

# AP Magazine

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**Human to Humanoid**

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The universe is a big place. Our galaxy alone has hundreds of billions of stars and an even larger number of planets and moons. Over four hundred billion galaxies fill the universe. To think we are alone is preposterous; only our anthropocentrism, man at the center of everything, accounts for such hubris. Some stars and their planets are billions of years older than our solar system. Civilizations from those worlds would antedate humans by eons. Hence, their civilizations would be extremely advanced and even difficult to contemplate, their technologies and capabilities appearing supernatural to us, and their motivations incomprehensible. In nearly every way, their cultures would surpass our own.

More significantly, in the advent of conflict, the comparative knowledge gap between our civilizations would prove insurmountable. We would lose any war. If they can traverse the galaxy, they have superior weaponry. Such is the advantage of being antecedent. Every epistemic in our experience would be relatively primitive and much in their past, completely understood and certainly exploited, their intelligence leading to astounding truths and unimaginable potentials, including energy utilization, non-linear travel, genetic manipulations, and unfathomable technology. Contact would immediately relegate humanity into a sense of inferiority, our belief system and social order likely disintegrating, the gap between our civilizations distressingly blatant and psychically debilitating. In short, our self-concept would be crushed. Galactic federations of advanced beings probably know this, with humanity quarantined until duly educated and adequately prepared for proper disclosure.

Thus, a new worldview will be required for human survivability and extension, including an honest assessment of our place within the galactic hierarchy and an expanded sense of self. Assuming civilizations endure a sufficient time, each arrives at this reflection point in their history. We will be no different. Introspection is a necessary aspect of both personal and societal advancement and creating new worldviews crucial for our development. We must move beyond our limited perspective to embrace the future. Such is the purpose of this article.

## Paradigms

In 1962, Thomas Kuhn, a professor of physics and philosophy at the University of California, Berkeley, published a masterpiece of thought, *The Structure of Scientific Revolutions*. In his magnum opus, Kuhn introduced the concept of paradigm shift, a transformation of the foundational aspects of a scientific discipline. A paradigm shift is a revolution of sorts, a rebellion against the status quo, with new discoveries in dramatic contrast to conventional knowledge. Scientists tend to conduct their research within an existing and accepted consensus. That state is the current paradigm. Over time, however, new information emerges and unresolved particularities appear. That causes a crisis since it becomes evident that elemental aspects of the prevailing paradigm either require revision or are largely invalidated by the new data. Those invested emotionally and financially in the current paradigm furiously defend it, often embarrassingly so, sacrificing scientific integrity in the process. Unfortunately, even science itself is subject to the same deficiencies as any other form of human endeavor.

Essentially, then, a paradigm is a worldview, a framework of comprehending reality. Worldviews contain the sum of what is known and also evolve over time. We must realize our own worldview has been shaped by science yet tempered by spiritual experience and supernatural evidences. Moreover, much of science, particularly quantum physics, suggests our worldview is antiquated, requiring a new paradigm. Emerging quantum truths are often bizarre, so counterintuitive as to be incredulous, yet experimentally proven and forward directing. In fact, the quantum is the future. This is causing a crisis in physics and adjacent disciplines since the foundations themselves are obviously inadequate. Contradistinct experimental findings are typically rejected or ignored, academic journals serving as the vanguard of self-reinforcing narratives, all determined to maintain doctrine and intellectual conformity. As a result, mainstream science is obstinate and vindictive, desperate to preserve its belief system, as courageous visionaries and defiant dissenters are ridiculed or ostracized while the truth itself is compromised.

Although often delayed, new paradigms find a way to replace their predecessors; the implications of quantum truths are inevitably enormous and will radically change our understanding of nature. For example, the material universe is made of immaterial essence, the basis for everything comprised of Mind and Spirit, with physical reality being a type of illusion. The real is made of the unreal, our universe more similar to a hologram or simulation than an actual physical entity. Materialism rejects this experimentally validated fact, as it crumbles their belief system in the physical realness of time and space. Stagnation results, as the majority of academic disciplines have not advanced in decades; in fact, with the exception of information technology, society itself is languishing. Moreover, the public is denied whatever advantages might result from quantum truths, such as energy efficiency, data security, transit innovations, and enhanced communications. The hesitancy to embrace the facts is deleterious to our civilization and limits our advance. Science is obstructing science. Even our planet is imperiled by such recalcitrance, as many of the innovations resulting from the new physics might offer environmental protections and safeguard our futures.

