

Extraterrestrial civilizations

***Configure relationships and interactions between civilizations in a cosmic picture
Considerations and hypotheses, synthesis of the main aspects and UFO case studies***

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Thinking and/or imagining the terms that configure the relationships and interactions between civilizations understood in a cosmic picture brings to mind the sci-fi adventures of Star Trek, more than a concrete and actual objective reality. On the other hand, these ideas represent the direct perspective of the current developments of scientific knowledge, which see the diffusion of life in the cosmos as probable, as natural, result of concatenated physical, chemical, biochemical processes and therefore biological, functional and coherent to cosmological constants. Genesis and phylogeny of living systems that therefore pave the way for the development and determination of intelligent life. Are the limits of our scientific instrumentation, and technological development, that make us blind to the verification of such natural deductions, and that in one way or another today contribute to food obsolete, as rooted, ideas about human centrality in the cosmic picture. Cultural bias that "obviously" does not contemplate the natural deduction that advanced extraterrestrial civilizations have acquired scientific knowledge, and therefore technologies, to cover the cosmic distances for which our planet is not ruled out (the Earth It is not an island to itself, it is part of the cosmic Reality) by a framework of relationships and interactions between civilizations understood and considered on the cosmic scale, even if these relationships and these interactions do not appear directly and clearly visible. In this framework, the various SETI projects are, in essence, like those who are insistently looking for the cap that has already in mind: based simply take into serious consideration the facts and events proposed by the UFO Casuica. Then, you know, there is no dull worst of who does not, or cannot, hear.

Considerations on the terms of current scientific knowledge and on preconceptions and prejudices aside, it seems unnecessary to emphasize the difficulty of imagining and setting up a framework of relationships and interactions between civilizations in a context of so enormous proportions, and So on terms, and on the scale, of those relationships and those interactions. Perspective that involves new and original themes of the relationships between civilizations, themes and issues that are not reflected at the planetary level, since this perspective reposes the terms of the relations between civilizations, and reflection of sociological themes, in a new and original Size. Thus an unprecedented and original context of the relations between cultures and civilizations, because on the one hand it places original questions concerning both the genesis and phylogeny of living systems (and therefore on the terms of the development of intelligent life in the cosmos) on the other Terms of the development of civilizations in such a huge context. Framework difficult to configure in its actual reality since as said reposes a new and original paradigm of sociological and sociocultural issues, and relationships and interactions between civilizations. Although this perspective, as noted at the beginning, appears abstract, almost extracted by force from the sci-fi events of Star Trek, no less the relationships and interactions between civilizations on this scale appear as a natural and concrete consequence of the development And the diffusion of the intelligent life in the cosmos, of the development, and of the technological level, achieved by civilizations. So this perspective represents the natural and direct reality that derives from the progress of scientific knowledge, and therefore of technological development, achieved by civilizations intended in cosmic apparel. Technological advancement that sooner or later allows advanced civilizations to cover interstellar distances perhaps in terms, and in the Times, that we today, for example, we cover planetary distances.

Even if today we do not have direct scientific evidence on the diffusion of intelligent life in the cosmos, as mentioned above all because of inadequate scientific instrumentation for this purpose, however, this appears the most probable and likely thing, how natural, property of cosmic reality (note1). The current limits of scientific research on the diffusion of intelligent life in the cosmos as well as representing an important recurring question on terms of this peculiar aspect of the cosmic dimension, contribute, in one way or another, to food rooted cultural retages, first of all anthropocentrism. Things that play no significant role in our understanding and perception of the cosmic context and which can affect or influence our freedom of thought. In fact, paradoxically, the facts and Events proposed by the UFO Casuica, for many decades in constant balance between

myth and blatant objective reality, are almost a sort of "cultural color", margined by prejudices and preconceptions, rather than a striking evidence of the spread of life Intelligent in the cosmos. The terms of our current cultural dimension are still plagiarized by ancient cultural heritage, even in reason, as said, to the current limits of our scientific knowledge, things that together foster anacharistic ideas about Position and role of the Man of the cosmic picture.

However, apart from considerations on the development of our scientific knowledge and obstinate (as well as presumptuous) cultural polarizations, the spread of intelligent life in the cosmos today appears to be a natural and consequent thing, proper to cosmic reality. Development, as observed above, linked and progressive of physical, chemical, biochemical, and therefore biological, functional and consequent to cosmological constants. Progressive developmental processes that lead, sooner or later, to the determination of intelligent life in the cosmic framework. The cosmic dimension can therefore be configured and imagined beyond the direct physical reality, planets, stars, galaxies, but as a huge context of cultures and civilizations, regardless of human reality. It therefore appears natural and coherent that in this enormous context the development of civilizations leads sooner or later to the development of technologies that allow civilizations themselves to cover interstellar distances.

The scientific knowledge, and of reflex the technologies, which make it possible to cover the interstellar distances represent therefore the factors which separate, or place in contact, and thus to the confrontation, the civilizations in the cosmic framework. Which consequently, and in fact, separates and divides the civilizations of the cosmic context into planetary civilizations and cosmic civilizations. Planetary civilizations confined to the planetary limits (like the present our civilization), and cosmic civilizations, precisely able to cover the interstellar distances. This Division is fundamental and substantial, as it represents the first and central diversity that objectively and objectively separates and divides civilizations into a cosmic framework. Reflex distinction that configures the terms of relationships and interactions between civilizations in this context, and since the relationships and interactions between civilizations in this framework implies the coverage of interstellar distances, the terms of such interactions focus Mainly in the context of cosmic civilizations. A picture of themselves between these and the planetary civilizations. Representative categories, given the context, of a wide range of variables both in terms of the phylogenetic-evolutionary path and of the development of civilizations. In This context our current civilization is configured as a planetary civilization, relative and specific to the overall human history, and therefore by the terms of the evolutionary phylogenetic line of the human species, which by the terms that set up history, and the interactions , between peoples and civilizations of our planet (footnote 2).

Difficult, if not impossible, as noted at the beginning of this text, to configure a framework on the terms that configure the size of relationships and interactions between civilizations in a cosmic context. It appears, however, that this framework configures a new, complex and original chapter of the issues of relations and interactions between civilizations, and therefore of sociological and cultural issues; of political, economic, law, and positions of We weigh, and/or assume, for example, with regard to the path and phylogenetic development, what aspect today could have the intelligent life on our planet if the extinction of the dinosaurs would not have happened. The Dr. Dale Russell, paleontologist at the National Museum of Natural Sciences in Ottawa, Canada, coined the term *Dinosaur sapiens* (1970), which designates and hypothesizes an intelligent creature that could have evolved from dinosaurs. Russel followed a study on a dinosaur called *Stenonychosaurus Inequalis*, found in 1968 in the Cretous strata (from 135 to 65 million years ago) near the Dinosaur Provincial Park in Alberta (Canada). This sorrel, bipedal, from the erect bearing, without tail and with a very developed brain, and which also seemed to have the opposable thumb, and thus the ability of manipulation, possessed requirements similar to the anthropomorphic monkeys. So on the basis such characteristics *Stenonychosaurus Inequalis* could have evolved as an intelligent life form on our planet if, in fact, the extinction of the reptiles at the end of the Cretaceous had not materialized. As the hypothesis and considerations of Dale Russell have found many criticisms such assumptions could represent a possible, at least theoretically, path that the development of intelligent life on our planet could have followed if, as said , the extinction of the dinosaurs did not materialized. In other words, what would the intelligent life on our planet look like today if the extinction of the dinosaurs had not been implemented? The image, or the identikit, which emerges on the basis of the hypothesis of Russell, appears, for specific verses, almost out of the context of the numerous anthropomorphic typologies of the encounters of the third type

related to the UFO case studies. Apart from the hypothesis of Dale Russel These considerations help to enter into the merits of the terms and possibilities that at least potentially can present a framework related to the intelligent life forms understood on a cosmic scale, even if, in fact, the Subjects of this picture appear out of a sci-fi movie.

