

**UFO Report** F1 V1

**Progressive development and synthetic analysis of the UFO question  
Considerations and hypothesis, explanatory diagrams. General notes and concluding  
considerations.**

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The diagrams present in the following pages, two outdated (D1 and D2), the first version dates back to the years 70), represent an attempt to graphically synthesize a logical-deductive analysis of the facts and events presented by the UFO case. Analysis and deductions that then converge for the extraterrestrial origin of these objects. However today the fact of the extraterrestrial origin of UFOs appear substantially discounted, since it represents (for a long time) the conclusion that more adheres to the facts, nevertheless this conclusion does not at all leave the time which it finds. Since passed this point, and thus taken effective awareness of this reality, this entails entering into the merits of what this implies for our culture and our civilization.

The first 2 diagrams represent the first phase or level of discussion, if so it can be defined the development of the UFO question, represented, precisely, by the collection, verification and analysis of the facts, and subsequent hypotheses and/or conclusions. Phase that has lasted for almost six decades (...). As you can see, in this summary analysis of the UFO question is also included an interpretation in mythical terms, although, in fact, today this interpretation is decidedly unrealistic, and therefore no longer taken into account, as a possible explanation of "Phenomena". In 1958, in fact, C. G. Jung, proposed a solution for this phenomenon in psychological terms, with his book, "On things that are seen in heaven", Bompiani 1958, as a modern myth of unconscious projections. Which precisely underlines how much this issue focused the attention of people on such phenomena, and how incredible these events appeared, so much to resort to psychological explanations... Facts and events widely confirmed and verified, and which are constantly reposing to this day.

This particular aspect of the historical development of the UFO question appears emblematic and representative of how much our cultural dimension is disoriented in the face of facts and events that directly or indirectly affect entrenched, How obsolete, cultural stereotypes. First of all anthropocentric ideas and concepts, which still color and polarize our cultural dimension. At a distance of time this appears as a baffling example of how much socio-cultural factors can affect the perception and interpretation of things. It also highlights how knowledge of facts is the main prerequisite in order to avoid preconceptions and prejudices.

In addition to this today the term phenomenon reported to UFO appears improper, does not coincide with the facts and events proposed by the UFO case, as it is peculiar to natural physical phenomena. The UFO, on the basis of the case studies, are set up technological artifacts of extraterrestrial nature, then the term phenomenon appears out of place what to consider, for example, "phenomenon" a Boeing 747 or a train. Of course, we can object by raising considerations on the etymology of the term, as a phenomenon in its aggregate meaning implies all that we perceive through experience and senses. However, for example, if I decide to go to the city by public transport I take, and I think, a bus (technological artifact) certainly not a "phenomenon". A rainbow or an Aurora Boreale, to be clear, are properly and commonly configured in the cotext of phenomenon.

Apart from pedant etymological and philosophical considerations, the fact of often using the term phenomenon in the context of the facts and events proposed by the UFO case, as stated above in some way reflects our difficulty in integrating such events Within the framework of our cultural context. Entering into the merits of the UFO issue, and thus acquiring the objectivity and extraterrestrial origin of UFOs, entails entering into the merits of meaning, and therefore of the implications, which derive from the presence of extraterrestrial objects in our planet. Implications that involve every aspect and field of our cultural dimension and of our history, because UFOs do not represent events and exclusive event of our time. Meaning and implications representing a second phase, or level of discussion, of the UFO issue. Things that as said do not leave the time

they find, because, in fact, they propose a confrontation with extraterrestrial civilizations. Therefore an unprecedented, unprecedented cultural confrontation of historical significance.

Considerations that help to highlight some reasons and reasons that have made, and make, the UFO question a theme not easy to deal with and focus. On the one hand, the objectivity of the facts, which for more than six decades have been reposed in their constant repetitive evidence (to the point that ufology, as a phase of research, analysis, and its conclusions, can be considered as concluded) on the other, as Said, the remarkable implications of the presence of these objects on our planet, and of reflecting the prospect, and the feasibility, of an unprecedented sociocultural confrontation, since, in essence, this is what it is. Perspective that in this scheme represents a third phase of the development and discussion of the UFO question. It appears consequent that this prospect must confront the terms that configure the overall socio-cultural dimension of our current civilisation. Process that tends to reject, or "Freeze", what is not compatible with with the times. In other words, the question that arises is whether our current civilisation is compatible with this prospect.

In this regard, it is appropriate to observe the ambivalence, so to speak, of that question. Because, for example, the non-contact (blatant, official) by this reality can represent the point of view, or a certain aspect, "External", of this process. In other words, as said above, the question that ultimately arises is whether today our civilisation, as it is, presents the prerogatives for a confrontation with extraterrestrial civilizations, and what this would entail for our civilization. Therefore ambivalent question, since this question is to be seen both from a terrestrial point of view and "internal", and from an "external" point of view (note 1). Question in turn directly or indirectly related to the terms of our relationship, past and present, with this reality, terms in turn linked to the configuration of relationships between civilizations in a cosmic picture (?). Things that could reserve surprises of all kinds.

The attitude of closure (and reticence) of the governments against UFOs on the one hand, and the non-contact, blatant, of this reality with our civilization on the other, appear to represent the main reasons that still make the UFO question in precarious balance Between myth and striking reality. A matter suspended on itself, a vicious round sort of between recurrent objective evidence apparently in contrast (?) with the historical-cultural comparison.

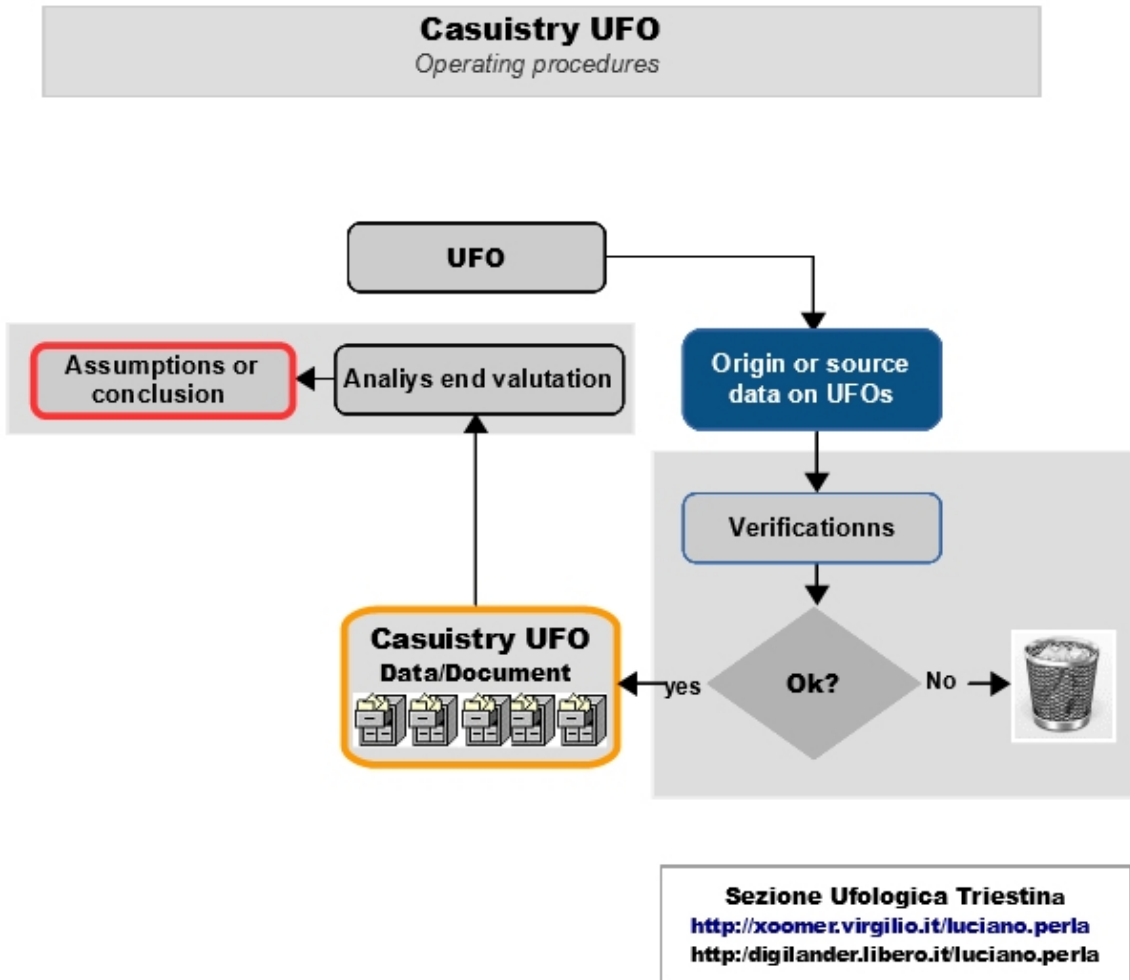
The analysis of the real and actual reasons, the reasons for this, objectively represent the third phase, the terms and the themes, of the current UFO discourse. Speech that closely concerns the sociocultural configuration of our civilization, in relation to the terms that configure the relationships and interactions between civilizations in the cosmic framework.

Considerations that help to highlight some reasons and reasons that have made, and make, the UFO question a theme not easy to deal with and focus on. On the one hand, the objectivity of the facts, which for more than six decades have been reposed in their constant repetitive evidence to the point that, as noted above, ufology as a phase of research and analysis of facts, and related conclusions, can substantially be considered concluded. On the other hand, the remarkable implications of the presence of these objects on our planet, and of reflecting the prospect, and the feasibility, of an unprecedented socio-cultural confrontation, make, as said, such an issue and such a difficult prospect to Manage (see, precisely, governmental institutions and scientific institutions). Perspective that in these diagrams represents a third phase of the development and discussion of the UFO question.

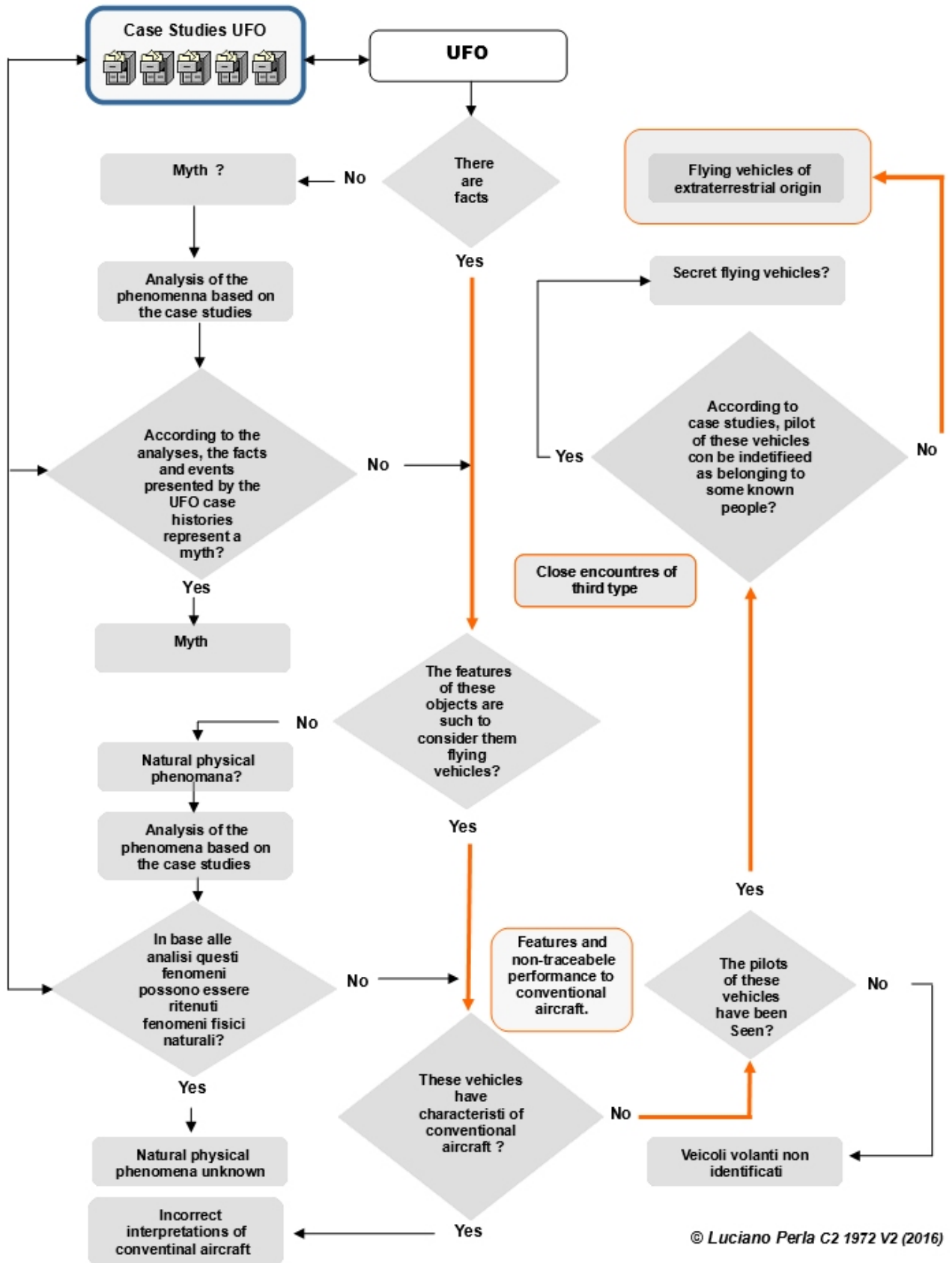
*Luciano Perla*

Nota 1. The non-coincidence, the non-overlapping positive, of these critical processes makes it by force of things the UFO question suspended on itself