So we must integrate these controversial truths into our worldview, while also integrating other unconventional elements of reality. This includes the possibility of other dimensions and realms and the confirmation of extraterrestrial beings. We are ignorant of the actual complexity of the universe and we are almost assuredly not alone. Moreover, compelling evidence (from ufologists and whistleblowers) demonstrates that extraterrestrials exploit the immaterial realm, providing them with incredible abilities that seem fantastical to us. Such is the advantage of being

amenable to groundbreaking discoveries and welcoming new truths. Yet the same opportunity exists for us if we will only assimilate the facts of reality into our worldview.

Thus, extraterrestrial “science” is undoubtedly more integrative than ours, consisting of both corporeal and incorporeal elements; as every major discovery in cosmology reveals increasing universal complexity, extraterrestrial knowledge logically consolidates material and immaterial facts into a superior paradigm. In short, their perception includes a larger totality. Thus, we are not only behind scientifically, technologically, philosophically and spiritually, but completely deficient in our understanding of how these aspects influence one another. We must begin to think synergistically, as reality is composed of many different and often counterintuitive layers working together, forming a comprehensive whole in defiance of our predispositions and expectations.

As a result, our emerging new paradigm must expand epistemologically (knowledge) and phenomenologically (experience) once extraterrestrial contact is confirmed and relations established. This includes their wisdom, their technologies, their knowledge gaps, and their varied cultural histories; naturally, they will not know everything and are probably deficient in many areas. In fact, it is likely the more a civilization discovers about physical nature, the more incomprehension emerges. Knowledge limitations may not even be realized until contact with other, more advanced civilizations. Reality is inherently opaque and extremely convoluted; the total number of dimensions alone may be unknowable. Still, whatever expertise they possess must be absorbed into our society. The time savings alone is enormous, as their experience reduces by potentially millions of years our accrual of knowledge and civilizational progress.

Nevertheless, some circumspection is advised. Humanity may falsely believe that extraterrestrial civilizations have surmounted every challenge. Our own history has demonstrated this inclination through power relationships, superiority being perceived as near infallibility, and where often subjugators were seen as gods. Yet this view is erroneous. Every sentient everywhere is likely frustrated with its relative lack of knowledge. The only being who knows everything is the Creator. Thus, our new worldview must include the belief that understanding has its limits, which is diametrically opposed to the unstated assumption behind science itself, i.e., that future explorations will yield absolute truth and mastery of existence. Instead, questing is inexorable and unrequited, built into the system, designed to ensure our reach forever exceeds our grasp, and we must remember this design is intentional. As a curious and intelligent species meant to explore our essence and form our destiny, commensurate with the gift and responsibility of free will, we must create new paradigms recognizing the limitations of our current worldview.

To expand our perspective, we should first begin with an examination of the possibility of extraterrestrial life.

## **Civilizations in the Universe**

The single greatest theoretical underpinning for the possibility of extraterrestrial life is known as the Drake Equation. Formulated by astronomer Frank Drake, it is a probabilistic calculation that ascertains the number of intelligent civilizations in the galaxy. Intelligence is defined as being technologically communicative. It should be noted that the equation has a wide variance of values since many of the parameters can only be estimated. In fact, the equation is more useful as

a consideration of the factors in evaluating the possibility of extraterrestrial life than it is a predictive device. It has been improved over the years by astronomical discoveries and resulting conceptual adjustments. The equation is as follows:

The Drake Equation is a winnowing process, reducing from the total number of stars down to planets with technological civilizations. Although intelligent life is probable, it is likely exceedingly rare. The key question is whether civilizations survive a sufficient time to explore the galaxy without first exterminating themselves through resource depletion, nuclear war, global warming, disease pandemics, or asteroid destruction. Human experience offers little hope for such civilizations to endure. The twentieth century witnessed two world wars, the Great Depression, environmental devastation, and a holocaust. We should remember that all this occurred in the Age of Science and Reason, so scientific and technological progression is no assurance of our future.

In any case, the Drake Equation was formulated within the framework of interstellar communication, specifically transmissions sent into space as the method of detection of intelligent life. It makes no provision for direct contact or other methods of discovery. As mentioned, a wide variance exists in some of the parameters of the Drake Equation, but we can estimate the number of intelligent civilizations in both the galaxy and the universe. In 2010, Italian astronomer Claudio Maccone developed the Statistical Drake Equation that utilizes the Central Limit Theorem, which states that a sufficient number of independent random variables produce a classic probability distribution. With this method, Maccone calculated that our galaxy contains more than 4,500 intelligent civilizations, whereas the same computation yields about 3,500 for the original Drake Equation. His calculations also deduced the average distance in which the nearest detectable civilization might exist. Remember, his calculations apply only to our galaxy.