Considerations on the extinction of dinosaurs apart, the pathways in phylogenetic-evolutionary terms in the development of intelligent life in the cosmos leave open ample possibilities, actually difficult to imagine in their reality. Although, as noted above, and it should be emphasized, the anthropomorphic aspect is common in the case of the close encounters of the third type (IR3 Haynek's classification), so that the physical aspect of the extraterrestrials could overlap the appearance Human physical, to the point that the "aliens" could wander anonymous on the streets of New York, or on those of Rome (...). However, what is emphasized is what the path, the specific terms of phylogenetic-evolutionary development, like the overall development terms of civilization, can affect the relationships and interactions between civilizations in a cosmic picture. This question is evidently very complex and objectively unique and peculiar in a context of relations between civilizations intended on a cosmic scale, alien to the planetary reality, at least on our planet. In fact, as there are differences in physical character in the various human populations, stature, skin color, eye shape etc., mostly related to environmental adaptation factors, differences in genetic variability do not exceed 0.1%. While in a cosmic framework we can think of very different phylogenetic-evolutionary pathways in the development of intelligent life forms, which are therefore reflected both in terms of diversity of physical morphological character and in the relative implications in power. This in view of the terms of the evolutionary divide, in all respects, that can separate civilizations in such a huge context. Framework therefore very difficult to set up in its actual reality, although as said the science fiction literature and fiction cinematography (for specific verses perhaps forward-looking) has proposed scenarios and perspectives of various kinds.

Genesis Phylogeny of living systems in a cosmic picture

One of the questions that arises in the foreground in the themes and considerations concerning the development of intelligent life in the cosmos is what framework presents the genesis and phylogeny of living systems in a context of such ample dimensions and possibilities; Paths that then have defined and developed the next framework of the forms of intelligent life in such a huge context. Given the scale, and the times, of the cosmic dimension objectively, this framework is potentially rich in variables and possibilities and, as repeatedly observed, difficult to imagine. On our planet the long path that led to the development of intelligent life favored mammals, and subsequent anthropomorphic development. Natural the question whether the terms of that path is common in the development of intelligent life in the cosmic picture, also in view of the fact that the anthropomorphic aspect is common in the close Encounters of the third type related to the case studies to the UFO. Consideration that reflects the question as to whether or if, and in what terms, the path and phylogenetic development can affect relationships and interactions between civilizations in a cosmic framework, given the wide range of variables and possibilities that at least Potentially can present this framework. So one can imagine a vast and articulated specter on the terms of the development of intelligent life in the cosmos, both from a phylogenetic point of view and in terms of the development of civilizations, even if it seems difficult to configure such a framework in its actual reality and Size. On the basis of the case studies relating to the close Encounters of the third type (Hynek classification) in two thirds (roughly) of cases the appearance of extraterrestrials is very similar, or similar, to the human aspect, a third has characteristics that are They deviate from the human aspect but nonetheless of anthropomorphic form. However, UFO cases also include facts and special stories that are difficult to place in a given gender category. Particular phenomena and/or "presences" associated with the UFO of which it is difficult to discriminate between technological artifact or specific and particular intelligent life form. The size, and the times of the cosmic scale, and the circumstances that have defined the development of intelligent life forms, are such that as said they leave open a wide range of possibilities We weigh, and/or assume, for example, with regard to the path and phylogenetic development, what aspect today could have the intelligent life on our planet if the extinction of the dinosaurs would not have happened. The Dr. Dale Russell, paleontologist at the National Museum of Natural Sciences in Ottawa, Canada, coined the term *Dinosaur sapiens* (1970), which designates and hypothesizes an intelligent creature that could have evolved from dinosaurs. Russel followed a study on a

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The structure of the human nervous system, with regard to the history of the development of intelligent life on the planet must, essentially integrate the entire evolutionary path of living species. A sort of overlapping and integration of different structures, from reptiles to mammals, from neo mammals to primates to man. The human species, the human personality, reflects directly or indirectly, also the terms of the overall history of the life forms of our planet, which in turn represents an element that contributes to defining the terms of our ethical dimension, Social and cultural, and therefore the terms of our current civilization. In this context our way of being is linked to the terms, and thus to history, of the development of the overall structure of our central nervous system. The cerebral cortex of *Homo sapiens*, higher level of every activity of the human brain, represents the last arrived, so to speak, of the overall structure of our central nervous system, "behind" to which we find, in essence, and as said, The structures of the entire history of the nervous system of the living species of our planet, from reptiles to mammals to new mammals to primates to man. The peculiarity of the extraordinary development of the human cerebral cortex differs, but is not separated from the underlying archaic structures that contribute, directly or indirectly (consciously or not), to our way of being. The long path of the development of the human central nervous system, forged by the pressure of needs and necessities of ancient date, has shaped, for specific verses, the terms of human personality and reflected the terms that configure our civilization, which therefore They re-read the terms that define our current socio-cultural dimension.

Now, considering the broad spectrum of possibilities that can at least potentially present the phylogenetic history of civilizations within a cosmic framework, how these differences are poured

