'm in the process of doing the analysis as we speak. I don't have an answer yet but I should have one in another few months as I continue to work with this.

But I have gotten out of 2060 a number of things which are basically continuities of the 2050 data. Climate change, particularly in the 2050 data, I would talk to people... Let's say you were in Los Angeles and I'd say, "Jeff, what's Los Angeles like in 2050?" They would say things like, "A lot of it is underwater." I thought, "Underwater?" They said, "Oh yeah, Santa Monica, Manhattan Beach, Hermosa Beach, that's all underwater." When I would interview people who were in Virginia Beach they would say the same kind of thing to me, or in Norfolk. Or when I was in coastal areas in Europe, because I did it with thousands of people. They would tell me the same thing. Or in Japan. I didn't know anything about climate change until 1991 when I read an article in *American Scientist*. That was the first thing I ever read about climate change. When I went around and talked to another friend who was one of the directors of the climate weather research and said, "Can you tell me why large parts of Los Angeles would be underwater?" He said, "No, I can't tell you that. Where do you get this kind of stuff?" I'd say, "Remote viewing." They would say, "Oh god." But the 2060 data continues the same sense of climate change that the 2050s began. I now see that as much more significant than most people realize or are preparing for.

**JM:** One of the risks that you've identified with regard to remote viewing the future of course is that people aren't blind to the target. You're asking them to go to a particular date and location in the future. But also, we all have our own intellectual expectations. We're aware of the current trends and we can project those trends forward into the future. It's a simple intellectual exercise. I know that you've developed a part of your methodology this time around to take that into account.

**SS:** Yes. You are absolutely correct. When I planned the 2060 data I thought, what I will do is I will create a questionnaire. I got a thousand people to specifically... In fact, I tell them this, don't give me your intuition, don't give me your speculation, give me your intellectual assessment based on what you know of what the future will be like. One of the things that I am comparing is, do the rationals—that's what we call them—do the rationals have a different view of the future than the people who use non-local consciousness. The answer is, they do. That is, they're not the same. The rationals have different views about this than the people who are doing remote viewing. Exactly how detailed that is, as I say, I'm in the process of doing the research.

But I can say, for instance, something that I just got a hint of in 2050 and didn't get it at all from the rationals: between 2040 and 2045 something really significant is going to happen that's going to change culture very profoundly. I'm not quite sure what it is. It could be the European Union has just committed to exiting carbon-powered vehicles by 2035, before it was 2040. The climate change projections also look like they're going to become very dramatic in the 2040 to 2045 range. In the 2060s, whatever it is that happens between 2040 and 2045, by 2060 it's over, or the

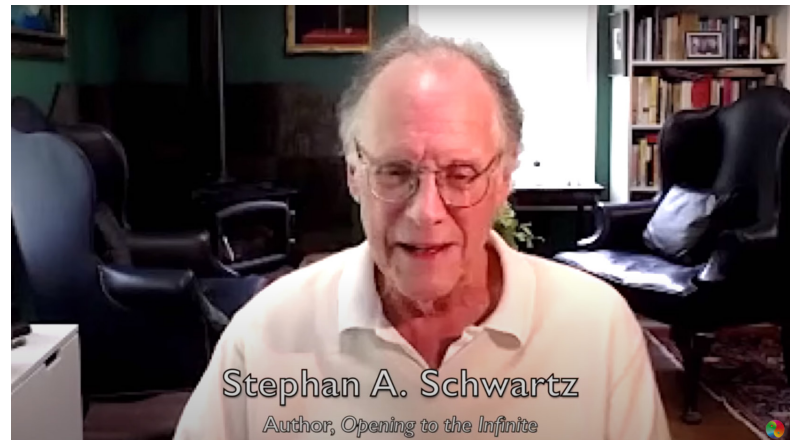


culture has accommodated for it. What stood out for me in the 2060s is they would say, “Things are back to some kind of normality.” I said, “What do you mean, they’re back to?” “There was this thing that happened in 2040, 2045 that really changed the whole world but now we’ve sort of adjusted for it and we think we’ve gotten through it.” I don’t know what that is. I suspect climate change or maybe the exit from carbon-powered engines. But happily at least, by 2060 they think of themselves as being on the other side of it.