To illustrate the magnitude of the possibility of extraterrestrial life in the entire universe, we can perform a simple calculation. We should be conservative—in fact, preposterously so—perhaps ten intelligent civilizations per galaxy. Here is the next question: how many galaxies exist in the universe? As previously noted, the consensus answer is about 400 billion, although the exact number is unknown. So the following equation gives us an extremely conservative number of intelligent civilizations in the universe.

Ten civilizations per galaxy • 400 billion galaxies = 4 trillion civilizations in the universe.

That is a huge number of intelligent civilizations! Remember, however, that some experts believe humans are the only intelligent life. Others believe the amount of intelligent civilizations exceeds this number by a large margin. So with this much discrepancy, is there another way to determine whether extraterrestrials exist? This brings us to the UFO Phenomenon.

Humans have been observing unidentified flying objects since we first wandered the Earth. As we will discover, the UFO Phenomenon is intricate, exhibiting material and immaterial characteristics, and is both reticent and powerful. It contradicts consensus reality and is the greatest unofficially recognized enigma of existence. Nonetheless, it is studied by scientists, academics, intelligence agencies, the military, nongovernmental organizations, defense contractors, technology companies, and individual investigators. Typically, however, the subject is ignored by the culture at large, partially from disinterest and also from ridicule, as it takes courage to pursue the UFO Phenomenon. Advocates are customarily denigrated because the

concept conflicts with accepted wisdom and official government pronouncements. This derision, designed to limit public comprehension of the issue, is very effective and has occurred for decades.

Within the UFO community there is widespread disagreement on the phenomenon. It is assumed the national security apparatus possesses the preponderance of valuable information, but the entire subject is replete with both credible data and obvious disinformation. Perhaps the only area of agreement is that governments have conducted extensive concealment and obvious deception in an effort to obfuscate the truth and control public opinion. Interestingly, the official acknowledgment of the UFO Phenomenon occurred only in 2017 with the release of some UFO videos by the United States Navy. Subsequent government reports have proved inconclusive regarding the nature of the phenomenon. We should note that carefully researched books such as *Clear Intent* and *Above Top Secret* have demonstrated the UFO Phenomenon to be real, but the government has taken an inexcusable amount of time to concede the truth. The reason might be the preposterousness of what we will discuss next.

One of the more bizarre aspects of the UFO phenomenon concerns its ability to affect both physical reality and apparent spacetime. This has been noted by a number of prominent UFO researchers, including Jacques Vallée and Jenny Randles. For example, witnesses often have a portent that something is about to happen, and their eyes are directed upward to notice the UFO. Randles termed this the “Oz Factor.” Remarkably, individuals in the surrounding area (who should see something) often report observing nothing, yet the witnesses in closer proximity observe the craft. Thus, it appears there is a “sphere of effect” proximate to the UFO. This is likely caused by either a physical force or a mental projection. In short, does the UFO actually customize the physical environment or insert the image of itself into the mind of the witness? If the former, the UFO has an incredible ability to manipulate the material realm, and if the latter, it has the power to shape the consciousness of the experiencer. In either case, it exhibits capabilities far surpassing those of human beings.

Perhaps even more bizarre are the particulars of the abduction aspect of the UFO phenomenon. The definitive work in this area was done by Harvard professor John Mack, and his book *Abduction* astonished both believers and critics for its controversial findings. His research examined a diverse representation of society and found no typical demographic or personality type for those who claimed abduction. Some remembered the abduction experience knowingly and some required hypnotic approaches, although the Beings apparently possess some mechanism to hide or suppress memories. All the individuals were psychologically normal and manifestly rational. Mack often utilized findings from other credible researchers and experts to expand his database. That expanded database included case studies from an assortment of countries, with the subjects representing a diverse demographic similar to the United States.

The similarity of accounts is incredible, particularly with respect to the details of the experience. Specifics include descriptions of the Beings, the equipment and instrumentation inside the craft, the conduct of the abductors, the physical design of the UFO, and the methods of abduction. A large number of cases occurred before the advent of the Internet. In short, it would be impossible to arrange such similarity of details with no method of communication among experiencers in various countries with different demographic profiles. This adds an enormous amount of credibility to the reports. From a scientific perspective the data was conclusive, that experiencers were relating factual and accurate accounts of their encounters. The conclusion reached by Mack was that abductions violated precepts of classical physics and material science, with our methods of understanding wholly insufficient for the subject.