out in social, cultural and ethical terms, in the relationships and interactions between civilizations In this context? Remarkable question, how difficult, as the precedents, to be defined and imagined. A specific phylogenetic pathway in the evolutionary history of a particular intelligent life form entails, or implies, on the basis of these considerations, a specific structure of the central nervous system, as such structure reflects, in a Way or another, even the terms have defined that path. It appears consequent that differences in the phylogenetic path in the determination of intelligent life in the cosmos are reflected in the context of sociological issues, in view of the fact that social relations are rooted in the psychological cotext that , Appuro, in turn is also right in the structure of the central nervous system. On the other hand, however, as differences in the phylogenetic path can represent an element or factor that can characterize the personality, if you can say so, of a certain form of intelligent life, the intelligent life however differs From other forms of life as characterized, and driven, precisely, by the upper level of the central nervous system. Therefore, on the basis of these considerations, whatever the phylogenetic path of a certain intelligent life form in the cosmic picture, it follows that the personality, and thus the way of being, of intelligent life forms is configured Representative and functional, in general, to rational thinking. Generally speaking, since, as noted above, and at least in humans, the cerebral cortex is closely related to the complex and substane structure that encompasses earlier primordial structures, from reptiles to mammals (the instinctive-emotional dimension), As said functional and coherent to the history of the development of the human nervous system. Affective-emotional dimension that however represents a specific and important aspect in the human personality, which is reflected and plays a role often determinant of our way of being. In fact many of the problems that have characterized and studded the history of human civilization can also be found right by the fact that too often we give too much credit to the oldest part of our personality, which, in essence, for specific verses, makes Regally the way we are. Consideration that in some way relates to the ethical questions relating to the ideas and concepts of good and evil, which in this light are right to the origins, and to the history, of the forms of life in our planet relating to unconditioned necessities to Survival and adaptation. In other words, certain human behaviors would reflect specific aspects of the long history of the development of the human central nervous system, in which overlapping "personalities" and different necessities and of ancient date coexist. Specific ways of being fundamentally regressive, but in reality neither good nor bad, simply, is to say, ancient.

Apart from ramblings and speculations about the origin of certain human behaviors, the history of the phylogenetic development of intelligent life forms in a cosmic framework would not be decisive in the relationships and interactions between civilizations in This context, because, in the light of the above considerations, rational thought would represent, or should be, the main guiding thread that leads and defines such relations. Although the terms of such diversities do not appear to be negligible and therefore may represent an issue which may affect and/or affect such relationships. It is enough to think of the problems that our planet has caused the variations of physical character (phenotype), and that has produced the misleading concept of race, and related implications, sometimes dramatic, in the planetary framework. So the question remains: what role does, and in what terms, the phylogenetic path of a specific form of intelligent life in relationships and iterations between civilizations in a cosmic picture?

Phylogenetic pathways apart from the relationships and interactions between civilizations intended on a cosmic scale implies, however, a technological development that will press civilizations to cover interstellar distances; It is such technological development that it divides the civilizations of the cosmic framework into two distinct categories: planetary civilizations, confined to the planetary limits, and cosmic civilizations, precisely able to cover the cosmic distances. Therefore, cosmic civilizations determine and configure relationships and iterations between civilizations within the cosmic framework; A framework for if it configures the relationships and interactions between cosmic civilizations and planetary civilizations.

Planetary civilizations and cosmic civilizations

As far as thinking and imagining relationships and interactions between civilizations on a cosmic scale brings more to mind, as already noted, the vicissitudes and adventures of the television series (or cinematographic) of Star Trek, that objective reality, however that prospect is Objectively consistent with the terms of the development of scientific knowledge, and therefore from the

technological development acquired by a civilization understood in cosmic apparel. Our current civilisation is the beginning of this perspective: the terms and limits of current space exploration, astronautics, therefore reflect the terms of our current scientific and technological knowledge. The current technology has allowed man to put his feet on the lunar surface, an enterprise that represents the frontier of our today's exploration of outer space. Given the terms of cosmic reality, we just opened our doorstep. With our current technology, for example, to reach the nearest saddle, Proxima Centaurs (4.2 light years), we will employ several tens of thousands of years. In other words, our civilisation, based on these considerations, and from what has been said above, is a planetary civilization. Our current technology isolated us from contact with other civilizations of the cosmic framework, these relationships represent the faculty and/or prerogative of the cosmic civilizations. Considerations that focus the fate that at a certain level of development of scientific knowledge, and then as said by the technological development achieved by a civilization, determines a turning of epochal scope in the context of sociological issues and cultural issues, as they broaden these questions on a cosmic scale. Epochal breakthrough because it places these questions in a new and original plan the terms, questions, and sociological and cultural issues.

So it is the technological development that divides and separates civilizations in the cosmic framework into two distinct categories, which would of reflex determine and configure the terms of relations and interactions between civilizations in this context: the relationships and interactions between civilizations Relationships and interaction between the latter and the planetary civilizations. This division in many ways sets out two specific cultural dimensions: its own and peculiar to a cultural context circumscribed to the planetary context, and a reference to an expanded cosmic-scale text. Two distinct realities both in topological terms, for so, to say that in cultural terms. If we consider how much of our current cultural dimension and directly connected, and influenced, to the cosmological conceptions of the past, in which essentially the Earth represented the cosmic Reality (!), and the central man to that context, appear Obvious the terms of this distinction. Anthropocentrism, for example, still represents, in spite of everything, one of the most rooted cultural aspects of our culture, because, in fact, connected to a framework and a cultural dimension circumscribed and closed on a planetary level. Another consideration: certain historical-cultural develop related to specific events of human history (e.g. myths, beliefs, religions), and their interpretation, and which have engraved, and/or affect, on our cultural dimension are blinded to what comes out of the narrow planetary boundaries. The idea, the objectivity, of a plan of relationships and interactions between civilizations on a cosmic scale, therefore places the terms of a planetary cultural dimension in a new and original key of reading that contemplates the reality and the cosmic dimension.

Considerations that want to emphasize that the objectivity, and awareness, of relationships and interactions between civilizations understood on a cosmic scale rewrites (or can rewrite) certain historical-cultural events of our civilization in reason and in relation to that Enormous context; Our planet is not an island in itself, but, in fact, an integral part of the cosmic reality: linked and connected.

A key of reading that then proposes, putting in a new light, specific aspects in our cultural history (in particular, but not only, on the origin of many myths beliefs and religions) that precisely can find coherent origin and reason beyond the borders Planetary. Coherent awareness of the terms of cosmic reality. Context that sees in the relationships and interactions between civilizations within the cosmic framework as a natural and specific aspect of the development and dissemination of intelligent life in the cosmos.

So regardless of the real terms of our relationship (past and present) with such reality, these considerations imply numerous these and general questions, for example: Given the dimension of cosmic reality, what are the terms Of the extent of these relationships in the context of cosmic civilizations? Represent groups and/or confederations joined by specific rules and/or directives? Is there a sort of UN on a cosmic scale? Or do the rules that dictate the relationships between civilizations in such a huge context are configured, on the contrary, self-defined, unilateral? Do I determine differences and divisions which in turn determine and/or involve open and generalized conflicts? How do you set up the positions of power? Who, or what, how, and in what terms, rule and/or command (post the existence of such powers)? So how do you configure the terms of relationships and interactions between civilizations in the cosmic picture?