# Case studies UFO Operating procedures explanatory diagram

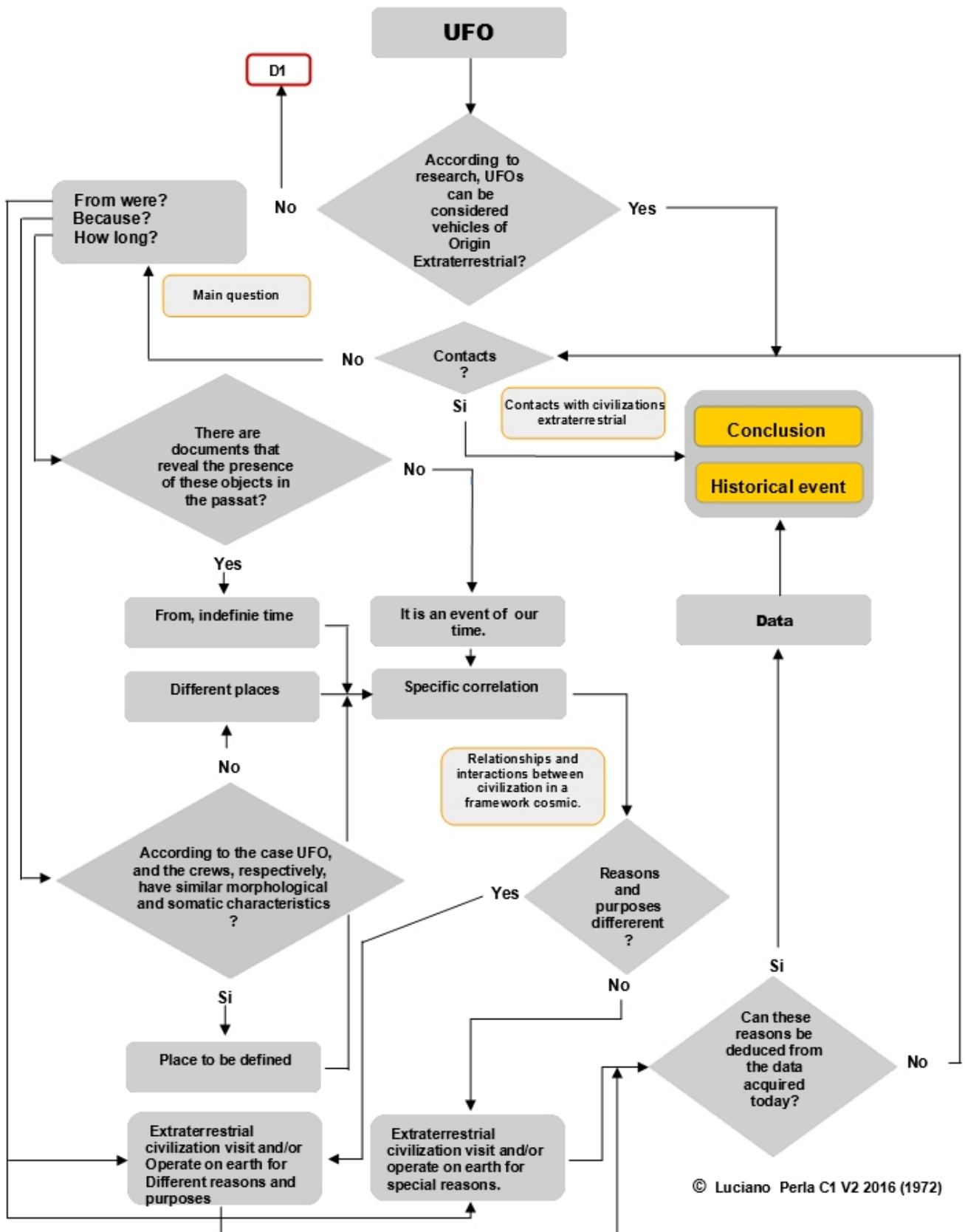


**UFO Sezione Ufologica Triestina**  
**Considerations and hypothesis D1**  
*Synthetic analysis of UFO case studies. Summary diagram*



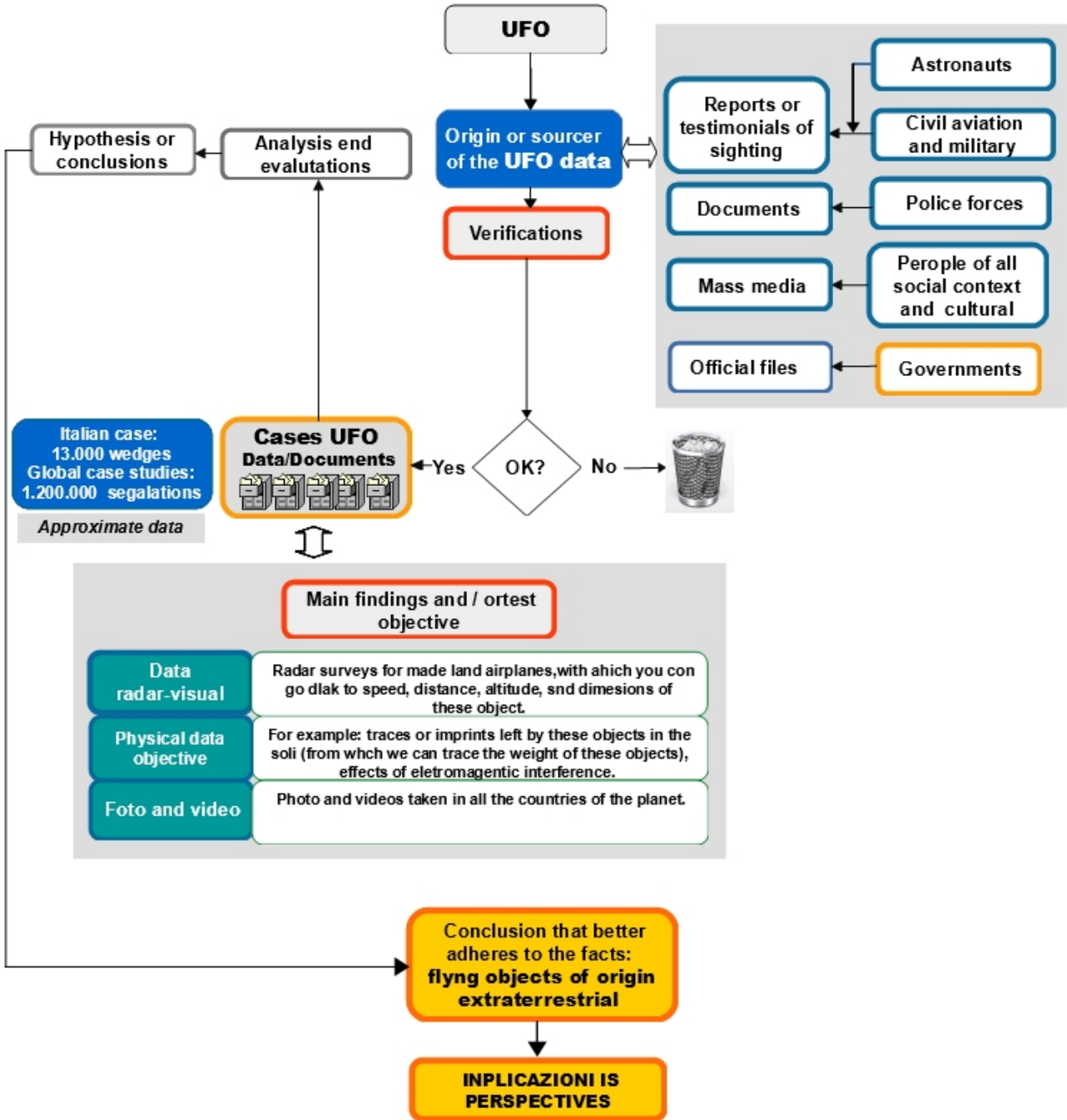
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**Considerations and hypothesis D2**  
*Synthetic analysis of UFO studies. Summary diagram*



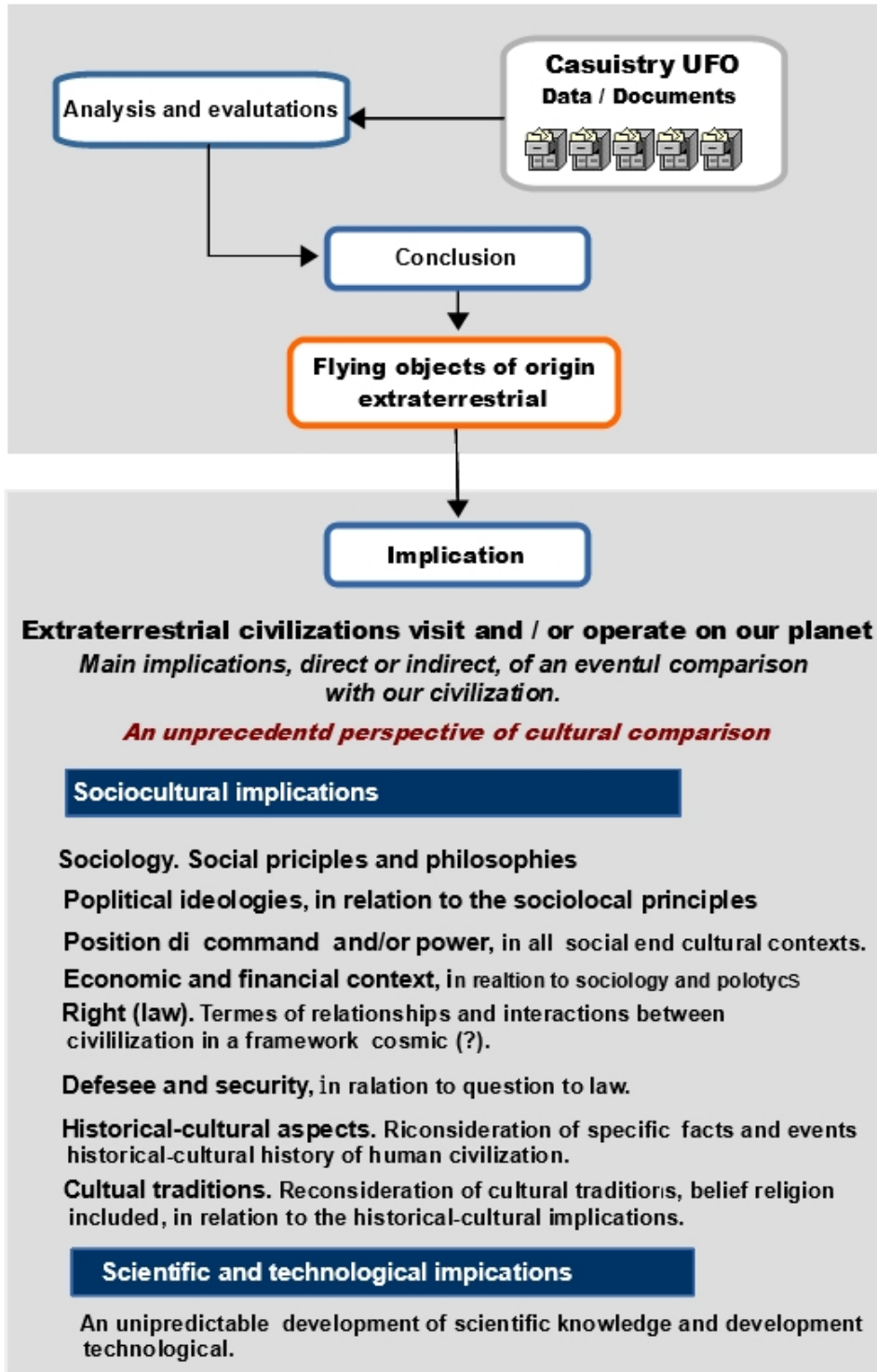
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*Casistica: origin or source of the documents of UFO casuistry and synthetic analysis of data. Implications and perspectives. D5 luciano.perla@tin.it*