**JM:** It could be nuclear war for all we know.

**SS:** No, I don’t think so because I haven’t had anybody tell me about nuclear war. No, this is something that is dramatic culturally and that causes changes in the way we live. For instance, just to give you some examples, this is from the 2060 data. I have been for some years as you know very concerned about what I have called the great schism trend, the separation of the blue states and the red states. I really see that as a crisis. When I talk to the 2060s they tell me that the things that are creating so much crisis for us, the LGBTQ phobias, the white supremacy stuff, that no longer seems—I think this is good news—that no longer seems to be a big issue. Nor does gender equality seem to be a big issue. They tell me that in the 2060s the United States still exists in form but real power has gone to the states and combinations of regional groups of states, although there still is a federal government.

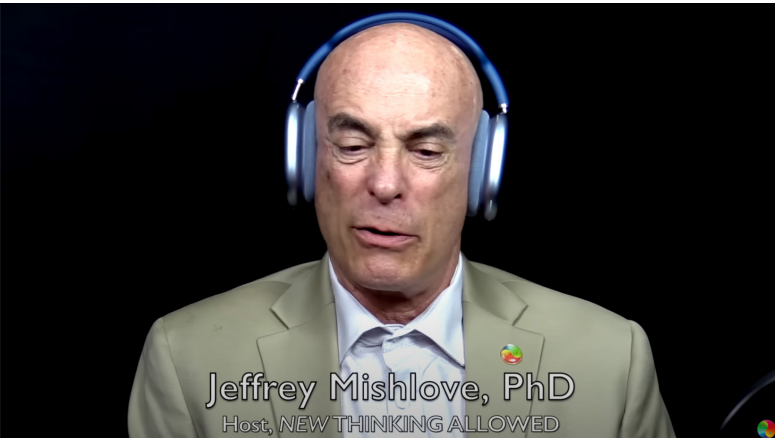
The sense that you get from the 2060s, which is quite different than you get from the rationals who mostly see things sort of continuing with the United States in leadership, is that from the 2060 remote viewing part they’re now talking about the



United States no longer being the world leader in everything, either technology... It’s a country that still exists—because I was concerned it might not even exist—that still exists but is very different than it is today. There have been large movements of people. People are living in smaller communities. There is a kind of minimalist, I guess that word would work, minimalist culture. The descriptions of houses for instance where people live seem much simpler than the rationals describe, or than most people anticipate. What I see is a country that doesn’t have... Not a single person says there’s a gas vehicle. Everything seems to be run by electricity.

They describe that it goes through phases. I now can see these phases emerging. The first is building charging stations. That’s sort of the gas station model. But what they mostly describe in 2060 is that roadways charge the vehicles that drive on them. They’re powered by solar and wind. Vehicles are quite different. People aren’t traveling as much. Air travel still exists but there doesn’t seem to be as much travel. Healthcare has radically changed. Not only do we seem to have in 2060 universal birth-right healthcare, as opposed to the kind of system we have now, I call it the illness profit system... But there also has been a change in the technology of medicine because the hospitals they describe seem very different than the hospitals that you would go to today.





**JM:** How so?

**SS:** They're quieter. Things seem more organic. In fact, one of the major trends I would say in general with the 2060s is that the things they describe seem not just organic but there seems to be an increased recognition that we live in a matrix of consciousness and that all consciousness is interconnected and interdependent and that agriculture has changed radically. The chemical industrial poison based single monoculture agriculture seems to have been replaced by communities growing more of their own food. That's just what I'm working on right at the moment, looking at that particular material. The descriptions that they give is that, A) people don't move around as much; B) they live in smaller communities; and C) they seem to provide for themselves better locally than having large long distance shipping.

The other thing which I haven't gotten into yet, but one of the things that I personally was concerned about so I asked about it, is the development of the CRISPR technology for genetic manipulation, genetic engineering. My concern, and I've written about this in several papers, is the emergence of another hominid species, homo superior. I'm trying to find out... I didn't ask it quite the way I would have asked it if I had known more about it when I started this several years ago. I may do some more remote viewing because I can see

that the development of another hominid species would be very dramatic.

**JM:** Indeed it would be. There's so much to talk about. I realize that the bulk of your data yet remains to be analyzed. One of the fascinating things I learned from reading your preliminary paper is that we now have tools available to look at this kind of data that didn't exist when you started out. I know in specific you refer to a Google database. I think it's called GDELT. It includes just massive amounts of big data concerning events reported all over the globe and every news source.

**SS:** Yes. That, and also I've been very lucky. A Russian-born, American citizen now, an AI specialist approached me and he has skills at manipulating the database in ways that I could not do. He's got a team of programming engineers so I can ask a question and they can go through it and give me answers because I've got 10,000 pages of data. Just trying to get through it and not miss something and to be able to see how the consensus is formed so that you get a percentage of what percentage of people see a particular thing. So they've been helping me, a fellow named Arkady Kulik. His help has made a huge difference. Plus, as you say, Google and other sources, the ability to access data in 2022 is radically different than the ability in 1978–79–80–81. I'm going to be able to get down into a fineness of detail that I would not otherwise have been able to do.