Needless to emphasize that these these can be attempted to respond on the basis of conjectures, in relation to and/or on the basis of the history that marked the relationships and interactions

between civilizations on our planet. If we consider the terms of the relationships and interactions between civilizations that have characterized human history, five thousand years of history also correspond to five thousand years of conflicts and organized wars (to which I add ethnic cleansing and genocide), arises So the question of how much, and in what terms, the relationships and interactions between civilizations on a cosmic scale differ from the framework of relationships and between civilizations of our planet. All the world and country, says an adage about the relations between men on our planet; Transferred to Cosmic scale: the whole cosmos and country? Difficult, as several times stressed, to enter into the merits of the real terms that configure the relationships and interactions between civilizations in such a broad context of variables and possibilities represented by cosmic reality. Given the age, and the size, of the universe; When do the first cosmic civilizations go back? Question that leads to other and consequent questions: what is the spectrum in terms of "seniority" of cosmic civilizations? What role does the seniority of a civilization play in relations between cosmic civilizations? Do the most advanced civilizations represent a point of reference and/or the origin of the terms that configure and/or dictate the relationships and interactions between civilizations in this context? Or is the framework of relations and interactions between civilizations in this context a new paradigm of the relationship between civilisations and sociological issues?

However, it seems reasonable to think that the logic that guided the development and affirmation of civilizations on our planet, as well as the logic that guided the development and evolution of life forms (including man), is repropounded in a huge plan, and more Articulated, represented by the cosmic context. Observation that leads to other questions and/or considerations. Considering the cosmic times, the seniority, or longevity of a civilization includes both biological-evolutionary terms and historical-cultural terms. Human history covers a span of five thousand years, extraterrestrial civilizations could boast, for example, Fifty thousand years of history and a different and broader path in evolutionary phylogenetic terms. Things that flex, in particular the second, on the development and/or the structure of the central nervous system (and therefore in the psychological dimension), factors that can therefore represent a decisive element, or a gap, in the relationships between civilizations in This context, to the point of making difficult, or unworkable, a cultural confrontation between civilizations. Diversity that I can form as determinants in particular on the terms of the relationships between cosmic civilizations and planetary civilizations.

The seniority of a cosmic civilization, the overall terms of the history of a specific form of intelligent life, as noted above includes both variables in phylogenetic-evolutionary terms (the specific path, and development, of a given form of life The development of civilizations (the socio-cultural terms and the scientific and technological development) together and to varying degrees can make the relationships and interactions between civilizations in the cosmic framework difficult, or impossible. We weigh, or imagine, for example, a contact and confrontation between a man of today and a citizen of imperial Rome, or, more difficult, with the Neanderthal man. As far as between us and the citizens of Imperial Rome separates us a remarkable, if not profound, gap in sociocultural terms, which in particular are set up in ethical and legal terms, this confrontation, within certain limits, appears possible. In the confrontation with the men of the Stone Age in addition to a deep gap in socio-cultural terms, there could also be issues in terms of the development of the central nervous system, things that together would make this imaginary confrontation very difficult or, Just impossible. If in this sense we think of differences in the development of civilizations and/or in terms of seniority of civilizations on the scale of tens of thousands of years (or even millions of years!) of the cosmic scale, the terms and complexity of the issue appears (note 3) . Considerations that help to focus on specific aspects that can configure the relationships and interactions between civilizations intended on a cosmic scale because of the great divide, both in phylogenetic-evolutionary terms and of civilization development, which can present life Clever in a picture of such vast proportions. In short, in a context of relationships and interactions between civilizations on a cosmic scale, considering the scale and the cosmic times, questions are posed not only about the terms of development of civilizations in social and cultural terms, but also in terms of phylogenetic path- evolutionary. So on the one hand such a framework, and this prospect brings to the field all the themes of socio-cultural and sociological issues, on the other raises questions and questions on the development of the path and the phylogenetic development, and therefore also on the terms, and the Development, the structure of the central nervous system, things in a way or in the high connected. How do these questions and issues actually come into being?

If we consider the problems and difficulties that have characterized, and characterize, the relationships and interactions between civilizations on our planet, albeit on the basis of a common path and phylogenetic development, and a content gap in terms of the development of civilizations, and an equally content gap in the socio-cultural Terni, this is not comparable to the potential differences and diversity that objectively can present the terms of these ratios considered on a cosmic scale (footnote 4). Therefore very complex issues that, as said divide, and separate, the terms of the relations between civilizations in the cosmic framework in two distinct contexts: a framework that configures the relationships and interactions between cosmic civilizations, and a framework that configures relationships and Interactions between cosmic civilizations and planetary civilizations.

Terms of relationships and interactions between civilizations in the cosmic framework

The development of scientific knowledge, and therefore technological progress, which allows civilizations to cover interstellar distances, represents the watershed, so to speak, that divides and separates civilizations within the cosmic framework. Consideration that in other respects represents the natural reason for the presence of UFOs on our skies, coherent and in line, precisely, to the fact that the confrontation and the interaction between civilizations in a cosmic picture represents the direct and natural consequence of Technological development achieved by civilizations in this context. It is sufficient, after all, to overcome obsolete and anachronistic anthropocentric positions to enter into the merits of this reality and that perspective. Another thing, as said above, is to try to imagine and/or define the terms of the interactions between civilizations in a context so vast in size and possibilities what is the cosmic reality. The development of scientific knowledge, and therefore technological progress, seems to represent the central and decisive element that separates and divides civilizations into the cosmic framework. This in consideration of the environment and the distances proper to the objects of that context, which of course isolates and separates the intelligent life forms on the planetary boundaries. The technological development of civilizations breaks this natural barrier that isolates civilizations within the cosmic framework, and thus determines and configures the relationships and interactions between civilizations in this vast context. Therefore the technological development that allows the outdated planetary civilizations and to cover the interstellar distances not only represents a huge technological conquest, but represents also an epochal cultural breakthrough, as this event poses a civilization, culturally configured, and isolated, to the planetary context, to the confrontation with civilization in a cosmic-scale context. Technological and cognitive conquest that determines an original cultural development, unprecedented, precisely of historical significance. In this framework, sociocultural ideas and principles, political ideologies and positions of power, legends and religions, of a given cultural reality are put to an unprecedented critical confrontation. Original critical confrontation, as a stranger from polarizations and conditionings, or from positions of opportunity, dictated and related to a specific sociocultural reality circumscribed and isolated to the planetary context. In This comparison to the newcomers would, simply, stretched the hand (?), and with the other the rules of the game (?). Rules that would define the logic that regulates relationships and interactions between cultures and civilizations in the cosmic quarter. Considerations that, among the high, highlight the position so to say the disadvantage of planetary civilizations towards the cosmic civilization, as on one side technologically inferior, on the other, and as said, culturally linked and conditioned From the terms of a cultural dimension linked to the planetary reality (direct, practical) substantially Czech or, in fact, alien to a framework of relationships and interactions between civilizations on a cosmic scale. Moreover, this highlights the fact that the relations between cosmic civilizations and planetary civilizations are linked and conditioned by specific conditions or prerogatives: internal reasons and opportunities (note 5) relating to the planetary context (historical process) and " External "(relating to specific directives and/or" external "rules, and/or relating to specific positions of power), irrespective of which the comparison is unworkable, or unilateral and arbitrary to the cosmic civilizations (with all that this may entail).