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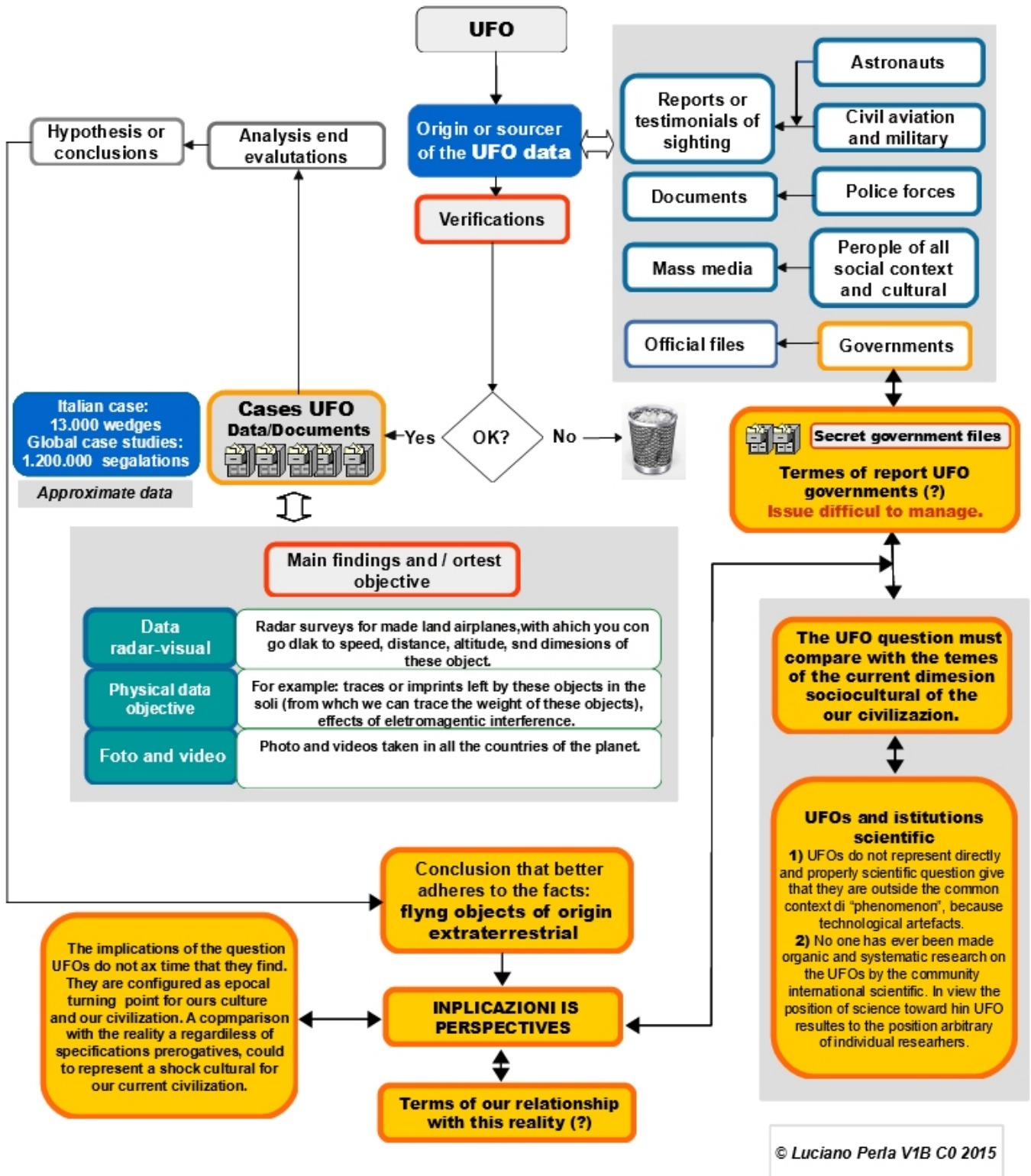
**UFO Considerations and hypothesis D5**  
*Implication* [luciano.perla@tin.it](mailto:luciano.perla@tin.it)



D5 V4 C3 9/2015

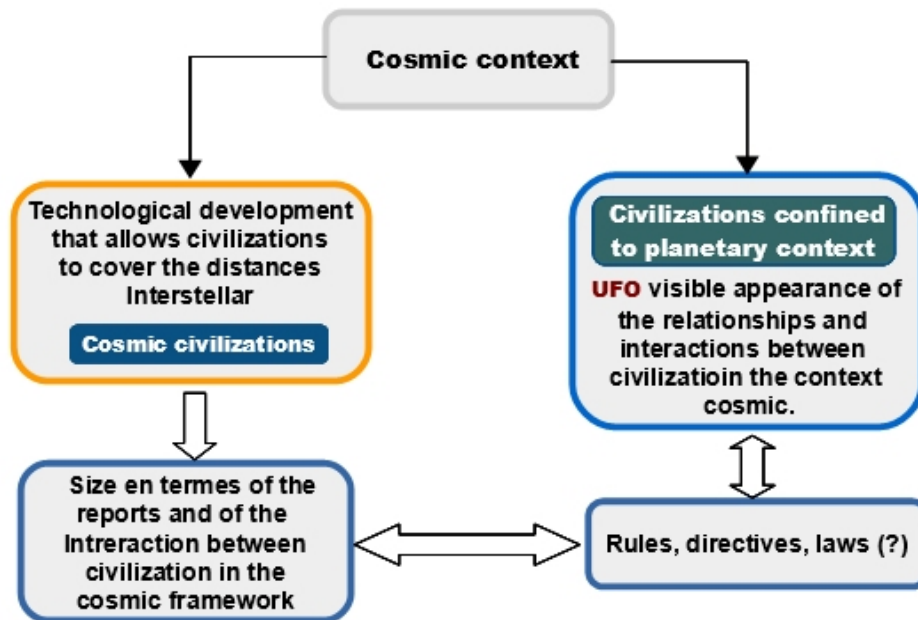
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**UFO Sezione Ufologica Triestina. Consideration and hypotheses**  
**Relationships and interaction between civilizations in a cosmic framework**  
*Cosmic civilizations and planetary civilizations*



**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.

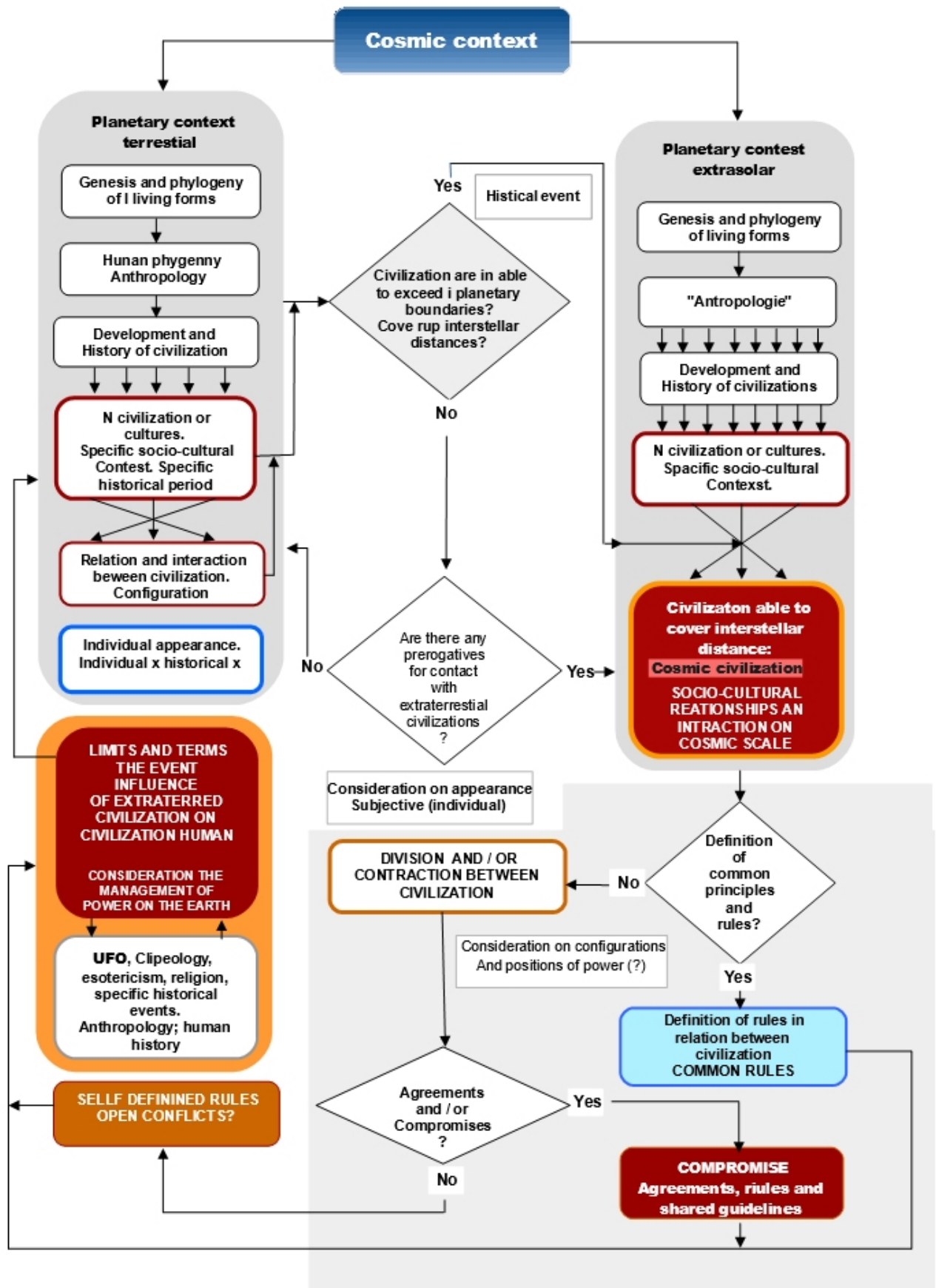
D6 v1 C0 9/2015

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# Relations and interaction between civilization on a cosmic scale

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

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**Sezione Ufologica Triestina**  
**Considerations and hypotheses on the UFO question**  
**Final considerations**

- The analysis and evaluation of UFO case data, collected for more than fifty years, objectively and unequivocally advocate for an extra-terrestrial interpretation of these events, and bring our thinking and our attention beyond the borders planetariums.
- Beyond the confines of our planet extends the cosmic dimension, of which we have a narrow and direct experience in the nights of starry sky. In this enormous context civilizations and evolved cultures, regardless of human reality, confront and interact. The "phenomenon" UFO represents the visible aspect, the tip of the iceberg, of this vast and original social and cultural dimension, which definitively excludes any illusion or anthropocentric claim. It places human reality in a new dimension and perspective that requires the reconsideration of specific and rooted aspects of one's own culture.
- Man is central and dominant in the terrestrial context (context that has represented and represents the direct cosmological reality, practice), tends to extend this prerogative to other planetary boundaries. This consolidated attitude, sustained by specific religious beliefs, inherent in an exclusive and direct relationship between man and divinity, has supported and fostered cosmological concepts and principles of a universe in human function. Geocentrism, anthropocentrism and anthropic principle represent different, and consequent, aspects of this presumed, but illusory, human centrality in the cosmic dimension. Concepts and principles that still polarize ideas and hypotheses on the diffusion of intelligent life in the cosmos.
- The events that make up the UFO caste have long been the unequivocal evidence of the spread of intelligent life in the cosmos, but find it difficult to be fully understood in their real and main meaning. The current social and cultural structure, divided as it is by the heavy reverberations of the past and the prospects of the future, seems bewildered by the considerable implications that the UFO issue involves. Social and cultural opportunities have a determining influence on the critical attitude taken by many parties, in particular the scientific environment, in relation to the UFO question.
- The critical and / or ambiguous attitude assumed by the scientific community regarding the UFO question appears to be coherent and in line with the historical process, which rejects what appears incompatible with the times. On the other hand, there are good reasons to believe that specific bodies, and / or groups, of the international scientific environment are familiar with the terms and implications of the UFO issue, just like the exclusive and specific sectors of the planet. Paradoxically, the SETI project frantically and unnecessarily searches for what is unequivocally documented by the UFO case studies.
- The UFO question invites us to consider the cosmological dimension beyond and regardless of its direct physical reality (stars, planets, galaxies, etc.) but as a context of cultures and civilizations, and consequently reconsidering human dimension and civilization in relation to this perspective and to this.
- This perspective involves a new and original chapter of relationships and interactions between civilizations, and a new and original chapter of sociological questions, themes

and issues understood and conceived on terms of the cosmic scale. This framework places (directly or indirectly) many aspects of human history and culture in a new light, as it reconfigures and / or re-proposes the origin of specific aspects of our cultural dimension (for example, religious beliefs and cultural traditions) beyond planetary boundaries: the earth is not an island in itself, it is part of the cosmic reality, connected and connected.

- The facts and events proposed by the UFO case studies represent the tip of the iceberg, the directly visible aspect, of the relationships of interactions between civilizations in the cosmic framework. What are the real terms of our real relationship (past and present) with this reality remains an open question (at least for the writer). However, what seems central is to become aware of this reality and this perspective, as this perspective seems to be a prelude to a new and original chapter in human history and culture.

