

## **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, circumstances, events, opportunities and social and cultural 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 screening and the process of objective verifications, specific to the method and the scientific meter, which is a unique and impartial instrument 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, nay, but man, knowingly or not, we Poses. 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 the formulation of the cosmological principles philosophy and religion often chased each other and intersecting, almost to merge, they have 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 Renaissance are the conditions that determine a parallel and progressive development of both ideas and principles, and appropriate and appropriate technological support for verification. It develops 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. Anthropocentrism 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 the intelligent life but a specific aspect of the anthropic principle, that is, result all those complexes and concatenated physical, chemical and finally biological phenomena and processes that brought to life the Intelligent 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 shirk. 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 motivations of the silences, paradoxes and contradictions that arose around the UFO question, and above all the fact that a programme of scientific, systematic, organic and level research has never been set International, on UFOs.

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 Extraterrestrial 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, normal 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 noted 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 relationships and interactions between cosmic-scale civilizations puts in a new framework the terms of the overall human history. What reflects in a new and original light the real genesis of specific historical-cultural events of our civilization, including religious beliefs. 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 peoples and people with their evolutionary history, biologists, 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 he events presented by the UFO Casuica assume their natural identity and interpretation; What is visible to us, as said the tip of the iceberg, the relationships and interactions between civilizations intended and conceived 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 civilisation. Both the attitude of the planetary establishment towards the UFO question (debunking and Cover-AP), 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...

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*Automatic translation*

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