The contact with extraterrestrial civilizations implies, at least potentially, beyond a new and historical cultural confrontation, the acquisition, if not the racking, of scientific and technological knowledge of which it is difficult to configure the terms, the scope and the effects. Which can represent (or represent) one of the issues that conditions or limits the terms and interactions

between civilizations in a cosmic picture; or exclude them. The cultural confrontation between civilization on a cosmic scale is an important and central issue in the comparison between civilizations in this context; A possible transfer of scientific and technological knowledge is an equally central issue in the interactions between civilizations in the cosmic framework, in particular as regards the relationships and interactions between cosmic civilizations and planetary civilizations. The scale of cosmic times is such that the differences of development in cultural, scientific and technological terms, between civilizations of cosmic scope is configured in relation to this scale, and quini of wide, if not of enormous scope (note 6). So another question: what role does this issue play in the relationships and interactions between civilizations in this context?

The development of scientific knowledge, and therefore technological development, has represented, and represents, a central factor in human history and which has revolutionized, or at least engraved in a decisive way, not only the quality of human life but engraved Considerably on the terms of the social and cultural dimension. At the same time it has opened up original issues and themes that are not found in the course of human history: the terms and limits of development in relation to technologies and the environment, which therefore implies a new paradigm of socio-cultural issues, and reflected On the issues and economic issues of law and power. Issues and issues that directly or indirectly connect to ethical issues.

Non-interference is the first directive of the organization by the Planetary Governments (cosmic civilizations) imagined in the Star Trek universe, a directive that prohibits interfering in the development of a civilization or in the internal affairs of a government irrespective of certain prerogatives; First of all the ability of a civilization to cover the cosmic distances. Science fiction, of course, but the idea and the concept are not pilgrims at all. As considered in this text, the comparison between civilizations requires determining prerogatives regardless of which the confrontation is likely to turn into a clash between civilizations and/or to the disadvantage of the less developed civilizations, who with time lose their Identity, at least that, and in general, teaches human history. In a context of relationships and interactions between civilizations understood on a cosmic scale, it evidently reposes this question in a new dimension and complexity. The exchange or transfer of decisive scientific and technological knowledge, given the terms of development that can separate civilizations in this context, poses ethical questions of law, of right, and of power, because of the reason that scientific development and Technology affects and/or conditions the terms of such positions. In other words an indiscriminate exchange or transfer and/or inappropriate knowledge and technologies could (?) crack, or distort, a coherent and natural development between ethics and power.

On the other hand, however, these considerations raise questions about solidarity, or not, between civilizations within the cosmic framework, in particular in the relations between cosmic civilizations and planetary civilizations, because certain problems related to the development of a civilization Planetary could receive response and/or solution as an effect or induction, direct or indirect, relative, precisely, to the relationships and iterations between civilizations intended on the Cosmic Hall. Consideration, the latter, in reflection, and in awareness, that the objectives and prospects of development of our civilization could represent, or represent, concrete realities, as inaccessible, other planetary boundaries (...). How do these issues actually set up? The framework of these reports represents a new paradigm of social and cultural issues, precisely and peculiar to the cosmic dimension?

The dimension, and the Times, of cosmic reality are such that, as repeatedly emphasized, it is very difficult to imagine the terms that the development of intelligent life, and therefore the development of civilizations, may have achieved in such a huge context and reflected the real Terms of the framework of relations between civilizations. For example, we can think of the socio-cultural development framework in relation to the terms of scientific and technological development, and/or in relation to the longevity of civilizations. In Frank Dreik's known equation, about the diffusion of intelligent life in the cosmos, a factor of the formula is, in fact, represented by the longevity, "seniority", of civilizations (recently an evolved version of the equation of Drake The Statistical Drake Equation SDE). Thus, the fact of covering the interstellar distances is indeed a revolutionary event for a civilization as it poses, or would, to confront social and cultural realities also widely diversified between them. Still How do you configure this framework? Consideration which in turn leads to the question on terms of independence, or not, between civilisations in this context, or more generally on the terms that set up such relations in the economic context, and related social, cultural and ethical, ideological, political implications And power. Things that can therefore lead to

divergence and disagreements and incompatibilities of various kinds; To conduct real conflicts on a cosmic scale? The Star Wars represent a free projection on the cosmic scale of relationships and interactions between civilizations on our planet, and therefore also the terms that reflect an aspect of human personality, or such eventuality and such aspect of personality Human represent common aspects of civilizations and intelligent life in the cosmos? As noted at the beginning; All the way and country: all the cosmos and country? Considerations which re-refer to questions of law, directly or indirectly related to positions of power, which in turn are linked to the terms of sociocultural development of civilizations, and therefore to the terms of the logic that regulates relations and The interactions between civilizations in the cosmic context; In particular, the framework that configures the relationships between cosmic civilizations and planetary civilizations given the greater superiority, at least as regards technological development, of the first respect for the latter. What is the real configuration of this picture? Specifically, what is our real relationship, past and present, with such reality?

The diagrams present on these pages represent an attempt to synthesize the above considerations.

Human history and extraterrestrial civilizations

4 There was a stormy wind coming from the north, a great mass of clouds, and a wriggling fire, and it had gleam all around, and in the midst of it was something similar to the appearance of the electro, of the midst of the fire. 5 and in the midst of it was the likeness of four living creatures, and this was 6 their appearance: they had the likeness of the earthly man. 7 and [each] had four faces, and [each] of them four wings. 8 and their feet were straight feet, and the plant of their feet was similar to the plant of the calf's foot; And sparkling like with the splendor of the copper, Forbito.

Ezekiel Chapter 1 1-7

As far as cultural traditions, especially religious ones, arise between myth and history today cultural developments allow a different reading and interpretation of ancient texts unconstrained by fideistic assumptions and polarizations, relating to theological concepts. Interpretation that repropose myths and religious beliefs in a new and light and perspective. Perspective that not only puts in a new and original vision certain aspects of our cultural traditions, but also seem to emphasize, once more, that the events presented by the UFO case do not represent at all a modern issue but That these facts are distributed along the arch the whole human history. Facts and events altered and masked by the historical-cultural dimension in which they are determined, poured into the mythological framework (or built the mythological framework), and/or Afluiti in the context of religious beliefs. Reading, today, Ezekiel's vision brings more to mind a technological artifact than a narrative related to the context of the divine, so much so that, for example, in 1972 NASA engineer Josef F. Blumrich portrayed this narrative as an event, Ante Litteram, of current reports related to UFO case studies. Which we then betray widespread in the cultural traditions of the most ancient civilizations of our planet, from the mythical Vimana of the epic Indian texts, (Mahābhārata, Ramayana, Vaimanika Shastra) to the feathered serpent of pre-Columbian civilizations, or other example, the disc Winged, with what appears to be a landing support, of Ahura Mazda of the divinity of Ancient Iran (Zoroastrianism), to make some examples. Tales, stories, myths, legends and religious beliefs that seem all connected, directly or indirectly, to the idea that visitors and/or colonizers of other planets are to enter into contact with the first civilizations of the planet must, and who have engraved, or Influenced (?), by defining the terms, the course of our history. In other words, the facts and events proposed today by the UFO case report the aspect directly visible, today as yesterday, of the relationships and interactions between civilizations intended on a comical scale. Consideration that still repropose the question of how the terms of these reports are actually set up.