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## **UFOs and ufologists**

### **What is ufology?**

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The term UFO (Unidentified Flying Object) has now become common use, as the same natural appears the UFO reaction extraterrestrial equal, so much so that these ideas and concepts find space as an object for cues for commercials. The cinematic adventures proposed by Star Trek seem to have produced a certain familiarity with the people with spaceships and extraterrestrial civilizations, with interstellar distances and cosmic dimensions. However, as soon as the context of the cinematic fiction is released, and the Discourse on the diffusion of intelligent life in the cosmos and its forms is flooded, there is no delay in the emergence of significant contradictions and polarizations of our culture That they violate ideas and concepts on this issue. In fact, the controversial and inconclusive debate with regard to the UFO question, represents almost an emblematic example of the contradictions and polarizations that characterize our current cultural dimension. The prospect of extraterrestrial origin of UFOs goes to the center of these considerations. In many ways the actual scope, and the consequent and notable implications that the UFO issue raises, still seem to escape many people. The objectivity, the reality, of the diffusion of the intelligent life in the cosmos, and therefore of extraterrestrial civilizations, of sentient beings, even higher than the man, in reality is configured essentially abstract. Inconsistencies that underline how our and current cultural configuration is still linked to entrenched anthropocentric cosmological conceptions, which tend to place human reality at the center of the scene.

But let's go with order. Ufology, from the English acronym UFO (Unidentified Flying Object), essentially arises from the facts and events that have progressively posed to the attention of the media immediately after the Second World War. Historically, by convention, the date of June 24, 1946 (date of sighting of a group of unidentified flying objects made by civilian pilot Kenneth Arnold), marks the moderated history of Ufology. Modern history as such facts today we can find them distributed throughout the history of mankind, often confused and masked in the myth of cultural traditions.

The attention of the governmental institutions for these events arises in the environments of the civil and military aviations of the whole planet, in particular by the military ones as they are precisely in control and the defense of the national territories, and it is precisely from These environments that originate the first official reports of the UFO case. Therefore the civilian and military pilots, and their reports and testimonies, represent at the same time one of the main sources of the UFO case, which, for specific verses, among the first insiders, Ufologi. Ufologists (involuntary) Therefore, as persons directly or indirectly involved in sightings, and/or in the acquisition and drafting of UFO case studies. In fact the UFO research projects promoted by the USAF from 1947 to 1960 (from the project Sing to the Blue Book) represent the first official public documentation of the UFO case studies.

The media played a significant role in the popularity of the UFO issue, but it has often privileged the sensational rather than the information, even if this aspect and philosophy of the media represents a flap that involves all the subjects of the Chronicle. The people's attention to these objects has therefore led to a controversial debate on the nature, origin and significance of these facts. Debate that will therefore produce, in essence, two fronts on the nature and significance of UFO cases, officers, government, and those of private researchers, independent ufologists, arose from the interest aroused in the people for that matter. Often controversial positions that have marked the history, and development, of the UFO issue. Controversial position also because of the ambiguous, sometimes incredible, position of science towards the UFO case.

In fact, at the origin, these oppositions appear very blurred. In fact, for example, if we are going to see specific American Air Force documents, the USAF's position towards UFOs basically coincides with the position of UFO's, which is an objective reality, and Characteristics and performance of these objects exclude a terrestrial origin. In other words, UFOs represent flying objects, technological artifacts, of extraterrestrial nature. An example of the fact that at the origin the positions of the US Air Force essentially coincided with those of private groups for research on UFOs, is the response of Albert M. Chop of the Office press of the Air Force (Ministry of Defense Public Information Office Washington DC) dated January 26, 1953 to the publishing house Henry Hot & Company, asking information on the major Donald E. Keyhoe of the Maines, author of one of the first books (1950) on UFOs published in the U.S., the Flying Saucers are real (flying discs are real), letter that concluded so-if the seemingly controlled facts reported by many competent observers are accurate, then the only explanation that remains is the answer Interplanetary-facts, today, widely confirmed by more than six decades of reports and confirmations.

What is therefore to be stressed is that among the groups or categories of people who have supported and reiterated from the outset the objectivity and extraterrestrial origin of UFOs, is represented by civilian and military personnel of the civil and military aviations of the whole Planet, radarists pilots, flight controllers. In particular, as said, by the personnel of the military Air Force, which, as noted, represent an important source of the facts presented by the UFO Casuica. Moreover, it should also be stressed that among the first private research groups on the UFO issue, not only in the United States, they gathered together, and together, several former soldiers who for different reasons and different reasons, directly or indirectly involved in the proposed facts From the UFO case study itself. The aforementioned Donald E. Keyhoe of the Maines is an example to this effect, even if the people who have paid attention to the UFO's represent and cover every field or sector of the social and cultural framework.

In 1956, he is a physicist, Thomas Townsend, who founded the NICAP (National investigations comitate on Aereal Phenomena), among the first independent American research groups on UFOs, a group that sees in its members many people who had important tasks or roles In the military, particularly in the American Air Force. The same keyhoe and in the Board of NICAP and authoritative figures such as, for example, Vice Admiral Roscoe H. Hillenkotter, former director of the CIA, and the general of the U.S. Army Aldert Coadey Wedemeyer. In 1964 Richard Hall, of Nicap, published the book The UFO Evidence, still considered a milestone in the publishing of UFOs.

The NICAP in the Sesanta years will group more than 14000 members, and will assume an important role in the controversial confrontation with official governmental potions on that issue. Its role in this debate is also derived from the fact of the figures, and therefore of the reliability, as mentioned, of many of its members. The history of the problems born within the NICAP, which progressively led to the dissolution of the group, also see external wills (destabilising infiltrations, secret services) at the origin of the aforementioned problems. Events that, like others of the historical development of the UFO question, highlight the will of specific governmental sectors to "silence", so to speak, the UFO question.

He's still a physicist, Joseph Allen Hynek Hyneck, astrophysicist, USAF consultant for UFO research projects until 1969, the year he dissociated from the USAF's position on UFOs, founded in 1973 one of the most well-known research groups on this issue, Cufos (the Centrer for UFO Studies). Initially skeptical of UFOs, it progressively changes its position on this issue in the face of the quantity, quality and competence of the people involved in the facts, and in the face of the equally progressive action of cover-up in place By the US Air Force against UFOs. Its classification of events relating to the UFO case-classification

of Hynek, is still one of the most widespread standards to define the typology of the facts presented by the UFO Casuica.

Another historic UFO research group in the USA is the APRO (Aerial Phenomena Research Organization) founded by Jim and Coral Lorenzen, and thanks to his rational approach to the UFO case, he counted on the support of many scientists such as James E. MacDonald of the University of Arizona, and Dr. James Harder of the University of California Berkeley.

In Europe, as in almost all the countries of the planet, the attention for UFOs is substantially similar to that of overseas, which sees in the foreground the reports and testimonies of civilian and military pilots among the most reliable testimonies about a UFO Vvistamenti, and the establishment of numerous private associations arose for the interest and attention born in many people for that matter. While the attitude of Governments towards the UFO issue at global level is configured, as in the US, generally based on confidentiality and cover-up, although, on the contrary, and for some time we are witnessing openings, and issuing of official documents, from Many countries in relation to the UFO issue. For example, the United Kingdom on several occasions released secret files on UFOs by the MOD (Ministry of Defence), although the issuing of official UFO documents by governments the axe opened the question how much such documents represent actually Top secret documents. However, many governments have actually put a lot of attention to the UFO question, France, for example, is one of the most attentive and involved countries in this regard.

The Comet report (Comitè d'etudes Deedies) An unofficial document promoted in 1999 by former President Jacques Chirac and Prime Minister Lionel Jospin, -Les ovni et la Défense: quoi doit-on se préparer?-, underlines how France has placed, and poses, A lot of attention to the facts and events proposed by the UFO Casuica. The report was drafted by a private association by former officers of the authoritative Inden (Institut des hautes études de défense nationale), with the preface by General Bernad Norlain of the French Air Force. The signatories of this report include prominent people in the military and civil field such as, for example, General Denes Letty of the Air Force, Marc Merlo Vice Admiral, Denes Blancher, Commissioner General of the National Police Ministry Of the interior, to name a few.

UFO report that parallel to the Geipan (Groupe d'estudes et d'infoemation sur les phénomènes aérospatiaux Non-identifiés), established within the CNES (Centre National d'études spatiales), on the one hand highlights the seriousness and reliability of People directly or indirectly involved in the UFO question, on the other hand underlines the objectivity and the evidence of the facts, clarity characterized by the peculiarity and the physical objectivity of the facts (objective evidence), which places the origin Extraterrestrial UFO As an explanation that more adheres to the facts. UFO study groups that counter official governmental positions on this issue, historically and generally ambiguous and reticent positions. However, today twenty countries have progressively made public secret files on UFOs, documents that, at the analysis of the same, with all evidence confirms and reaffirm objectivity and the non-terrestrial nature of these objects.

In short, the ufologist, or rather the ufologists, are configured people who cover all fields or social and cultural contexts, that for reasons and reasons different have been in the position or in a role of Configurale, acquire and/or document the terms of the UFO case . From the ordinary citizen, occasional witness of a UFO sighting, to the pilot, military and/or civilian, to the radarist, to the physicist, all affected by the surprising peculiarity of these events. Many of them have wanted to reiterate the significant significance and implications that these events represent for our culture and our civilization, in doing so by taking on the nickname of Ufologo. For other such experiences have left their mark, but this is another discourse.

What emerges evident in the historical development of the UFO place is the critical position progressively assumed by governmental, civil and military institutions, including

universities and research institutes, against the facts presented by Case studies UFO. At the center of these controversial events essentially posed, and arises, the fact, or perspective, of the extraterrestrial origin of UFOs. Evidently, as said, the fact, and/or perspective, of the extraterrestrial origin of UFOs does not ax the time it finds, represents, yesterday as today, the main motivation that has subsequently frozen, so to speak, the UFO question. The facts and events that have characterized the relationship UFO-governments, at the planetary level, emphasize and highlight this. Events that have progressively highlighted the willingness of Governments to reduce the UFO issue to the lowest terms. Consideration that brings the discourse on the terms, and on people, relating to UFO cases to a much broader and complex discourse, centered on the significance and implications that this issue directly or indirectly entails.

The role of the planetary Establishment in relation to the UFO question should therefore be mainly sought in the remarkable, if not enormous, implications presented by the UFO question. Implications that have posed, and pose in the first terms of the overall cultural and social framework of our civilization. Factors and opportunities cultural, social and power, contribute, to a different extent, to make UFOs a difficult matter to manage. On the one hand our cultural dimension is still substantially polarized at anthropocentric positions, which inhibit the terms of the diffusion of intelligent life in the cosmos, on the other the social and cultural implications of that perspective, which They could question the very terms of the sociocultural configuration of our civilisation. Perspective that in other words implies a cultural confrontation Inerito, original, of historical significance, with what follows. The question therefore poses the question of how this epochal perspective is compatible with the overall cultural framework of our mute civility.

As today the scientific knowledge, in particular the astronomical ones, does not leave in any way space to any geocentric claim, Anthropocentrism still represents a rooted aspect of human culture, which heavily influences and polarizes ideas and concepts on the diffusion of intelligent life in the cosmos. On the other hand, the directly perceptible cosmic reality, represented by the terrestrial context, plays a remarkable role in favour of anthropocentric assumptions, in that it makes practically abstract the actual cosmic dimension. In particular in the past, given the absence of scientific knowledge. The extraterrestrial dispute represented an indefinite elsewhere, the starry sky, evident, however small, the window of the actual cosmic reality, represented the mythology, the abode of gods and Angels. Even though, almost paradoxical, in the light of the current interpretations of myths and beliefs of the and Angels find a new coherent reason and explanation as a specific aspect of relationships and interactions between civilizations on a cosmic scale, masked covered, and distorted, in Myth. But this is a story to itself.

For almost all human history the Earth represented the Cosmic dimension (!), which therefore marked the cultural configuration of our civilization and is at the base, or at the origin, of anthropocentric conceptions. In fact, if we consider the aspect of the overall human cultural configuration before the development and the affirmation of scientific knowledge, the cosmic dimension is human dimension, an almost inseparable binomial, which makes the universe a Reality as a function of the latter. Any cosmological discourse still placed the human dimension at the center. As this seems obvious and consequent to the context of the historical-cultural development, this is at the same time the reason for the conflicts of thought that develop with the birth and the gradual emergence of scientific knowledge. The term humanistic culture, with reference to classical culture, expresses well the cultural configuration before the Renaissance, then before the affirmation of scientific knowledge. In fact it represents an anthropocentric culture, as intrinsic to the human dimension. Scientific knowledge has therefore dissipated the illusion of a universe in human function, but, as said, it continues to influence ideas and concepts on the diffusion of intelligent life in the cosmos, and in particular of our role in this context.