## Origins of the UFO Phenomenon

The capabilities and powers demonstrated by a UFO, including their effects on humans, are beyond this world. Although equating the phenomenon to classical physics and biological frameworks provides some measure of contemplative resonance, the UFO phenomenon eludes conventional comprehension. Yet it is real, and the evidence for its supernatural abilities is increasing with time. For that, we require possible explanations for its origins.

The Extraterrestrial Hypothesis (ETH) is simply that the UFO phenomenon is biological entities from other planets. As previously discussed, The Drake Equation provides the theoretical underpinnings for the ETH with our galaxy populated by hundreds of billions of stars, each with a number of planets orbiting them. As mentioned, the best estimate for intelligent civilizations in our galaxy is about 4,500. Advocates of the ETH posit that intelligent life is a statistically probable outcome with the assumption that extraterrestrials would naturally explore the stars and eventually find us. Theoretically, some advanced civilization could be billions of years ahead of other intelligent life, which could account for the enormous technological gap between extraterrestrials and humans. In fact, many extraterrestrial cultures may already be extinct, those surviving either especially fortuitous or exceptionally brilliant. If the latter, the challenge for humanity is even greater.

Opposition to the Extraterrestrial Hypothesis results from two primary factors. One is unconvincing, and the other is quite compelling. The first is that extraterrestrials should have made their presence known by public displays or other notable appearances, and since they have not, it proves they do not exist. This objection is ridiculous since there are literally millions of credible sightings and thousands of case studies where the UFO generates physical evidence, complete with reliable witnesses, to say nothing of the abduction phenomenon and its global confirmation. In short, UFOs are making themselves known and have been for millennia. Moreover, innumerable national security insiders have provided plausible accounts of the UFO presence and many governments have officially acknowledged the UFO Phenomenon as real.

The second factor against the Extraterrestrial Hypothesis is that the characteristics and behaviors of the UFO Phenomenon suggest an origin that is immaterial. As discussed, the UFO Phenomenon appears supernatural, defying any materialist explanations, with the exception that physical evidence often remains at the site. Such evidence may actually be manufactured by the UFO to provide “proof” of the experience, although the causative agent may be esoteric in origin. This description conforms to reality and is extremely plausible. As a result, other interpretations of the UFO Phenomenon are demanded.

The leading alternative interpretation comes from Jacques Vallée, primarily because of its commensurability with the preponderance of evidence; it has become known as the Interdimensional Hypothesis or IDH. His classic book on the subject, *Passport to Magonia*, originally published in 1969, began to frame his beliefs based on his incredible research. What was especially obvious was that extraterrestrials with superior technology could not account for the absurdity of the facts. The ability to manipulate spacetime and materialize at will defied conventional physics. Often, the physical evidence of the UFO appeared contrived as if to validate the experience of the witness and conflicted with environmental actuality. An element of

deception existed. It appeared as though the UFO Phenomenon must be originating in other dimensions, from someplace parallel to us, possibly from the supernatural or spiritual realm.

Beings originating in other dimensions or realms better describe the large number of sightings since no civilization would make millions of excursions through interstellar space to investigate Earth. We are not that interesting. This position also enlightens us on how a UFO could suddenly manifest, affect similarly located witnesses in different ways, produce conflicting physical evidence, and disappear from view in defiance of conventional physics. To Vallée, the UFO Phenomenon was behaving in an apparently supernatural manner. He also noted that the UFO Phenomenon is historical, including the corollary abduction experience, and is linked to myths and archetypes. Further, his research demonstrated that the UFO Phenomenon is directing humans into their next stage of development, acting as a “control system” over the Earth and guiding society and shaping human belief toward its own ends.

In any case, both the Extraterrestrial Hypothesis and the Interdimensional Hypothesis may be correct. Beings coming to Earth may arrive from a variety of origins, including planets, dimensions, realms, and domains. More important is the effect their arrival has on human perception and self-conception. Obviously, the confirmation of extraterrestrial life will radically transform how we view ourselves and our society. We can consider this potentiality next in our study.