As we have seen, a first reflection concerns directly, given the terms of the context, the cosmic Dimessone, the extension of these relationships and of these interactions. Issue which in turn is directly related to issues of "viability", or the ease, or not, to cover the interstellar distances in times and "practical" ways, which therefore do not represent a business but a routine. In other words, the extension and the terms of these relationships appear bound and/or conditioned by the difficulty, or by the ease, of covering the interstellar distances, which in fact translates, in essence, in terms of scientific and technological development. The realization of the warp motor, or bubble there curvature, proposed and hypothesized by the physicist Miguel Alcubierre in the years 90 (The

Warp Drive: Hyper-Fast Travel Within General Relativity), now considered and hypothesized by numerous scientists, for example Harold White, physicist of NASA, which considers possible, at least theoretically, the realization of spacecraft with superluminal speed. Do I think that this may represent a reality that is not too distant, fifty or one hundred years? Perhaps less, in reason, precisely, to the terms of scientific and technological development of our civilization, difficult to say. Such technological development would put man in the position of coming into contact with extraterrestrial civilizations and therefore in the position of returning to the club of cosmic civilizations. Now, given the terms that set up the socio-cultural framework of our current civilisation, the question is how different this framework will be today in relation to this perspective. Observation that therefore contemplates the fate that cosmic civilizations could be not very dissimilar from our present civilization, connected and linked.

As noted above the planetary boundaries represent, in this aspect, a natural barrier of non-interference between civilizations in the cosmic framework, regardless of a certain technological development. What in turn is directly connected to the terms of a particular development of civilizations, and therefore also to a certain socio-cultural and ethical-cultural configuration. Given that the history of relationships, and interactions, between civilizations of our planet is characterized by conflicts of all kinds, and organized wars, and because extraterrestrial civilizations able to cover interstellar distances could be not Very dissimilar of ours, we propose many questions on the terms of the ethical-cultural aspect in the relations between civilisations in the cosmic framework, in particular, as several times place the accent, on the actual terms of our relationship, of yesterday and today, with such Reality.

Today we have reason to believe, thanks to an updated reinterpretation of specific cultural aspects of the history of the civilizations of our planet (myths and religious beliefs in particular), that the roots of these particular cultural aspects can find Coherent explanation in a broader context of relationships and interactions between civilizations, which, in fact, extends beyond the confines of our planet. Although the real terms of such interactions appear difficult to focus in their reality, masked, confused, altered by the cultural dimension of civilizations throughout history, today we can outline them as a specific historical aspect that is It connects to the facts and events proposed by the current UFO question. So, how are the actual terms, of the past and the present, of these relationships and interactions still, as they are actually configured? Question also in consideration that the overall case UFO also presents particular aspects and facets, events that are also very heavy for people directly involved in the facts, see for example Close Encounters of the fourth type (IR4), or alien abduction (abductions), specific and particular implications of UFO cases that, in fact, raises numerous questions and questions about the terms of our relationship with that reality. As emerged in these lines complex elements and issues, and of a very different nature, contribute to configure the terms of relationships and interactions between civilizations understood in a cosmic framework. So, in order to summarise the elements and/or the themes of this discourse: on the one hand the picture is set up that configures the genesis and phylogeny of living systems in such a huge context, on the other the terms and the diffusion of intelligent life forms in this framework . Then, in reflection, the terms of the development of civilizations, both in terms of sociocultural and technological development. Development, the latter, central and decisive that connects directly to the Faculty of Civilizations to cover the interstellar distances, and which represents, in fact, the central element that originates and determines such relationships, their size and extent. Lastly, but not least, the issues relating to the terms of economic, political, law and power. Things that together repropose in turn the question whether the extraterrestrial civilizations capable of covering cosmic distances represent groups or coalitions linked by certain rules principles or laws, provisions which therefore bind and/or regulate such relations, in Particular in the relations between cosmic civilizations and planetary civilizations. Is there a kind of cosmic UN, or similar organizations, or are the terms of such civilisations in such a huge context governed by self-defined principles and/or guidelines, by individual civilizations? Given the terms of cosmic reality, and as repeatedly observed, it is difficult to imagine the terms of these relationships and the extent of such interactions. Context that not only repropose the Tenimi and social and cultural issues in a new scale and dimension, original as complex, but also, consequently, a new and original dimension of ethical, law and power issues, of which directly or, Indirectly, knowingly or not, we are involved. So what are the real terms of our relationship with that reality?

Concluding considerations and perspectives

As we have seen the recurring question that often arises in the perspective of a cultural confrontation with extraterrestrial civilizations is certainly the one that focuses on the real terms of our actual relationship with this reality, and what this entails, or would entail, for our culture and our civilization. This question usually arises, in fact, in perspective but, to see, and as said, this question concerns and also arises in the past. The knowledge and cultural developments of the recent human history, in particular the reinterpretation of certain stories, myths and cultural traditions, have posed this question to the past as well. Today's UFOs and the fiery Chariots of Mythology and religious cultural traditions represent two aspects of the same coin. Our planet is not an island, today's UFOs, and the vision of Ezekiel, of biblical memory, apparently represent facts and/or cultural aspects very different from each other, but in reality not separate, as they relate to our interaction with the dimension and the Cosmic reality. The mythical and quarisome of the Olympian Ones (THEOI), of Greek memory, as the equally quarisome and intransigent Heloin of Jewish religious traditions, which bring to mind the Hanunachi (those who descended from heaven on earth) Mesopotenans, and/or the mythical winged God Persian Ahua Mazda, today seem to assume coherent identity as a trace, or historical imprint, of the interactions between civilizations intended on the cosmic scale because they are exposed, so to speak, by myths and beliefs. In this context, the history of specific cultural traditions of human civilizations assumes a broader and more original configuration that therefore finds coherence and origin, label, and interpretation, beyond the planetary boundaries. Framework in which the divine prerogatives of the gods of the past so to speak fade, you they set up in the context of reality and human weaknesses, deities closer and similar to men than to divine attributes. Something that represents a kind of revolution in the context of the cultural traditions of our civilization, because it repropose this rooted cultural aspect in a new light, in a new awareness and perspective. In This context, mythology appears to be colourful with history, the gods of beliefs and myth "divorce" from theology and seem to find coherent origin and location beyond the planetary boundaries; In the relationships and interactions between civilizations intended on a cosmic scale.