Cultural history has therefore left deep roots in our culture and in our vision of things. Anthropocentric cosmological conceptions, also because they are directly or indirectly linked to specific aspects of religious beliefs. Beliefs that represent a complex cultural aspect as delicate, as interconnected to many other aspects and socio-cultural and existential implications, and reflecting certain paths of the overall development of human cultural history and of his civilization. To detach themselves, indeed, from anthropocentric positions therefore means also to revise and reconsider specific and rooted aspects of our history and of our culture. Religious beliefs, in fact, understood. Cultural past that therefore determine the paradoxes and cultural contradictions of the current configuration of our civilization, constantly seeking to unite, coherently, past, present, and the prospects of the future. In this context, the facts and events that make up the UFO case histories represent, or should represent, a decisive, as evident, object of careful and profound cultural reflection. But, despite everything, the current cultural framework of our civilisation, polarized and conditioned by anthropocentric assumptions, seems still refractory to concretely transpose this reality, and its unequivocal, and, as said, profound significance. The unidentified flying object, the alien, the extraterrestrial civilizations, still represents the blurred background of a possibility, often the subjects of effect of the summer Chronicles, or the theme of inconclusive, how misleading, debates on the so-called Boundary reality. In other words, the UFO is still improperly bound to the myth, rather than a concerta and operative reality, the tip of the Iceberg a new and revolutionary perspective, a new chapter, of socio-cultural issues, coherent relative and proportionate to Cosmic reality. It follows the question whether such a situation reflects a natural and consequent effect of the historical-cultural developments of our civilization, and that therefore takes time to be integrated into the cultural reality of our civilization, or whether that situation is also, and How much, the effect of specific power will whole and/or external to the human context. Objectively, the two things appear closely related and mutually consequential. In fact the apparent will of extraterrestrial civilizations to avoid direct (blatant) confrontation with our current civilisation, and the equally willingness of Governments to maintain the objectivity of the presence of this reality on our planet goes to the center of Such questions.

The ufology arises therefore from the facts and events presented by the UFO case-studies, and which in turn raise these issues and these questions. In no way represents a science, since there is no natural phenomenon to study or discover, much less a philosophical or religious doctrine, as it does not imply and/or proposes ideologies of thought or faith in any way.

It simply represents, it is to say, the appearance we visible of a reality, or socio-cultural dimension, extending beyond the confines of our planet, as said coherent to the exquisite knowledge in recent human history, which see the spread of life Intelligent intrinsic and natural to the cosmic context. At the same time it represents, or should represent, a direct and eloquent response to the limits of our current scientific and technological development, which does not allow direct verification of the objectivity and the magnitude of the diffusion of life Intelligent in the cosmos. Evidently, for specific aspects, there is a perverse and close relationship between the limits of our scientific knowledge and the overall aspect of our socio-cultural dimension, behind which we hide the anthropocentric conditionings of an Age Cultural Pregalilelian. Complicating things is the overall, and uneven, social and cultural framework of our civilization. Cultural conditionings and polarizations represent a decisive aspect that influences the development of a greater awareness of the actual cosmic reality, plagiarified and masked as it is by the misleading objectivity of the planetary environment. For many people the "sky" still represents the abode of angels or gods, rather than the subtle and illusory barrier, constituted by the terrestrial atmosphere, which separates us from the actual cosmic dimension. The stars for many people represent the object of astrological predictions, rather than a small glimpse of the immense cosmic reality. In fact, for specific aspects, see astrological predictions, the

current cultural picture appears a caricature or an "updated" reedition of cosmologies of the caves, kept alive by inertias that in some ways it seems difficult to impute only to natural and Consequent cultural inheritance. That is to ask the question of the role of specific interests and/or certain wills or social opportunities and/or power in the cultural context. Situation that therefore contributes to inhibit greater and more widespread awareness of the actual cosmic dimension, and of our relationship in this one.

The UFO question goes to the center of those considerations. Considerations that also highlight the apparent, how artificial, contrast between classical culture and the affirmation of scientific culture. While it is true that the relatively rapid development of scientific knowledge has put in crisis certain aspects of cultural traditions, it is also true that scientific culture represents a natural evolution of "classical" culture. The conjuncture of this phase of the historical-cultural development, which has produced comparisons and conflicts, even gory, is still underway in the current cultural framework. By configuring the artificial duality that wants to divide the cultural and humanistic dimension, while, as said, in reality the affirmation of scientific knowledge represents the natural and consequent development of human thought. The point is that anthropocentrism is a direct son of the knowledge and cultural traditions of the past, of a universe that revolves around reality and the human dimension, which has left deep roots in the cultural context of our civilization. The development and affirmation of scientific culture has represented, and represents, the cognitive instrument that has placed cultural traditions at an unprecedented critical confrontation in human history. The awareness of the actual cosmic dimension, of what lies beyond the sky, beyond the confines of our planet, represents one of the most remarkable intellectual achievements in the knowledge of things, thanks to the exquisite scientific knowledge in Recent human history. Knowledge that among other things consider mature, as likely, the spread of intelligent life in the cosmos. Something that should encourage us to consider the cosmic reality understood and perceived even regardless of its direct physical reality, stars planets, galaxies, but also as a huge context cultures and civilizations, regardless of human reality. In this context very advanced civilizations, which have acquired scientific knowledge, and therefore technology, to cover interstellar distances, interact, configuring a framework of relationships and interactions between civilizations in such a huge context.

Ufology, the UFO case, is the aspect visible to us, the tip of the iceberg, of this reality.

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## **UFOs and Science**

### ***A long history of preconceptions, prejudices and recurrent misunderstandings***

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The scientific world has often taken a critical stance with regard to the UFO question, so much to represent almost a constant in the history of the UFO-science relationship, and an example of incommunicability, prejudices, and misunderstandings. On the other hand, this also represents a recurrent and natural sociological phenomenon, expressing the difficulties of dialogue that can be determined between heterogeneous social and cultural disputes.

The scientific environment is, by its very nature, a cultural context closely constrained and polarised by precise conceptual and procedural philosophies, which therefore leave little room for what does not fit into this philosophy of view. The "UFO phenomenon" Yes and place since its beginnings (by convention from the now distant 1947) and for its peculiarity, elusive and random, what an ambiguous and somewhat compromising, perennial and precarious balance between myth and striking objective reality. The media played a significant role in the definition of this (misleading) stereotype, which still influences the image of the UFO question. The difficulties, the problems, and the misunderstandings that have arisen from the outset in the UFO-science debate appear almost inevitable.

The mistake, or rather the misunderstanding, which is the basis of this debate is precisely in wanting to put in the foreground the science in the discussion of the UFO question. Mind you, the UFO question also concerns scientific issues, science is always looking for an objective acknowledgement, a confirmation, of the existence of intelligent life forms in the universe. The point is that the facts and events presented by the UFO case, based on the overall data of the case study itself, do not represent properly and directly a scientific question.

The term UFO is eloquent and substantially unique in this respect. UFOs are configured (based on facts) properly as "aircraft", technological artifacts, performance and characteristics of these objects, incidentally, exclude a terrestrial origin. So UFOs represent, as we would see, in the first place an issue that directly relates to issues and sociological issues rather than physical sciences. Since the presence (and activity) of flying objects of extraterrestrial nature on our planet, it prospers relationships and/or interactions between cultures and civilizations on a cosmic scale (!), with the relative and remarkable, if not enormous, implications that this entails. Consideration of the latter which represents the appropriate key for the interpretation of the UFO question, and also the real and main motivation (veed, not directly visible) that underlies the controversial and inconclusive debates of the confrontation UFO-Science.

If we consider the history and vicissitudes of the UFO phenomenon we see that the attention for these objects, in fact, has not arisen from the scientific circles, at least officially, but from the environments of the civil and military aviations of the whole planet, in particular by the USAF. The projects on UFO studies promoted by the USAF, by Project Sing (1947), Project Grudge (1949) to reach the Blue Book (1952), represent the best-

known official governmental documentation on this phenomenon until 1968, the year of the publication of the infamous Condon Report of the University of Colorado. Now the fact that the attention to UFO question historically part of the military environments, in the specific case by the U.S. military aviation, appears completely natural and connects, inter alia, directly and properly (as said above) at the very end of UFO, Unidentified Flying Object, So unidentified flying object, artifact, technological product. The UFO case is very eloquent and unequivocal in this respect. Very different term of "phenomenon", as generally, and improperly, are often defined these events (also in this text...), much more generic and generally referred, in fact, to natural physical phenomena. It therefore appears entirely consequent that the subjects involved in the foreground in the UFO question are historically represented by the personnel of the military and civilian aviations of the whole planet, in particular by the pilots of the military air Forces, because In the surveillance and defence of the national territories. The fact that the focus on the UFO issue has progressively developed mainly in the US appears equally consequent, in view of the role of the US in the international political and strategic framework. All the more so if one takes into account the climate of "Cold War" which was determined at the end of the Second World War.

When at the end of the years 40 the U.S. Aviation Ministry received a report from the director of the Air Technical Intelligence Center with the explicit statement and conclusion:- Flying saucers are real-(UFOs are real). It posed a question of fundamental importance for the American government, both in military and political terms: if UFOs are real what is their origin? Are they of Soviet origin or, as they seem to indicate the peculiar characteristics of these objects, of extraterrestrial origin? Question as disturbing as it is surprising that it brings, as mentioned above, to research and verification projects on this issue by the USAF.

The Blue Book project, closed in December of 1969, will substantially confirm the conclusions of the previous and surprising reports of the Sign and Grudge project that pose the extraterrestrial origin of UFOs among the principal, if not the main, hypothesis that emerge To the analysis of facts. Even if, as we shall see, such evidence will systematically be eluded. The sensational radar-visual sightings of Washington (luglio1952) will complete the framework of the events that lead, under the pressure of the media, to the so-called Robertson Panel (January 1953). Governmental, military and Civil Commission, (10 members: Six researchers, the director of ATIC and three of the CIA) in order to assess the situation and to define a philosophy of conduct, official, with regard to this issue, with the main purpose of Reassure public opinion. The notable implications of the conclusion of the extraterrestrial origin of UFOs represented, and represent, the keystone of the whole UFO issue. The final recommendations of the Robertson Panel are therefore aimed at reducing the UFO issue to the lowest terms.

UFOs were increasingly a matter that was far beyond the USAF's direct competences, configuring itself as a matter of considerable socio-cultural implications and unpredictable developments. Taking time, directly involving the scientific environment in the UFO affair, represented a skillful and effective strategy of the USAF (American government) to cool a situation, and a question, as said by unpredictable developments. This is also strong of the fact, determinant, that UFOs did not represent (and are not) a direct social, economic or

political problem, and therefore a question subject to fall easily in the shadows as soon as the reflectors of Media moving elsewhere. Also in consideration, even determined, that this reality seems not intended to interfere openly and directly in human affairs, at least in appearance.

The Project Blue Book closes, as mentioned, officially in March of 1969 and not by definitive conclusions, not that: UFOs do not pose a threat to national security.

The USAF in this way does not compromise, save "goat and cabbage", safeguard its professionalism, having performed its function, and involves science in the UFO issue, in line with the decisions of Robertson Panell, and then with the American government.

It is In fact reasonable to assume that the aforementioned historical events of the UFO question represent only the public aspect of these events, while the actual search and control of the whole affair took place, and they unfold, elsewhere and in the shade, and to Global.

To involve science in the UFO affair was then the USAF who commissioned the University of Colorado to undertake a study on these objects, the direction of which in turn entrusted the direction of the project to Dr. Edward U. Condon (physicist, known for taking part in his time Manhattan plan, for the realization of the first atomic boom).

The Condon report, or the Colorado Project, is therefore not an initiative stemming from the scientific community in order to assume a unique and official position on the UFO issue, on the basis of systematic and organic research and at international level, but A further initiative of the USAF (U.S. government laws). Initiative financed with its own funds, with the specific purpose of covering up the whole issue. Directly involving science in the "UFO phenomenon", deviating and configuring UFOs from unidentified flying objects to the generic phenomenon to be defined, represented a skillful political strategy and, as we would see, an evident instrumentalization of Science. All the vicissitudes and background of the Condon report seem to confirm this reality. Beginning with the resignation of two of the main members of the Condon Commission: Dr. David Saunders and Dr. Norman Levine put on the door by Condon himself.

Dr. Norman Levine had laid out a memorial that pointed out that the Condon Commission was nothing more than a skillful hoax, behind which was concealed the policy line and the decisions of the Robertson Committee, and therefore of the American government. Norman Levine had accidentally discovered a document written before the signing of the contract with the USAF, signed by the Administrator of the Condon Committee, Dr. Robert Low, on the criteria to be used for drafting the above report. Criteria anticipating the negative conclusions of this report (!). Superfluous every comment.

Dr. Norman and Dr. Saundres communicated this memorial to several colleagues, including Dr. James E. Mac Donald, physicist of the University of Chicago (at the time a world authority in the field of meteorology), who for some time had placed his attention to the controversial vicissitudes of the UFO question. The criticisms posed by Mac Donald against the Colorado Project as said put the two researchers at the door. Later, David sunders, Mac Donald, and Alen Hinek (scientific adviser to the USAF dal1947) will represent the main figures of the American academic world who denounce and dispute the American government's policy and maneuvers against UFO question. The US intelligence

organizational machine will still achieve the goal of freezing and reducing the UFO issue to the lowest terms.