### **Disclosure, The End of Anthropocentrism, and Ontological Truth**

The official confirmation of extraterrestrial life is inevitable. It is only a matter of time. When that happens, humanity will face an identity crisis. The reason is simple; humanity believes it is special. If a Darwinist, humans are the highest product of biological evolution and are thus a marvelous outcome of billions of years of natural selection, deserving to rule the planet as the apex predator. If a Creationist, humans are made in the image of God. Nothing is more special than that. In either case, humans perceive themselves as uniquely wondrous and the center of everything, also known as anthropocentrism. The confirmation of extraterrestrials and their superior capabilities destroys that self-conception. Immediately, we transform from one to one of many. Suddenly, we are not so magnificent, and comparisons naturally follow. The realization of our inferiority relative to extraterrestrials causes massive personal and societal insecurity, activating our survival instincts and shifting priorities toward defensive measures and technological expediency.

For the first time in our history, we would be truly vulnerable. Appeals for parity with aliens would dominate political discussions. If traditional pillars of society did not topple, they would be prioritized for the singular purpose of military supremacy. The public would demand the preponderance of tax revenues be spent on advanced weaponry; we would likely transform into a martial society, a modern day Sparta, and this militaristic inclination would spread globally. Heretofore adversarial nations would confederate to defeat the extraterrestrials, geopolitical rivalries suspended until the aliens were either adequately defended or militarily vanquished. Although humanity would finally unite, we would lose our spiritual questing and higher ambitions. Given that exposure to one extraterrestrial species would inform on thousands of others, we would likely remain vigilant warmongers, disengaged from our better natures, seeking military supremacy to ensure our survival at the demise of our larger, spiritual mission.

Unfortunately, the above may represent a natural outcome if we are unprepared for the confirmation of other sentient beings. Contemplation of a nighttime sky and presumption of intelligent life in all that vastness is quite different than the realization extraterrestrials are here and can abduct us. That violation of our rights alone incites rage and retribution. So part of our preparedness must include acceptance of our relative inferiority (the end of anthropocentrism) and an accurate evaluation of the situational facts. This analysis includes a realistic appraisal of whether we can even challenge the aliens. If not, then our response must include more than military capability; it must also include the full panoply of options at our disposal. This would include potential alliances with other extraterrestrials, treaties with menacing aliens until sufficient weaponry is developed, engagement and reconciliation of their agenda, threats to make Earth uninhabitable through nuclear devastation, and even imploring of the higher realms.

Obviously, confirmation of extraterrestrials creates a crisis for humanity. To avoid this potential conflict between survival necessity and preservation of our higher selves, we must accept that disclosure represents an opportunity and embrace it. Given that the UFO Phenomenon has impinged on human consciousness for thousands of years, it is doubtful that aliens want to exterminate us or acquire our planet. More likely, they seek our advancement, making us less threatening to ourselves as well as to them, and to prepare us for the truth of reality. Galactic federations of intelligent beings may already exist, but membership likely includes both the cessation of hostilities within the native culture and certainly among other civilizations in the galaxy. Our history and our nature are indictments against us. In fact, humanity may be isolated, even quarantined, in effect on trial, until deemed appropriate for inclusion. Thus, our eventual participation requires a proper understanding of galactic hierarchy and our place within it.

Fortunately, all that may be required for our survival is a change of perspective. Humanity must embrace the truth of existence and the nature of being. We have seen that reality is far more complex than ever imagined. Our ontological worldview must be advanced to include foundational consciousness, universal spirit, different levels of reality, a grand designer, and a master plan. Historically, ontology (the study of the nature of being), was defined by two primary belief systems: realist ontology, the belief in one single, comprehensible reality, and relativist ontology, the belief that no single reality exists. Here a fusion is proposed; that a single totality exists but known only to God, and an increasingly complex and evolving reality apparent to everyone else. For us, as well as other intelligent beings, reality is an ostensible reality; we perceive seeming actuality, but the truth is much deeper, comprised of hidden levels and expanding domains. Every new scientific discovery (especially in cosmology) generates more intricacy and greater perplexity. Once we accept our intellectual errancy, i.e., a belief in one, single knowable reality, as well as the limitations of such convictions, we can explore previously disregarded concepts like extraterrestrials, realms, non-linear transit, time travel, universal spirit, and soul.