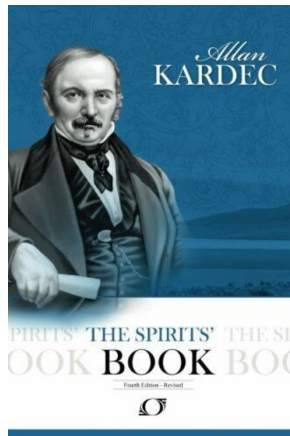
**JM:** One of the things I've always admired about your work is your refinement of the consensus methodology. I know that methodology probably goes back to the mid-18th century. I think Allan Kardec, the founder of the Spiritist movement, used it



when evaluating the reports of different mediums. He wanted to make sure that at least seven mediums agreed on any particular spiritual principle that he wrote about. But I know you've taken it to another degree of refinement completely. When you combine that with the capability of big data analysis it seems to me you have a very powerful tool for doing something that most futurists couldn't have imagined until recently.

**SS:** Oh yes. I think that's very true. One of the things that is interesting to me, both with the 2050 data and now with the 2060 data—I've been at this since 1978, that's a long time to 2022—is that most of the projections of futurists... There's the famous bet between two futurists about the future in which they saw overpopulation as a huge problem and scarcity of resources. Most of the futurist things that came out of the 1970s and 1980s, Paul Ehrlich and that group, they just have not turned out to be very accurate. Whereas the remote viewing data has been, as I said earlier, the parts that are consensus... And yes, I break this down to a concept-by-concept analysis. It's not just whole sentences, it's concept by concept so you can get very specific. If I said, for instance, the man interviewing me with the tan jacket and the white shirt with earphones—I've got "tan," "jacket," "shirt," "white," "earphones." I've got six or seven concepts. When you see those come up again and again with people then you get a level of refinement that just hasn't existed.

That's how I did all the archaeological stuff, it was the same thing. If you take the data and literally break it down to concept by concept what you find out is that you can get highly accurate data.

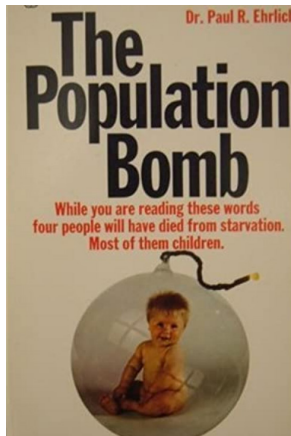


Typically we expect to see in most remote viewing experiments, not just me but other people, about 75 is correct or partially correct. But I'm at a level now where there are certain things where I would really be willing to make an investment on them, for instance, because I think it's that

accurate. One being for instance, I'm fascinated if you look at all this business about the end of the internal combustion engine and what everybody's worried about in the conversion is, will there be enough charging stations?

But I now think that the real future, if I were going to be an investor, what I would be looking at is how—and there are a number of countries doing this by the way, particularly Cornell University in the United States—how do you electrify the roadways themselves so that they can power the vehicles that drive on them? I think that's where it's headed. But you only get that when you get down to asking little tiny questions like, "If your battery runs out of electricity, what do you do?" The viewers say, "Well, it doesn't." I said, "What do you mean it doesn't?" They said, "Well, because when you drive on the road it charges up your car and the cars don't look the same. Their shapes are different and their tires are different." The question is, is the whole roadway going to become electrified or will there be—what they're doing at Cornell—will there be charging lanes that trucks and cars and buses drive on? How's that going to work? I'm trying to figure that out because what I'm looking for is guidance that you can give people who are planning to do some kind of project. If you have five things that you could do and you order them one, two, three, four, five. If I tell you that number three will be the one that will work for you and





you do that one first, you may not have to do one, two, four and five. So that's what I'm trying to do with this data.

**JM:** As I recall from your preliminary report, roughly 35 to 40 percent of the specific information provided by the remote viewers can't be evaluated at all. Maybe it's simply too vague or something to count as either yes or no. That leaves you with another 60 percent or so of the information that you obtain that you can evaluate. Of that, you're getting roughly 75–80 percent accuracy.