The Condon report (three volumes and 1485 pages) polarized on critical positions, and of contradictory nature, beyond the compromising and vicissitudes that led to its drafting, cannot in any way represent a scientific report on the UFO question. It does not represent, as already noted, an initiative created by the international scientific community, as an organic and systematic research in order to define a unique position on this issue, even if that relationship has been approved by the National Academy of the US sciences. You have to consider the circumstances and pressures, and then analyze the vicissitudes, which led the ANS to such a decision. The Condon report therefore does not represent a scientific report on UFOs, but a skillful attempt to give the systematic reduction of the facts of UFO cases a scientific appearance, because of the decisions made by the Robertson Panel. This is what emerges from the analysis of the events that led to the definition of this relationship.

On the other hand to confirm this picture of the UFO-science history are the equally significant vicissitudes which characterized in France the constitution of the Gepan (Groupe d'étude des phénomènes aérospatiaux non identifiés), group studies Geospatial phenomena Unidentified, French government agency for the Study of UFOs (1978). Today reconstituted in Sepra (Service d'études des phénomènes rares aérospatiaux), established within the CNES (Centre National de la recherche scientifique).

Again, the initiative that led to the establishment of the Gepan (1977-1988) leaves, as in the USA, an institution for the defence of the national territory, the IHEU (Institut des Hautes études de Défense Nationale), as a consequence of the accumulation of Detailed reports on UFOs that came to command and headquarters from the military and civilian aviation, and the Gendarmerie, French. Gepan's staff was limited to two full-time people, the director, Prof. Claudie Poher (physicist) and the Secretary, and the part-time collaboration of some researchers of the CNES.

On 378 analyzed UFO reports (1978) 25% are unidentified, with the same characteristics of the 701 unidentified cases of the Project Blue Book (5.5% of 12618 examined at the USAF), data confirming the specificity and peculiarity of the UFO phenomenon, which Technological artifact of a non-terrestrial nature.

After one year of activity, Prof. Poher will abandon the Gepan officially for personal reasons. That's what Dr. Alan Esterle directing the Gepan until 1983, when the CNES assigns to Alan Esterle other assignments. The management of the Agency is therefore assigned to a technician, Jean-Jaques Velasco, and the Gepan is reconstituted in Sepra, with considerable reduction of the funds.

The Gepan does not from, like the USAF, definitive conclusions on the UFO issue. However, some detailed reports on specific cases of UFO sightings that the body considered are eloquent and unequivocal. Reports that as stated however confirm and reiterate the concept of unidentified flying object, as a technological artifact of a non-terrestrial nature. The case of "Amaranto" (France, 21/10/82) and the case of Renato Nicolai (France, 8/1/1981), represent two significant examples that affirm this concept. Detailed and eloquent reports, confirming once more the implied conclusions of the USAF,

That the conclusions of almost all private UFO research groups scattered across the planet, of the extraterrestrial origin of UFOs.

The facts and the background that have marked (and that mark) the research projects on UFO's across the Atlantic are reproposed punctually in Europe, in this case in France. The comments, opinions and confidences of the researchers of the French CNES who worked and/or collaborated with the Gegan, only confirm the systematic reticence of the planetary establishment towards the UFO affair. Starting with the real reasons that led Claudie Phoer to resign from the Gegan: The impossibility of overcoming the obstacles that directly or indirectly arise in addressing the UFO issue. Difficulties that as we have seen are right by the unanimous and occult decisions taken by the planetary power in order to hinder the clarification of this issue, as a consequence of the profound socio-cultural implications that the UFO question entails . Opinion and position shared by Jean-Francois Gile, researcher of the CNES who collaborated with the Gegan, for which the causes of the Blak-out of the UFO affair are fundamentally of socio-political nature. Others such as Pierre Guérin, astrophysicist of CNES, explain the reticence of the scientific community in regards to the UFO question as a ruling conformity in the face of an ambiguous and compromising business, and by the fact that today science is not able To integrate this question conceptually, the times are not ripe. Dr. Jean-Pier Petit, another researcher of CNES who collaborated with the Gegan, even compares the CNES to the Condon Commission. So the CNES as a mirror for the larks, as a on-time commentary Francois Gile, while the actual research, and control, of the whole UFO affair takes place, as already mentioned, elsewhere and secretly.

To complete the framework of the UFO-Science reports in January of 1998, thirty years after the Condon report, it was diffused by the Society for Scientific Exploration (Society for Scientific Exploration) the concluding report of a meeting organized by This institution between a group of researchers and professors of various scientific disciplines, and some well-known scholars of the UFO phenomenon. Meeting which essentially is configured as independent scientific review of the questionable Condon relationship.

The Society for Scientific Exploration is an organization founded in 1982 by the American physicist Peter Sturrok of Stanford University, with the stated aim of promoting the study of all those phenomena that remain, for various reasons, ignored or excluded from Context of scientific research.

The organization is funded by private contributions, in this case with the financial contribution of billionaire Laurece Rockefeller, also known for his interest in the UFO issue.

The conference was held at the Congress of Pocantico Tarrytown, New York, between September 30 and October 4, 1997. A commission of nine scientists, directed by Peter Sturok, examined some of the most significant data of UFO cases, in order to evaluate both the objectivity (the physical evidence) and the interpretation of the UFO events, also in relation, as said, to Conclusions of the Condon report. Among the UFO cases examined, the aforementioned sighting of Trans-en-Provence (Renato Nicolai January 8, 1981), and the case of the helicopter pilot Coyne Lawrence (Captain Lawrence J. Coyne, Ohio October 18 of 1973). Selected and documented cases, as mentioned, by a group of well-known scholars of UFO events, among such as Jean-Jasques Velasco del Sepra (CNES).

Subsequently, this commission found itself on 28 and 30 October of 1997 in San Francisco, to discuss and define the final report of the meeting.

The conclusions of this Convention itself disagreed with the conclusions of the Condon report, as they disagree with this report on the fact that science has nothing to gain in deepening the study of UFOs, nor does it trace the substance. Since this report argues that, "There is insufficient evidence to support the extraterrestrial origin of UFOs."

Apart from considerations that can be found only by a rooted conceptual conformism, out of place in this case, it is still difficult to understand the logical-deductive criteria that led to conclusions that with all evidence Contrast with the reality of the facts. Also in consideration of the particular and significant cases of the UFO case studies examined at this conference.

Objectively, the Committee organized by Sturrok could not be opposed to the ANS, who in his time endorsed the Condon Commission, without re-opening the "Pandora's Box" (the remarkable and unpredictable implications of the extraterrestrial origin of UFOs) that had Consists. In view of the fact that little, or nothing, has changed in the attitude of Governments towards the UFO issue since the publication of the Condon report.

In other words, the Sturok report simply "Softens" the Colorado Project's conclusions, and configures itself as the "modern " and independent (?) surrogate of the latter. Leaving substantially unchanged the artificial and difficult relationship UFO-science. Especially because this initiative, if born with objectives and in different circumstances of the Condon Commission, does not represent (like the Colorado Project) in any way the result of an effective and organic scientific research on UFOs.

The recent and Sibilino Comet Report (Francia1999) Les ovni et La défense: A quoi doit-on se préparer? (UFO and defense: to what should they prepare you?) Drafted by a private group of former military and consultants of the authoritative ihedn (Institut des hautes études de défense nationale), it does not reinforce and complete the above considerations. This report concludes, in essence, with the explicit affirmation of the physical objectivity of UFOs as intelligent will-controlled aircraft, and that only the extraterrestrial hypothesis can take into account all available data. Now if we consider the signatories of this report, professionals who had a prominent position in the Ihedn (the preface to the report is the former director of Ihedn, the general of the Air Force Bernard Norlan), or in specific military institutions and And that Gepan itself was also set up on the initiative of the IHEDN, this report assumes a particular significance and relevance, reflecting the specificity and particularity of the UFO question. Paradoxically (maybe not...) Specific evaluations and conclusions on the UFO issue come from a committee of private citizens who in the past have occupied positions of importance in specific military and civilian institutions, and not by the Gepan, wanted by the same Institutions. The comet report is very eloquent in defining the UFO question, and perhaps even more so for what it does not say...

These events and these considerations highlight the ambiguous and uncomfortable, (sometimes embarrassing) position of science in the face of the peculiarity of the UFO question, which concerns and does not concern science, and the fact that when science is involved directly or indirettamete involved in this issue appears as an instrument for purposes and purposes other than those of actual scientific research. This is what is substantially apparent from the Condon report and the Gepan's vicissitudes. The reasons for this, as mentioned, can be found right by the inherent peculiarity of this issue, as a result of the unpredictable and significant implications that this entails.



The first consideration to be made is, as we have seen, that the scientific community did and substantially put, so to speak, to the window in regard to the UFO phenomenon. Since it does not exist, and well emphasize it once more, a unique and official position of the scientific community on this issue, as a result of an organic and systematic research. Consideration which raises, inter alia, at least perplexity and relates directly to the fact that specific governmental, military and civil environments (including specific scientific circles, just think of statements, made in times Different, and on different occasions, by more than one NASA astronaut), who, objectively, know well the terms and implications of the UFO issue. So the attitude of the scientific community towards the UFO question does nothing more than reflect the attitude of the governments involved in this issue. In other words, the "freezing" of the UFO question implemented by the planetary constituted power of reflex inhibits and/or makes it impracticable, directly or indirectly, initiatives aimed at constituting a systematic research and verification programme and International level on the UFO issue.

In any case, irrespective of the systematic reticence of the Governments with regard to the UFO phenomenon, the fact of the absence of a unique and official position of science on UFOs represents the key point of the framework of the UFO-science reports. As it places in question and discussion the scientific methodological principles, which involve in the first place the analysis and the verification of the facts (data). It follows that the critical attitude that is often configured in the UFO Science report is, in fact, an artificial stereotype. Since it does not represent, as mentioned, a position of due consideration, and thus the result of a specific research, but objectively and substantially points of view and specific opinions (which usually show few, if not non-existent, knowledge about the terms of this issue) within the scientific environment, orchestrated by the media. And speaking of the media, we must not forget the reciprocal interactions and relationships that exist between the media and the constituted power.

On the other hand, the attitude based on a specific philosophical line of the academic world with regard to the UFO question must not amaze too much. You have to consider the environment and the circumstances. On the one hand the professional "Vizio" that characterizes the researcher, which tends to conceptualise the UFO question in the context and in the logic of "phenomenon". Raising often Machiavellian and sophistic disquisitions on the evidence of the objectivity of UFOs, objections that can be found only in the scarce, or non-existent, knowledge of the UFO casuistics within the scientific environment. Especially in reason to the consideration that the physical and coherent, and practicable, to a discourse on physical phenomena natural and not, objectively, in the UFO question. Since, by force of things, "physical evidence" (often pretestuosa, precisely), the UFO landed in Piazza Navona, in Chanselise or at the Central Parck, depends primarily on the will, and/or the availability of those who long visited, and/or operates, on our planet, and not Certainly by the will or professionalism of the ufologists. The direct and blatant physical evidence, which in fact would be the contact (...), it is not our faculty. of source to the UFO question we are not, evidently, the conductors. On the high side the evidence of the objectivity of UFOs, and of their extraterrestrial origin, have been more than obvious and, in fact, objective (physical), represented by the facts of the overall UFO case, for example, from the traces left to the ground by these objects, in reason to weights of tens of tons, or, another example, by the radar-visual feedback). But as said there is no more deaf than those who can not or do not want to hear.

These considerations represent, incidentally, a central element of the misunderstandings and inconsistencies of the science-UFO confrontation. Since it is not possible to express, as already noted, a coherent opinion of a specific issue irrespective of the knowledge of the elements that compose it.

Then the academic environment, like any community, is subject to all phenomena involving sociocultural interactions. Competition, image problems, conservatism, fear of ridicule, and

positions of opportunity, linked perhaps to career issues, represent elements that may have a role not indifferent, often decisive, in influencing points of view and Attitudes of researchers in the public debate of the UFO issue. In addition to this, as paradoxical as this may seem, the academic environment is not immune from socio-cultural conditionings and polarizations, such as rooted anthropocentric positions.

It should also be borne in mind that the media often advocates, and often also registers, the involvement of the scientific community in the UFO issue. Because in one way or another they represent, or arbitrarily pose, the public's bass drum, and hence the people's intermediaries in the debate on this issue, and who have historically seen science as an appropriate interlocutor in these events. The private UFO research groups have gradually become established and affirmed later, in order to clarify on this issue also, in fact, in consequence of the ambiguous (sometimes incredible) position of science on these events. Position that actually represents, as we have seen, individual people's viewpoints within the scientific community.

The conflicts, or rather the misunderstandings, which were determined in the comparison UFO-science do not represent only the result of the inconsistencies of the scientific world with regard to the UFO question, but also from the philosophy of the media that often tends to Favoring the sensational rather than the information (in bad or good faith), with series and TV episodes on UFOs that most often leave the time they find. The media therefore played a significant role in the UFO-science confrontation also in view of the fact that the UFO question was, and is, the subject of the interest of a nourished and "Coloured" range of people, and characters, who have polluted and misled The image of that question. "Ufologi " who have often slipped the UFO question in the context of the incredible, how unlikely, cauldron of the "mysterious mysteries" and then make it an argument obviously compromising in the eyes of the scientific environment. Account this that directly shifts the discourse on ufologists.