As mentioned, the foundational elements in the universe are Mind and Spirit. Thus, our ontology must shift from a physicalist interpretation of things to one of incorporeality. Reality is made of immaterial essence, quantum physics proves this, yet somehow from this immateriality emerges a physical realness navigated by our five senses. Although our five senses have enabled a tremendous understanding of the physical world, they are also limiting. After all, physical reality is somewhat deceptive, convincing us that the material world is the only reality. Moreover, none of this apparent realness actually exists without Consciousness being involved; remove Mind from the equation and nothing is real. Incredibly, Mind is causative of the material but immaterial in itself. Yet embracing this base immateriality leads to incredible possibilities since the universe has vastly more potential than mere physicality suggests; an accurate assessment of

reality enables greater exploitation of both realms, the material and the immaterial, and will prove infinitely more productive than whatever mastery we possess of simple physical nature.

To ease this embrace, we should recognize the current state of knowledge relative to its past and extrapolate the time differential for the future. For example, in the 1930s few people would have foreseen atomic weapons, yet by 1945 the world knew of their catastrophic potential and things were irrevocably changed; human extinction by our own hands had become a very real possibility in less than a decade. This was a paradigm shift of its own, but perhaps more insightful for how wholesale transformations can occur in short historical order, especially in our technological era. So foundational materialism to foundational immaterialism is both inevitable and expedient for humanity, with current science obdurate and obstructionist. Moreover, we must anticipate the sociological and philosophical implications of our shifting ontology. Humanity, including our institutions, laws, customs, beliefs, practices, and priorities will be radically transformed. In many ways, post acceptance of the new paradigm, contemporary society will be largely unrecognizable; virtually every cultural aspect will be affected and many will prove either unsalvageable or unmanageable.

### **Here, we can speculate about these possibilities.**

First, it is an axiom of history that whenever a technologically inferior civilization encounters a superior one, it has disastrous consequences for the former. Typically, the inferior civilization is either exterminated or loses its way of life. Think Native Americans and European colonizers. As previously discussed, it is extremely unlikely extraterrestrials seek our extermination or our planet. Likely, they seek our advancement. Nevertheless, our self-conception will be challenged and quite possibly replaced by something as yet determined. We should anticipate this ontological reflection point and act accordingly. Then we can construct an appropriate society and transform ourselves into exceptional beings.

Second, after confirmation of extraterrestrial life a modification of our values may result, as will a decrease in the status of certain scientists and perhaps even science itself. Moreover, religions will necessarily be assessed within the “mediocrity principle,” i.e., that human life is rather ordinary and not fated to an exceptional destiny. This will be a difficult recognition for us, as humanity is certainly egoistic and perhaps particularly so. In fact, it may be a requisite in all galactic civilizations to sublimate individual ego for collective progress, with human culture in a relatively primitive state of self-centeredness and greed. Thus, it is a distinct possibility that human nature will require revision, including both genetic alteration and cultural reinforcement, where we literally breed altruism into our DNA and augment that modification through sociological conditioning.

Third, it is impossible to overestimate the intellectual upheaval resulting from confirmed extraterrestrial contact. Our entire scientific foundations will be impugned from the extraterrestrial presence alone. The fact they can travel interstellar distances (obviously non-linearly) mandates a complete overhaul of our conceptual frameworks, especially in physics. Newtonian mechanics will not be overthrown, but enlarged to include the incontrovertible truths of the quantum, such as entanglement, delayed choice, tunneling, non-locality, indeterminacy, foundational Mind, and quantum eraser effects. Thus, our current structures of understanding may be so fractured as to be unsustainable. I have written about this extensively in my book *The Full Extent: An Inquiry into Reality and Destiny*, where the current Materialist Paradigm is being replaced by the Consciousness Paradigm. Necessarily, we must develop new ways of

comprehension, cognizant that even our traditional approaches to knowledge may be anachronistic and ineffective.

Fourth, we should consider the possibility that confirmation of extraterrestrials includes a galactic federation. Although seemingly unrelated to the prior points, this consideration has vast ontological relevance (nature of being). Given that approximately 4,500 advanced civilizations exist in the galaxy, contact and communication between sentient beings is inevitable. Beings existing is a state of “being,” an ontology within an ontology. This includes whatever relationships these beings construct throughout the galaxy. Initial alliances would form with membership likely expanding as more civilizations were discovered and incentivized to join. Eventually, a large federation would exist. Specific criteria would decide who achieves inclusion and who remains in candidate status. Naturally, some civilizations would be imperialistic, bringing them into conflict with individual cultures and later the federation at large. Thus, hostile civilizations are likely quarantined until they demonstrate acceptable behaviors. In fact, many belligerent civilizations probably exist in negotiated surrender situations until the federation deems them acceptable for inclusion. Our likely quarantined status implies a certain moral inferiority, mandating a shift from haughtiness to humility, as a prerequisite for our inclusion into galactic alliances. Ontologically, the nature of being also includes superior civilizations and our relative inferiority from a technological, cultural, moral, ethical, and spiritual standpoint. Acceptance of the larger nature of things is therefore our next evolution.