Once again the central question that is proposed in the perspective of a confrontation with extraterrestrial civilizations is certainly the one on the real terms of our relationship with such reality and what this entails, or would entail, for our civilization, since, as more Times stressed, this prospect implies a social, cultural and power confrontation, unprecedented. At the same time this picture reconfigures specific terms of our history, our cultural traditions and our beliefs. In This picture, for example, and as noted above, the dwelling or "heaven" of the Gods of the past is "moved", and finds coherent arrangement with the cosmic reality, and therefore, as said, with terms regulating the relationships and interactions between civilizations intended in a Cosmic context. Thus a new perspective, and dimension, of social and cultural issues, which re-propose a new dimension of questions of law, and power, which configures a new and unprecedented dimension of sociological and sociocultural and ethical issues. Topics and issues that as difficult to imagine in a context of such dimensions represent, what the objectivity of the facts and events presented by the Casuica UFO proposes.

So are the perspectives, and therefore the implications, that this reality implies that has culturally censored, so to speak, the UFO issue as it leads to a new and original (not to say revolutionary) vision on the terms of history and human culture, Because it places the human reality and its civilization on a new plan and in a new framework. Framework that involves a new paradigm of issues and relationships and sociocultural interactions, as it contemplates cosmic reality irrespective of direct physical reality (planets, stars, etc.), but as a context of cultures and civilizations, and regardless Rift. Awareness that "evading", definitively, humanity from obsolete, as presumtuous, anthropocentric positions, which not only redefines the role and the human position in the cosmic framework but entails and implies the re-consideration, if not the revision, of Many aspects of the overall human.

The perspective, the objectivity, of a framework of relationships and interactions between civilizations intended on a cosmic scale, implies, as emerged in these considerations, such interactions in space and time, which poses the question of how much, and in what terms, history and Civilization U Mana also represents the direct or indirect influence of this reality. In other words today they have reason to observe, as many times highlighted, that the facts and events presented by the current UFO case, are often masked by myth and cultural traditions, and throughout the

history of mankind. Awareness made visible by the re-reading of human history in the light, and by the critical sense acquired by current cultural developments. The support, development and dissemination of scientific knowledge and, in reflection, greater freedom of thought, free from inertia and cultural conditionings and prejudices, has played and plays a central role in this process. Process that in many ways has led to a kind of cultural conjuncture for which the dimension, and the culture inertias of the past, must confront the terms of the current cultural developments. Cultural developments that have produced the paradoxes and inconsistencies of the current socio-cultural planetary framework, where they coexist and overlap, for example, astrology and quantum mechanics, fundamentalist religious beliefs, and cosmologies Multiverse, and where the shadows of the Palaces of Brasilia cover (Cesurano), the Favelas. In short, a planet culturally and socially inconsistent and contradictory, with one foot in the past and one in the present, constantly seeking to reconcile its history with the knowledge of the present and the prospects of the future.

On the other hand, the terms of the current social and cultural framework of our civilisation represents, and/or synthesizes, the history of the relationships and interactions between civilizations on our planet, or, more generally, the current social and cultural framework reflects the "state of art," so to speak, of the social and cultural developments of human history. The idea and perspective of relationships and interactions between civilizations understood in a cosmic framework must confront both the terms that configure the current socio-cultural framework of our civilization, that with the logic that regulates relationships and interactions between civilizations in Cosmic context. How to configure and/or imagine, and relate, to that perspective?

Different positions and viewpoints, stories, inferences, and/or alleged admissions of self-styled tellers, have defined very different frameworks on terms of our real position with that reality. The position of reticence and closure, or of apparent indifference and/or ostracism, by the governmental institutions and the scientific environment against the UFO place mark the step. However, in the face of such stories of such positions what objectively and unequivocally lies at the basis of this reality and of this perspective and represented by the facts and events objective, concrete, experience, (see note 7), presented by the overall terms That set up the UFO case. Events which first place the unequivocal evidence of their extraterrestrial origin and reflect the objectivity, and thus the perspective, the concept, of relationships and interactions between civilizations of cosmic dress. Reality that at the same time seems unintended, at least in appearance (and at the time), to take direct and blatant contact with our civilization. So what are the terms of our real and actual relationship with that reality remains a suspended question. As has been said, and it should be stressed, such a prospect in addition to raising numerous questions and issues entails such and many implications for our socio-cultural dimension that has always been a difficult matter to manage on the part of the planetary establishment. Consideration which in turn raises the question of the terms of real knowledge (or even direct involvement) by specific and exclusive planetary governmental institutions regarding terms of our relationship with that reality. Thing, which would therefore be able to connect with the ambiguous and/or contradictory attitude, and closure, of governmental institutions against this issue. What are the real terms of the UFO-government relationship is not given to know, regardless, as has been noted above, by certain sources, declarations and stories, more or less credible and reliable. Even if, on the other hand, the declarations of specific people, who in his time occupied positions of importance in the governmental (military and civil), do not leave the time they find, indeed.

However, one thing seems certain, no matter what the terms of our relationship with this reality: the confrontation with extraterrestrial civilizations would represent a turning point of historical and cultural significance for our civilization. This is not only because of the fact in itself, the contact and the confrontation with extraterrestrial civilizations, but also because of the terms of our past, mostly occult and/or masked, relationship with that reality. Perspective that, as a roof, brings to the field the question whether, and how much, the overall human history (including the human phylogenetic history) is connected, redettamene or indirectly, to the terms of relationships and interactions between civilizations within the cosmic framework. This question, which is right in the renewed interpretation of our cultural traditions made possible by an equally renewed critical sense due to the cultural developments of the embodying of human history. In fact today the reinterpretation of our cultural traditions, in particular religious ones, seem to place more and more in evidence of our past relationship (mostly occult) with the terms of a framework of relationships and interactions between civilizations intended on the hall Cosmic. Framework in which, as noted above, the Gods

of the past (Hlohin and/or Theoi vary, for example) are set up characters much closer to men than to the idea, and/or attributes, referred to the divine, but this is a matter and story in itself.

The prospect of a confrontation with extraterrestrial civilizations as it represents a revolutionary development of the relationships between civilizations and sociological issues, represents, after all, a natural development of relationships and interactions between civilizations, in Reason for the fact that objectively the diffusion of intelligent life in the cosmos is a peculiarity peculiar to this context, and therefore an equally natural development of sociological issues. In addition to this, this comparison would entail, in other respects, a revision and/or reconsideration of the overall human history, as, as repeatedly observed in this text, seen and considered in the light of a framework of relations and interactions between civilizations intended to Cosmic scale. The earth, it must be stressed, is not an island in itself is part (small) Integante of the comical reality; Connected and Connnessi.

The feasibility, of this perspective must objectively compare with the socio-cultural terms of our current civilization and, as far as said, with the terms (?) that regulate and/or configure the relationships and interactions between civilizations in the cosmic framework. It is difficult to determine when and in what terms this will be manifestly, concretely. Comparison that however appears implicit and consequent to the technological development of our civilization, relative to our ability to cover the distances interstellar (and therefore a question of time), which in fact would imply our entry into the club of Cosmic civilizations, which would represent a cornerstone of human history. On the other hand, our relationship with extraterrestrial civilizations seems to represent a concrete background, although as said for the most occult, of the overall human history of which we progressively become aware today. Today's UFOS and the Chariots of Fire of the past represent two aspects of the same coin, which surpasses the terrestrial reality to the cosmic one of Here we are part. In this context the relationships and interactions between civilizations are configured as a natural dimension of relationships and iterations between understood and relative civilizations to cosmic reality, and at the same time the natural and consequent reflection of the natural Altrettano Diffusion of intelligent Life in the cosmos.