**SS:** Yes, that's correct. That's not just true of this particular project but in general in all of my projects, the archaeology and criminology projects, there is a significant share of the data, 35 to 40 percent, that there's just no way to evaluate. For instance, if you're finding a sunken ship and the remote viewer says the captain was thinking about his children and his wife as his boat was sinking, that may be true, it's perfectly logical, but there's no way to ever check that unless he left a message or left some kind of data that you could check. As you know, I'm only interested in data that can be objectively verified. Again, yes, you're correct. Between 35 and 40 percent, I don't know what to do with it because it's about feelings, it's about how people's attitudes about something change. There's no way to do that. But of the 60–65 percent that remains, if this data is consistent with the other experiments, I expect to see 75–85 percent of it be correct or partially correct.

For instance, by partially correct I mean, if I said the man interviewing me is wearing a jacket

and it's brown. The jacket part would be right, wearing the jacket, that'd be correct. But the brown would not be correct. It would be a tan. So again, when you get down to the little tiny concepts, when you're down at that level of making an appraisal, then you really can find out if you interview seven people and five of them tell you that the person is wearing a jacket, even if they get the colors different then you can be pretty sure they're wearing a jacket.

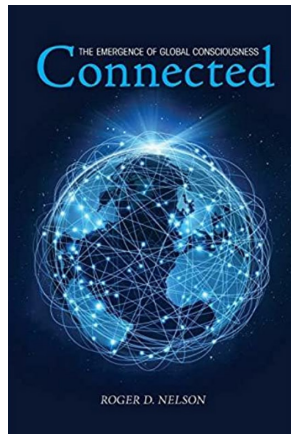
**JM:** I can appreciate that the kind of analysis you're doing requires a lot of patience and also an overview that many people, when they look at remote viewing and they were to see all of the data without appreciating the many steps that you have to take to parse through the data, might just give up in despair and say remote viewing can't possibly work, it's all too much gobbledigook or something.

**SS:** That would be wrong. But I would certainly agree with you, remote viewing is not a magic bullet. It's not a thing that avoids work. It's a technique, like any technique, that assesses information. Basically, I got this idea of the consensus protocol not only from Kardec but also because I had been an investigative reporter. If you're doing investigative reporting you don't rely on one source, you go around and you interview a number of sources and you see where they agree, where they disagree. In the intelligence world, and I was in that world as well, they do the same thing. You have human intelligence, you have electronic mechanical intelligence. You're looking at all of the pieces and trying to figure out where the consensus are. I'm doing exactly the same thing, it's just that the data is sourced from non-local consciousness.





**JM:** You seem to have a unique ability to explore areas where other people are afraid to go. For example, the archaeology projects. Very few people have ever even endeavored to do what you have accomplished on multiple occasions.



**SS:** That's true. To be honest with you, Jeff, I was actually kind of surprised about that now looking back over the years because it has been so productive. I've just been approached about doing another one, by the way. I don't know whether it's going to come to pass but I'm at least in conversation with a man who would like to do some work locating things. I think part of it is, when I think about it—because I've asked myself that question, why don't more people do this—it's very expensive. That's part of it. In parapsychology the funding is so modest. Back in the 1970s, 1980s, early 1990s when Princeton and Mobius and SRI all existed, they were all operating with budgets in excess of a million dollars a year, a couple of million dollars a year.

I look at, for instance, the eastern harbor or The Alexandria Project, which you and I have discussed. That project cost about \$600,000 in 1979. That'd be about three and a half million dollars today. I think part of it is there just isn't any funding. People seem to have a hard time getting funding. For whatever reason, I was lucky. I met people who got interested and who had money and were willing to fund it. But the applications of non-local consciousness are really... I am surprised we are not focusing more on that. I am very surprised and disheartened in a way that we seem to not be



able to get through to recognize that culture is the result of individual choices based on individual consciousness. Where you have collective consciousness you have the ability to create cultural change.

We look at, for instance, Roger Nelson's Global Consciousness Project, where he shows that where a large number of people become focused on something that literally reality changes in an objectively measurable way, but also the culture changes. That's how Gandhi got independence for India without a war. He was able to change the consciousness of the people of India. Or you look at what Martin Luther King did, how he got started with civil rights. What did he do? There was a law that was passed? They gave great sums of money? No. He changed the consciousness of individuals. What I'm coming away with from both the 2050 and the 2060 data is that in our future we are going to have a culture which is grounded on the idea that we live in a matrix of consciousness.