Given the above, humanity requires a new identity. We aspire to a sense of shared purpose, if not specifically a hive mind or collective consciousness, then toward a mutual worldview, whereby sufficient commonality exists to avoid environmental destruction, economic collapse, escalating conflicts, and nuclear conflagration. This drive for “logical oneness” is biological, cultural, psychological, and spiritual. We seek safety and inclusion. We want to be one. In the future, these desires must necessarily encompass an enlarged sense of ourselves to include our role in any teleological ends. We are an important species, albeit flawed, as are all sentient beings, but perhaps we require greater enhancement given our specific history. Especially puzzling to aliens would be our annihilative behaviors contrasted to our technological proficiency. That contrast, between our technology and barbarity, is particularly incriminating, revealing glaring spiritual deficiencies. Our better natures have simply languished behind our scientific progress. The proper positioning of our self-concept within a galactic hierarchy of extraterrestrial and interdimensional entities is crucial in forming shared objectives, both within human culture and within any potential federation of beings, but we first must acknowledge our failures and construct better versions of ourselves.

Imperative to our development after contact will be the maintenance of our individualism and the implementation of our newly required communitarianism. In short, how do we preserve our uniqueness while integrating into an alliance of distinctly different intelligent species, none of which are human? On Earth, this task (forming alliances and integrating different cultures) is facilitated by being members of the same species. In the galaxy, we must engage different genotypes and phenotypes, and our commonality is either humanoid or sentience. The basic biological connection (same species) is obviously vastly different between diverse galactic beings, each with their own DNA and civilizational histories. Naturally, trust is even more difficult to achieve. So how do we keep our identity while improving and expanding upon it? Remember, this is not a fusion, but rather maintaining our separateness while conjoining with others who are genetically dissimilar to us but morally superior. Thus federating is not an easy task given biological and cultural realities; we must be distinct and yet associative, with human history demonstrating relations between disparate peoples typically fails, resulting in division

and war. This is where improving our natures assumes preeminence since morally enhanced versions of ourselves increases the probability of better affiliations with others.

Further, accommodation of individual and community identities is a complicated issue because humans develop part of their self-concept through collective participation. We are individuals, yes, but man is also a social animal, tribalistic as it were, identifying with whatever group provides a sense of sameness (belonging). In part this sense of belonging forms the individual. When humans are contrasted to extraterrestrials, the tribal instinct expands to include our entire species. From a basic biological standpoint, it is literally us against them, humans versus aliens. In fact, much of our self-image results from differentiation to others. History reveals this differentiation marginalizes those unlike ourselves (actually causative of racism, sexism, elitism, and tribalism), with the largest variations resulting in the largest difficulties. The biggest dissimilar is extraterrestrials. Therefore, we should expect that whatever cultural, racial, religious, or ideological differences exist between humans will diminish upon confirmation of aliens. We may finally agree we are one human race. President Reagan suggested as much in 1987 at the United Nations, suggesting that differences will dissipate in direct response to an extraterrestrial threat. Yet, from a galactic perspective, this comes with a cost. A united humanity may exacerbate already existing genetic “identity,” further cementing the us against them mentality. We may become one against all. This “human tribalism” scales from other tribalisms such as race, ethnicity, country, ideology, religion, and culture. Human is just the next larger tribe. Obviously, biologically based identity may prove problematic for association into a federation of beings who have surmounted this otherwise natural segregation or at minimum accommodated it.

More complications exist. Antithetical to the above discussion, however, is that humans naturally defer to superiors. The vast majority of humanity are followers, not leaders. If biology mandates same species identification as natural, it also predicts submission to dominance as a survival strategy. This proclivity is exacerbated if the superiors are also benevolent. Malevolence or abuse, however, causes resistance or insurrection, so our behavior will largely be determined by our perception of the extraterrestrials as either friend or foe. Gifts of technology, curing of diseases, peace treaties, sharing of knowledge, etc., will engender cooperation and respect; abductions and violation of human rights breeds contempt and defiance. So our self-concept relative to aliens will be partially formed by their intentions and agendas. Clearly, it will require from them much benevolence to overcome innate biological differences and the separateness of cultures; but it will be incumbent upon humanity to avoid cults of personalities when exposed to unprecedented superiority, even if that superiority is magnanimous. We must always be mindful that extraterrestrials are not gods and that we have fundamental rights and innate value.