Unlike the considerable socio-cultural homogeneity of the scientific environment, people who have supported and developed the discourse on UFOs, or otherwise involved for various reasons in this issue, and characterized, on the contrary, by a marked variability Sociocultural that ranges from housewife to astronomer. This in consequence of the great Number of people directly or indirectly involved in UFO cases, or more generally in the UFO question. It is therefore natural, and must not amaze, the multifaceted image of the ufological Panorama, and its, as said, "coloured" lapels. The interpretation and meaning of a specific phenomenon, or of specific experiences, and also the expression of our vision of reality, and therefore suffers considerably of cultural influences. Regardless of who, deliberately, has exploited the UFO question (which lends itself well) for personal purposes and purposes, or as a guiding element of self-styled currents of thought of mythic-religious mould, New Age style, and which has misled and deteriorated the image of the whole question. Facets that have almost constantly characterized the landscape ufological, determining not little confusion and perplexity to those who sought, and seeks, a reference in order to define and configure the UFO question in its reality. Landmarks that still exist and have consolidated over time. Confusion and disorientation which, among other things, meant that the media gave space to characters, and/or groups, as "coloured" as they were unreliable, thus bringing water to the mill of detractors of the UFO question. This is a complex situation, which requires discrimination and weighting in order not to risk, as we say, to throw away the dirty water together with the child, a serious mistake that many people often make against this issue. Overcoming this temptation and adopting a critical constructive sense, far from preconceptions and prejudices, has not been, it must be said, a very widespread attitude of the academic environment, indeed. Besides this sociocultural conditionings and polarizations do not leave the time that they find even in this environment. Then, as we have seen, certain is the fact that there is no political will to clarify the UFO question, and therefore so to speak the socio-cultural atmosphere conducive

to individual initiatives in order to develop and sustain this discourse within of the scientific environment.

On the other hand, the emotional attitudes, the "warheads against the wall", of many ufologists as a response to the critical position taken by science in relation to this question, is thus to say an operative error of the ufological environment in managing the Comparison with the conceptual and philosophical conformism of the scientific environment. Environment that is ill-suited to an issue that is not, incidentally, (as emerged from these considerations) properly and directly a scientific question. So giving science some responsibility for the fact that the UFO issue continues (despite everything) to be suspended between myth and striking reality, means not to fully assess the real meaning and scope of this issue. The ufology, it is good to affirm it once more, it is not a religion, nor much less a philosophy, and even less a science, it represents simply, one makes to say, a series of facts and documented events (one must as said to overcome prejudices and preconceptions, and to have the Willingness and interest to document themselves), which can find consistent explanation only in extraterrestrial terms.

The perspectives and the remarkable implications of the presence of flying objects of extraterrestrial nature on our planet, represent the real underlying motivation that "freezes" the UFO question, because apparently conflicting with the comparison Historical-cultural (?). Both the attitude of non-contact, blatant and official, of this reality with our civilization, and the reticence of the planetary Establishment towards the issue UFO (who, objectively, knows well the terms and implications of these events) seem to support these considerations.

The UFO-Science debate appears in many ways an inconclusive confrontation almost discounted. On the one hand there is (in reality) a unique and official position of science on UFOs, in accordance with an organic, systematic, and internationally research, on this issue (which would not do that would confirm the extraterrestrial origin of these events), The positions of specific people to this issue within the scientific environment therefore do not make text to that effect. On the other hand, the UFO "phenomenon" to the analysis of the facts does not represent a properly and specifically scientific question. The term-UFO phenomenon-which is often used to define such events is improper and misleading, since it is of flying objects, technological artifacts (case studies UFO in the hand), which is spoken, while phenomenon, as already mentioned above, represents a very generic term Mostly related to natural physical phenomena. Flying objects whose characteristics involve an extraterrestrial origin of the same. The close Encounters of the third type, for example, only put emphasis on this. So a question that presents relationships and/or interactions between cultures and civilizations on a cosmic scale (...), with all the notable (if not huge) implications that ensues. Perspective that is configured as a cultural confrontation and event of historical significance.

The real underlying problem of the UFO question is not the objectivity of these (long-established) events, but what they represent and entail for human culture and civilisation. The decision (rightly or wrongly) of the planetary Establishment to "freeze" the UFO question seems, as said, to support these considerations. Perhaps this decision is (at present) the only possible (?) in relation to the current and overall sociocultural planetary configuration.

The prospects and implications arising from the presence, and/or activity, of flying objects of extraterrestrial nature on our planet, seem to place such a reality in conflict (?) with the current sociocultural configuration of our civilization, which appears Unprepared and/or incompatible (?) to such prospects. That this represents a coherent and natural situation in reason of the historical-cultural process, or in some way piloted (inside and/or "from the outside", or both, because of specific opportunities and prerogatives), represents a remarkable and Decisive question to be defined.

In conclusion, the UFO-science confrontation, beyond prejudices, preconceptions and misunderstandings, as said appears an inconclusive debate almost discounted, since in reality such a confrontation does not concern what it is, but on what it represents. And what it represents must confront the historical-cultural process

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V2 C1 2006 P. 22-4-2016 R

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DEPARTMENT OF DEFENSE  
OFFICE OF PUBLIC INFORMATION  
WASHINGTON 25, D.C.

26 January 1953

Henry Holt & Company  
383 Madison Avenue  
New York 17, N.Y.

Dear Sirs:

This will acknowledge your letter of recent date regarding a proposed book on "flying saucers" by Major Donald E. Keyhoe, U. S. Marine Corps, retired.

We in the Air Force recognize Major Keyhoe as a responsible, accurate reporter. His long association and cooperation with the Air Force, in our study of unidentified flying objects, qualifies him as a leading civilian authority on this investigation.

All the sighting reports and other information he listed have been cleared and made available to Major Keyhoe from Air Technical Intelligence records, at his request.

The Air Force, and its investigating agency, "Project Bluebook," are aware of Major Keyhoe's conclusion that the "Flying Saucers" are from another planet. The Air Force has never denied that this possibility exists. Some of the personnel believe that there may be some strange natural phenomena completely unknown to us, but that if the apparently controlled maneuvers reported by many competent observers are correct, then the only remaining explanation is the interplanetary answer.

Very Truly Yours  
*Albert M. Chop*  
Albert M. Chop  
Air Force Press Desk

MINISTERO DELLA DIFESA  
UFFICIO DELLE PUBBLICHE INFORMAZIONI  
Washington 25, D.C.

26 Gennaio 1953

Henry Holt & Company  
383 Madison Avenue  
New York 17, N.Y.

Egregi Signori,

accusiamo ricevuta della Vostra recente lettera riguardante la proposta di un libro sui 'dischi volanti' del Maggiore a riposo Donald E. Keyhoe, dei Marines degli Stati Uniti. Noi dell'Aeronautica Militare conosciamo il Maggiore Keyhoe come un relatore responsabile ed accurato. La sua lunga permanenza fra noi dell'Aeronautica e la collaborazione che egli ci ha fornito sullo studio da noi condotto sugli oggetti volanti non identificati, lo qualificano come una autorità civile di primo piano per queste indagini. Tutti i rapporti degli avvistamenti e le altre informazioni che ha riunito, sono stati forniti e resi disponibili per il Maggiore Keyhoe dagli archivi del Centro Informazioni Tecniche dell'Aeronautica, dietro sua richiesta. L'Aeronautica Militare ed il suo ufficio investigativo, il 'Project Bluebook', sono a conoscenza della conclusione cui è pervenuto il Maggiore Keyhoe, secondo la quale i 'dischi volanti' provengono da un altro pianeta. L'Aeronautica non ha mai negato l'esistenza di questa possibilità. Alcuni credono che si tratti di strani fenomeni naturali a noi sconosciuti; tuttavia, se i fatti apparentemente controllati riferiti da molti osservatori competenti sono esatti, allora la sola spiegazione che ci rimane è la risposta interplanetaria.

Distinti saluti,  
Albert M. Chop  
Ufficio Stampa  
dell'Aeronautica Militare

## **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 repropose 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 repropose 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 Russell 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. Russell followed a study on a dinosaur called *Stenonychosaurus Inequalis*, found in 1968 in the Cretaceous strata (from 135 to 65 million years ago) near the Dinosaur Provincial Park in Alberta (Canada). This small, 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 materialize. 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 Russell 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.

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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 anachrosmal 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. The refore 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 Connessi.

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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#### 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-affecting 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 sociological 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 and Contemporary culture**

*Today's cosmological conceptions, between anthropocentrism and anthropic principle.*

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Who's afraid of the UFO?

Of course, the question is idle, because the answer depends on the experiences and the circumstances, and above all by the fact that any aspect of reality not entirely clarified can cause anxieties and fears. A provocative question to get into the heart of a matter as remarkable as controversial. In reality it is not that then these events are so strange and mysterious to the people, since in the surveys made about the objectivity and the origin of these phenomena, generally more than 50% of the respondents consider them real and of nature not terrestrial. Stating indirectly that extraterrestrial civilizations visit our planet (!). So where is the problem?

The point is, as it is said, that between saying and doing there is a middle sea, in this case on the one hand specific and rooted aspects of our culture, on the other the notable (if not huge), and not always considered, implications that the UFO issue entails. In other words, many people seem natural and spontaneous to consider the UFO phenomenon as striking and evident demonstration of the intelligent extraterrestrial life, except then not to fully assess the real implications and implication that this issue entails for the Our culture and our civilisation. This means that developing and deepening this issue often does not delay the emergence of significant inconsistencies and contradictions, which highlight the difficulty of people to actually integrate such ideas and perspective. Contradictions that emphasize that the current cultural framework is still influenced and conditioned by misleading ideas, principles and beliefs. The development and dissemination of scientific knowledge, still seem insufficient to dispel concepts and philosophical and cosmological principles that should now belong to the past.

Anthropocentrism is one of the most entrenched aspects of human culture. Principle which, in one way or another, influences ideas and concepts on the diffusion of intelligent life in the cosmos and of our role in this context.

The school and the media have played and play a significant role in this regard, since they represent important and fundamental instruments of formation and cultural diffusion. Role that for specific verses often appears blurred in relation to the development of scientific knowledge acquired in the last century. This observation leads us directly to the events that guided the configuration of the social and cultural structure of our current civilisation. The current cultural fabric suffers heavily from the legacy of outdated cosmological concepts and principles, where man places himself in a position of centrality and privilege. The bond that still unites, directly or indirectly, these cosmological principles to many doctrines and religious faiths seems to represent an influential element of their tenacious survival.

Classical culture (or humanistic culture), if we can define the cultural heritage of our civilizations before development and the affirmation of scientific culture, in many ways has conditioned man to centrality in the cosmic context. Throughout history, social and cultural circumstances, events, opportunities and Inertias have favoured and consolidated the Aristotelian conceptions of a geocentric universe, human-sized, ideas and concepts as said by the philosophies of faith. The birth and progressive development of scientific principles and procedures, from Copernicus to Darwin, have consequently placed the traditional culture in the face of the necessity of questioning itself. Concepts and philosophical principles have been put to the scrutiny and the process of objective

verifications of the method and Scientific meter, which is configured a unique and impartial tool in order to understand the reality of things. This confrontation has determined the historical conflict between different cultural concepts and dimensions, often dramatic and bloody, see Giordano Bruno and Galileo Galilei, and which, unfortunately, represents a recurring aspect of the development of evolutionary processes. Social and cultural.

The current cosmological knowledge therefore does not leave any space to geocentric concepts and principles, but the cultural past has deep roots, bringing back the window what came out the door. The earth is not the certain of the universe, indeed, but man, knowingly or not, one places itself. From the geocentrism to the anthropocentric step and short, and "naturally consequent". The diffusion of the development and the affirmation of the cosmological knowledge fatigue, if so can be said, to dispel completely rooted vices and cultural inertias.

Philosophy and religion, together with art and literature, have represented for centuries the foundations of human culture. In formulating cosmological principles philosophy and religion often chased each other and intersecting, almost to merge, he configured ideas and cosmological concepts of a universe in human function. The cosmological conceptions of classical culture suffered heavily from the impossibility of specific verifications and objective, experimental findings, even as a result of the absence of adequate technological support. The ideas and astronomical measures of the Greek philosophers Eratosthenes and Aristarchus, in advance of 1400 years from the Copernican Revolution, will not find space until the end of the Middle Ages. Only with the Renaissance will the conditions which will determine a parallel and progressive development of both ideas and principles, and appropriate and appropriate technological supports of verification, be formed. It will trigger that process of cause effect for here scientific knowledge determines and increases technological development, which in turn represents a decisive tool for the development and verification of scientific knowledge. process that has changed and revolutionized the millennial and monolithic configuration of traditional culture, and produced a historical breakthrough in the development and progress of our civilization. The principles and the scientific knowledge, the scientific culture, integrating with the traditional one has produced the contemporary cultural dimension, with its contradictions and its inconsistencies, contradictions that reveal the difficulty to overcome, as said, Rooted vices and cultural inertias. Antropocentrism is a symbolic example of these difficulties.