I've just been looking at papers over the last couple of weeks that talk about how dependent we are on animals and insects and other things. We don't think about that. How often do most people think about bees? Yet 70 percent of the food we eat is dependent on pollination that occurs because of bees, and the bees are under enormous threat. When you recognize that you live in a matrix of





consciousness, not the Abrahamic idea that we have dominion over the earth and it's kind of like we got left a bank account by a rich uncle. Instead, you begin thinking in terms of what I'm doing and what other people are doing is having an effect all across the matrix of consciousness. That change in consciousness, which is what I'm seeing particularly in the 2060 people, they talk about the world when they describe it from a different perspective and that perspective is this idea that we're all interlinked and that we are all interdependent.

**JM:** It seems as if the very ideas that you and I have been talking about continuously for the last half a century, maybe in another 40 years or so, will really take root at the heart of our culture.

**SS:** I think so and I hope so. When I think about your show, the New Thinking Allowed and the interviews that you've done, as I have told you, I think this is not only historically important because when we do make this change, we're going to want to know how did the people who created this change, what were they thinking about? I, for instance, personally have always wondered why did Newton find gravity and alchemy so interesting? He didn't leave any messages to tell us, so how did he get to that thought? If you think about all of the interviews that you've done and the millions of people that have listened to those interviews and

been touched by them, and I know that it's a large number of people because I get emails all the time from people who tell me, I saw your interview with Jeff Mishlove on New Thinking Allowed, I mean literally every week. I realized that kind of work that changes consciousness, it changes the way people look at things, the way they evaluate them. As we move into the future the kind of world we want to have needs to be based on well-being, not profit. You can have profit but you need to focus first of all on well-being. I think when I get through with the 2050–2060 data with the analysis, that may be the biggest takeaway that we get.

**JM:** Stephan, once again it has been an enriching and joyful experience to talk with you. I'm grateful that you're still around. I wish actually that you had a host of apprentices who could learn from you because you have so much to offer. I hope that we can continue doing these interviews well into the future for both of us because I just love sharing this information. Thank you very much for being with me today.

**SS:** Thank you very much, Jeff, for doing what you're doing. I completely support it. I too would look forward to it. We have had many fascinating conversations and both of us have learned something and I think that's wonderful.

**JM:** And for those of you watching or listening, thank you for being with us.

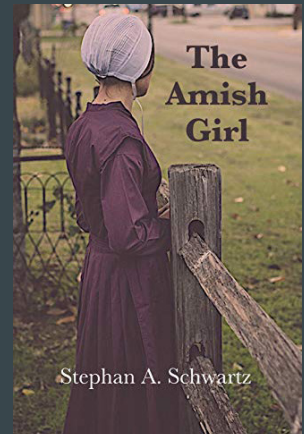
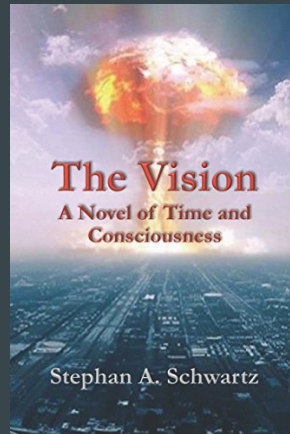
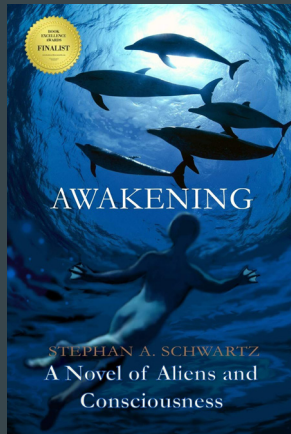
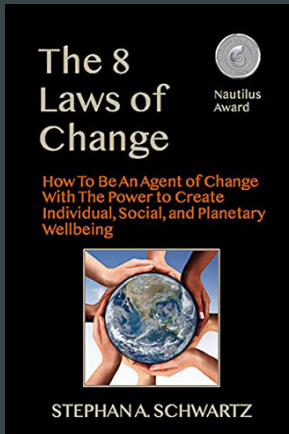
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More interviews with Stephan A. Schwartz

Jul 31, 2022

**Live Stream: Remote Viewing the Future (2050 & 2060)**  
New Thinking Allowed  
<https://www.youtube.com/live/hWiYzGUUOb>

Mar 13, 2017

**Edgar Cayce, the Sleeping Prophet**  
New Thinking Allowed  
[https://youtu.be/SBcLkG\\_QEmI](https://youtu.be/SBcLkG_QEmI)

Sept 7, 2017

**The Power of Intention**  
New Thinking Allowed  
<https://youtu.be/ChBGX-UvwTI>

June 29, 2017

**The Continuity of Consciousness**  
New Thinking Allowed  
<https://youtu.be/ip6k-prj3bQ>