The question of how much, and in what terms, such a reality has engraved, and/or incised, on our culture and our civilisation is an open question (at least for those who write) and which, as already noted, can reserve surprises and implications of all kinds.

What still appears to be central and become aware of this perspective because, as emerged in these considerations, the confrontation with extraterrestrial civilizations would not only open up a new and original chapter of sociological issues, but also a new and original chapter of the history and culture of our civilization.

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Automatic Translation

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Notes:

- 1) However today we know, for example, thanks to the NASA Kepler space Telescope, that nearly one in five stars has planets orbiting in the so-called habitability range where physico-chemical parameters could determine and sustain life (and reflected life Intelligent) as we know it.
- 2) Irrespective of "external" influences. Today we have reason to think that specific aspects of human cultural history (including religious beliefs) can be found in the context of relationships and interactions between civilizations understood on a cosmic scale. Relationships and interactions that can then also change the terms and ideas on the evolutionary phylogenetic history of the overall human history.
- 3) The contract and the confrontation with extraterrestrial civilizations may involve difficulties of communicability not only because of language, or other forms of communication, but also in reason and in relation, precisely, to a specific phylogenetic path – evolutionary given That this path pours,

in one way or another, into a specific adaptation to reality which in turn pours into psychological terms. Adaptation to reality that is reflected on a different emotional participation to this. Consideration that directly connects to the archetypes of the collective unconscious of Carl Gustav Jung representing (essentially) that part of the common unconscious of all human beings as a legacy of the emotional-afferent experiences of ancient Data, the invisible roots of consciousness, to use Jung's words, and that color specific aspects of the human way. In other words, based on these considerations, the psychological dimension of one determines intelligent life form includes specific archetypes functional to it. Reason why evolutionary path differences would correspond to specific archetypes: emotionally laden, for a certain form of intelligent life; Indifferent, or even incomprehensible, compared to another. On the other hand, if, as said, intelligent life in the cosmic framework follows determined paths in reason and on the basis of the same physical, chemical, and therefore biological laws, (according to cosmological constants) the "reverberations" of evolutionary pathways to End should speak the same language which is that, in fact, of intelligent life.

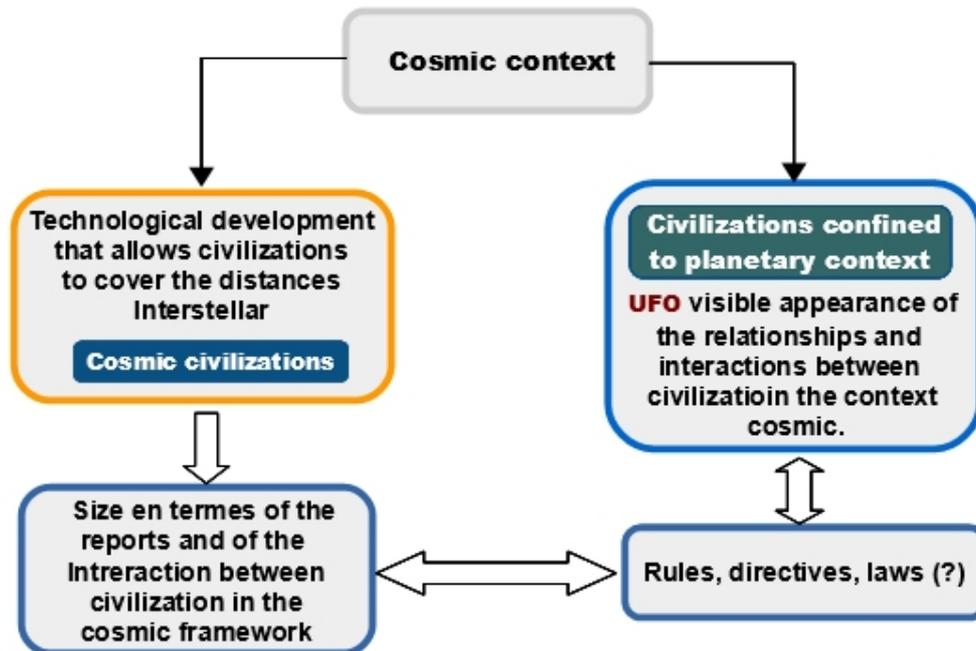
4) This is also considered to be really difficult to imagine where it can bring socio-cultural development and the scientific and technological knowledge of a civilization on such a wide scale of times (given that the history of a civilization has such a history). Given that the developments in scientific and technological knowledge, and of reflecting social and cultural development, on this scale, could rewrite sociologues issues to the point of not being directly recognizable as such.

5 for which the question arises whether the position of the planetary establishment (cover up, debunking) against UFOS and coherent to the historical process (the absence of certain prerogatives) or functional to specific positions and opportunities of power. Or if such an attitude derives, even as it may seem surprising or unbelievable, by secret agreements with specific realities of the "external" establishment (direct contact with extraterrestrial civilizations) comparison that has highlighted the Actual terms of our relationship with relationship with that reality, and therefore with the framework that configures the terms of the relationships between civilizations in the cosmic disputed.

6) In this regard, for example, we weigh the scientific and technological knowledge in the field and in the biological and medical context, directly related to the duration and quality of life, the terms and the scope of the matter are evident.

7) Because of the data presented by the global UFO case. Specifically, for example, the data relating to the case studies of radar and radar-visuals, or traces left on the ground in the context of close encounters of the second and third types (classification of J. Allen Hynek). The radar is a precise measuring instrument, with which you can trace speed, height and distance (with high resolution radar you can also climb the shape and size) of a flying object: the characteristics and performance of unidentified flying objects (UFO) registered with radar exclude a terrestrial origin. The simultaneous visual and radar observation of a UFO, radar-visual sightings, in fact, represent an experimental (and therefore scientific) expected, so to speak, of the facts and events presented by the UFO Casuica. Another concrete, tangible and experimental aspect is represented by the traces (footprints) left by these objects on the ground and relative to the case studies at the close Encounters of the third type (IR3). Traces on the ground from which one can trace the weight of these objects, which result from the order of tons.

UFO Sezione Ufologica Triestina. Consideration and hypotheses
Relationships and interaction between civilizations in a cosmic framework
Cosmic civilizations and planetary civilizations



Cosmic civilizations

Main questions

Questions:

- 1 Size and/or extension of the context of relationz and intrraction between civilizations.
- 2 Terms of relationship and interaction between civilization.
- 3 Terms of sociocultural principles and philosophies.
- 4 Terms of power configurazion.
- 5 Terms of law, matters: rules,directive, laws.

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Relations and interaction between civilization on a cosmic scala

Hypotheses and consideration. Summary diagram D7 © Luciano.perla @tin.it 1996
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