The cognitive developments of the recent human history have redefined concepts ideas on the position and role of man in the cosmic Framework by configuring the "Anthropic Principle", which, however, risks to emerge as "lookalike" of anthropocentrism in virtue Of the misunderstanding implied in the term itself. In fact Atropos (Anthropos) equals man, translates as a reference to sentient life. The ambiguity knows in the fact that in this context antropos does not necessarily refer to the human dimension, but to the idea that all the processes that lead to the intelligent life in the cosmos represent a reflection of the cosmological physical constants. In other words, in the cosmic context, man does not represent intelligent life but a specific aspect of the anthropic principle. That is, all those complexes and concatenated phenomena and processes physical, chemical and finally biological, which led to the intelligent life in the cosmos, including man.

Today's cultural dimension appears in continuous research and reconsideration of itself, divided as it is among the heavy cultural influences of the past, the thrusts of the present and the prospects of the future. This appears particularly evident if we consider the cultural configuration in global terms. In this context, what is clear is the practical results of the scientific culture, the technological development, rather than the implications and the cultural and philosophical aspects, in particular the cosmological principles and concepts. In other words, the consciousness in cosmological terms seems almost slumbered and almost "plagiarated" by the cultural reverbs of the past, and by the underlying "noise" of contingent reality, despite the considerable diffusion and affirmation of scientific knowledge

The man, placed in front of the cosmological scenario proposed by the current scientific discoveries, objectively finds it difficult to reconsider the exclusive and privileged object of this boundly context. On the other hand, the limits imposed by the current instruments of scientific investigation do not allow direct verifications on the diffusion of intelligent life in the universe. This limitation, added to the cultural inertias of the past, places man, the human dimension, in the dilemma of finding his own allowance and his own role in the cosmic context.

In this context, the facts and events presented and reaffirmed by UFO cases can, or rather should, represent the unequivocal and explicit answer to specific questions and contradictions of our culture, but, as mentioned, it is not. In the current cultural and social configuration, especially if seen, as noted above, in global terms, still seem to blur the premises and prerogatives for greater and more widespread awareness in cosmological terms. Reality from which other "humanity" will claim, in a certain sense, its own reality and its "humanism"...

In the light of these considerations, it seems paradoxical, for example, the critical attitude often assumed by the academic circles in regard to the UFO case, since in these environments the opening of the mind should be consistent with the knowledge and Perspectives of the current cosmological conceptions. Perspectives that imply, at least in terms of probability, the diffusion of intelligent life in the cosmos, which makes the fact that very advanced extraterrestrial civilizations have developed scientific knowledge, and therefore the Technologies, to cover the interstellar distances. So the UFO case is configured as a clear practical response, "experimental" of the objectivity of the diffusion of intelligent life in the cosmos. Too linear, too incredibly simple. The accounts must be made with the innkeeper. The scientific environment is constrained and polarized by concepts, principles, rules and protocols that are the basis of the experimental method, and which have allowed the development and affirmation of scientific culture, philosophy that science cannot shird. The problem is not in the scientific method, consistent with its own principles, but by the incredible nearsightedness of the insiders, the researchers, with regard to the UFO case studies. Speech that then brings into the field the UFO question and scientific environment, proposed theme in a specific article on this column (UFOs and Science), and that is worth synthesizing. Prejudices and preconceptions, and the superficial or non-existent knowledge of UFO cases, have had, and have, a decisive role in creating the critical attitude taken by the scientific community in regard to these events. On the other hand, the scientific environment is not, of course, immune from cultural and social vices and conditionings, conditionings and polarizations that in the end can affect intellectual freedom even to the paladins of Diogenes. In addition to this, it must be considered that, unfortunately, the UFO question has been, and is, the focus of a large and "colourful" range of people, and groups of people, who have polluted and compromised the image of the whole UFO issue. For those who are bound by profession to specific scientific institutions, in consequence of this aspect of the UFO question, problems of credibility and image are posed, and therefore the reluctance to be directly involved in this question. .

In fact there are reasons and indications to believe that specific environments and research groups, governmental or not, know the reality well the terms and implications of the UFO issue. Bases think, for example, to NASA, to the declarations, clear and unequivocal, made several times by the astronauts. Environments that have adapted to the attitude of silence, or of reduction of the facts, assumed by the Governments in regard to this question. The official attitude of the scientific community in regards to the UFO phenomenon would represent, in other words, a reflection (natural?) of the historical-cultural process in front of the prospect of a confrontation with extraterrestrial civilizations. The significant social and cultural implications of this issue would be incompatible (?) with the current social and cultural framework of our civilisation. This would clarify, at least in part, the motives of silences, paradoxes and Of the contradictions that arose around the



UFO question, and above all the fact that a scientific, systematic, organic and international research programme on UFOs has never been set.

The reality and objectivity of the intelligent extraterrestrial life, always hypothesized and object of scientific research, are implicit and, so to speak, at hand in the UFO phenomenon. But, evidently, there is no dull worst of who does not, or cannot, hear. In addition to this, it must be borne in mind that the facts and events presented by UFO cases do not represent, in truth, an actual and specific scientific problem since they cannot be entered in any way to natural physical phenomena, phenomena, in fact, Central object of scientific research. The now huge data springs of the UFO case speaks clear, and confirms the concept of UFO, Unidentified flying object, flying object, technological artifact, product and fruit of a technology (see CASUIEMIC) not terrestrial. The UFO question therefore involves properly and directly the themes and the social and cultural interactions more than the physical sciences, since it implies and prospects relationships and interactions between civilizations of unpredictable extension, relative, precisely, to the reality and the Cosmic Dimension (!). Perspective that represents the focal point of the UFO issue.

The UFO phenomenon is therefore configured as an aspect visible to us, the tip of the iceberg, the relationships and interactions between understood civilizations and extended on a cosmic scale, as said of unpredictable dimension. This perspective poses the question of the position and role of human civilization in this context, and of the influence, of yesterday and today, of this reality in human affairs. Questions that represent, as noted above, the central themes of the implications of the UFO issue, and which, in reflection, involve, the reconsideration of specific facts, and as many aspects, of human history and culture. Perspective that as underlined directly relates to the sociological issues, and specifically the relationships between cultures and Extraplanetarian civilizations, and our relationship with these.

If we consider the history of the interactions of human civilizations, the complexity of the problems that arise in a perspective of social and cultural relationships on a cosmic scale is evident. As diversity of all sorts, phylogenetic, evolutionary, social and cultural are amplified in such a context. Specific conditions and prerogatives are therefore decisive elements so that the encounter between civilizations does not result in a clash between civilizations. All the more so considering that in the relationships between civilizations tends to prevail and is imposed (at least to see the relationships and interactions between civilizations on our planet) the socio-cultural dimension more evolved, at the expense of the weaker culture that loses with time the Own identity. This is all the more true as the broader and the overall development gap between civilizations, until it reaches the point of total incompatibility. Consideration this which leads us, inter alia, directly to the question of non-contact, taken into account as a critical element in relation to the UFO case, and that here finds a possible and coherent motivation.

Issues and problems of a sociological nature, in ethical, economic, ideological and power terms, with their practical implications, open and gory conflicts, have always characterised the relationships between the cultures and civilizations of our planet, themes and problems that, Objectively, they re-propose themselves to a greater extent, and in difficult terms to be defined, in a perspective of relationships and interactions between civilizations in a cosmic framework. In other words, the UFO question leaves the time it finds, it places the human dimension in the necessity to reconsider itself in reason and in perspective, and with the confrontation, of an extended social and cultural dimension, if one can say so, other the boundaries Planetary. An invitation, inter alia, to consider and perceive the cosmic dimension regardless of its direct physical reality, stars, planets, galaxies, etc., but as a context, in fact, of cultures and civilizations.

The inhomogeneous, and often contradictory, contemporary cultural configuration appears, in many ways, inadequate towards these issues and perspectives. The development and

the emergence of the scientific culture, which has allowed the acquisition of a greater awareness in cosmological terms, struggling to dissipate, as observed above, conceptions, inertias and cultural vices of a universe in human function. The central and dominant man in the terrestrial context tends to extend, consciously or not, this prerogative beyond the planetary boundaries, then as a privileged object/subject of a universe in its use and consumption. The perspective, and the objectivity, of a social and cultural dimension projected on a cosmic scale finds it difficult to dispel this rooted illusion, and to integrate into our culture.

As already mentioned, Anthropocentrism is influenced by pressures and considerations of a religious or mystical nature, which put in the foreground the concept of a direct and privileged relationship between man and divinity. The fate of resizing man as the "normal" form of intelligent life of the cosmos, one of many, may appear downgraded and, in fact, in some ways it is. But as all evolutionary processes and growth comes, inevitably, the time to abandon Comfortable and comforting cultural and psychological niches, and broaden the horizon in our vision of things. The knowledge acquired in the recent human history has reduced the position and the role of man in the cosmic framework, and consequently broken a long union between religious doctrines and cosmological concepts, determining, as said, the historical discount between Beliefs religion and science. The cruel historical vicissitudes of Giordano Bruno and Galileo Galilei represent, as said, an emblematic, but dramatic, example of this confrontation. In other words, religious doctrines, in many ways, have failed the reliability of their "world " configuration. The scientific meter poses ideas and concepts, to the comparison of impartial, objective checks, irrespective of social and cultural considerations, or by specific philosophical and religious principles and concepts, which are debunable. The scientific culture seeks to propose the reality as it is, for this it represents an approach and a revolutionary cognitive tool, which has changed the course of history and the configuration of our culture. Evidently, and of course, it is our vision of the "world" that must conform to the objectivity of things, and therefore coherent to cultural developments. The awareness of a cultural social reality extended over the Cosmic Hall, certainly poses new questions, and puts in a new light the real genesis of specific historical events, religious beliefs, understood, in fact. On the other hand, the prospect of a confrontation with extraterrestrial civilizations is entirely consistent with cognitive developments, a prospect that nonetheless implies, in one way or another, questioning our current cultural dimension. Considerations that bring us directly to the significant implications implied by the UFO question, in particular on the limits and on terms of the possible influence of extraterrestrial civilizations in the overall history of human affairs.

In conclusion, the UFO question places the human dimension in the perspective of a confrontation between unprecedented civilizations, with entirely original cultures and civilizations, "Humanity " to all intents and purposes, with people and people with their evolutionary history, Biological, social, and cultural. Given the cosmic dimensions and times, this perspective implies confrontation with cultures and civilizations superior to ours. The question of the breadth of the evolutionary gap, in all respects, which can potentially separate us from extraterrestrial civilizations, remains entirely open. In This comparison, concepts, principles, beliefs, and human knowledge would be "updated" by a social and cultural reality of unpredictable dimension. This other to involve reconsideration of specific aspects of our culture and history, poses, as noted, questions about the limits and the terms of the influence between civilizations in such a vast and differentiated scope. With the relative lights and shadows that this may entail. The latter taking into account ethical issues of law and power. It goes from if the reflection on how the current sociocultural configuration of our planet is compatible with this perspective and this confrontation.

The UFO phenomenon is therefore configured as a sociological issue of considerable and unpredictable dimension and complexity, also in consideration of the fact of our inferiority towards civilizations able to cover interstellar distances.

In the light of these considerations the facts and events presented by the UFO case assume their natural identity and interpretation, what aspect visible to us, as said the tip of the iceberg, the relationships and interactions between understood and conceived civilizations on the cosmic scale.

The implications and implication of the UFO issue are key elements in the correct and coherent interpretation and significance of these events, and what they represent for our civilization. Both the attitude of planetary establishment towards the UFO question (debunking and Cover-UP), which, objectively, knows well the terms of this question, that the fact of the non-contact (official) of this reality with our civilization, can find feedback in these considerations.

The question of whether they hesitate secret contacts and/or agreements with extraterrestrial civilizations by specific and exclusive groups, or bodies, Government of our planet, as specific facts of the case of UFO cases suggest, represents an implicit eventuality of the UFO issue. Eventuality that, if true, among other things would imply the knowledge, by the governments, of the terms of our relationship with this reality, and of the possible influence, of yesterday and today, of this on our civilization. Discrete influence (at least in appearance), sometimes masked (especially in the past), whose motivations and aims would find reason and understanding in the logic that regulates the relationships and interactions between civilizations on the cosmic scale.

The considerations and reflections in perspective of relationships and interactions between civilizations on a cosmic scale, and the reflection of an invisible dimension of social and cultural interactions of cosmic dimensions, may appear abstract, distant from the everyday reality, extraneous to the common social and cultural themes. On the other hand, they represent the logical and natural consequence of the objectivity of the facts and events presented by the UFO case, but also, after all, the prospects of the current scientific knowledge.

The current cosmological ideas and concepts, in particular on the diffusion of intelligent life in the cosmos, still suffer from the cultural reverberations of the past that place human reality at the centre. Human dimension often misled by the influence of the direct cosmological reality, of everyday things, which makes the actual cosmic dimension abstract.

But, you know, the direct experience sometimes deceives: behind the blue sky of a sunny day there is a "sky" black full of stars...

Who's afraid of the UFO?

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