The point is that there is much to consider. Integrating with extraterrestrials in a galactic federation is an extremely complex issue. The saving grace is that the horizon is extensive for civilizational development, including spacefaring capabilities, contact with other sentient beings, moral and spiritual enhancement, and formation and inclusion into large federations. We may have ample time and opportunity to improve ourselves. Logically, integration is expedited by a unified culture on its native planet, yet also requiring a civilization clear in its understanding of its place in the universe, where its leaders and its people act as one, transparency the rule, surmounting natural biological tribalism while safeguarding its future. We must next consider whether this is the situation on Earth and what can be done to ensure this preferred environment exists.

## **One World or a Separating Civilization**

Unfortunately, the human effort to manage the extraterrestrial situation is both secretive and challenging. Given the historical impingement of the UFO Phenomenon on human consciousness, existing contact and communication between extraterrestrials and humanity is virtually guaranteed. Yet there is no official confirmation and the public is largely kept uninformed. Logically, an elite must control human relations with whatever non-human intelligence is behind the UFO Phenomenon, this cabal possessing not only incredible knowledge but also substantial privilege. UFO secrets are both powerful and delineating, essentially separating humanity into two groups: the largely unaware public and national security insiders comprising a UFO control group. This UFO control group would be deeply hidden within both the intelligence community and corresponding private industry. Likely, this group has members in the CIA, NSA, the Pentagon, defense contractors, international banking, NASA, and secret societies like the Jasons; moreover, their influence would extend well into Congress, media, academia, private foundations, non-governmental organizations, research institutes, and Silicon Valley. Extreme compartmentalization would exist, with only a few top individuals knowing the entirety of the program; this number could be as few as twenty people or less. Astoundingly, many members would be rather socially prominent, some even public figures, their official positions masking their involvement in this otherwise secretive group. The President and members of Congress are likely precluded from any direct knowledge and even cursory briefings on the subject. Thus, there is no oversight or scrutiny of this cabal; the UFO control group would operate with virtual impunity while penetrating every significant sector of society. Obviously, such secrecy is not conducive to building a unified culture.

Before we explore more of this elite, we should note that a tremendous challenge exists from managing a phenomenon greatly exceeding human capability. In every scenario and every issue, this elite would be at a huge disadvantage contrasted to aliens. Extraterrestrial intelligence and technology would far surpass our own. Our options would be limited. We are probably allowed to run the world rather organically, subject to federation oversight, with the threat of intervention if our management of the planet fails. Our elites, specifically the UFO control group, would fear premature disclosure more than anything else; knowing humanity is not prepared for extraterrestrials would impact nearly every consideration and decision. So a “veil of ridicule” exists designed to discourage investigation into the subject and control public perception. Although this veil is diminishing, it is still largely in effect.

This elitist assessment of the inadequacy of the public (in terms of required intelligence and motivation) creates a management issue for them. Possibly a determination was made to gradually educate the public regarding non-human intelligence. This educational effort, or desensitization program, would include various avenues for instruction such as books, articles, movies, witness testimony, insiders and whistleblowers, media leaks, infiltrated UFO societies, controlled editorials, chosen academic research, and many other sources. In short, the narrative would be managed commensurate with public acceptance. The objective of this program would be to prepare the public for both the possibility of other intelligent life and then reassure everyone that officialdom has the issue in hand. Information can either be accelerated or decelerated contingent upon public response. Intolerable would be independent investigators ahead of the controlled narrative, i.e., with their own crash retrieval teams, research labs, data analysis, witness isolation, media dissemination, acquirement of beings, incontrovertible

physical materials, and indisputable video or photographic evidence. To the UFO control group, countervailing facts to the official narrative are a national security threat and must be stifled at all costs. Lastly, this desensitization program would be implemented over decades, centuries, or whatever timeframe the elites believed necessary for humanity to be adequately apprized. How this societal preparedness is calculated is difficult to determine.

Equally likely, however, is that the public was deemed incapable of ever grasping such a complex issue. If correct, a dual system society results, where elites manage human interface with extraterrestrials and the public remains largely informed. These elites, specifically the UFO control group, are thus a separating civilization. They stand apart from the rest of humanity. All knowledge and benefits derived from communication with extraterrestrials remains in their province. This requires significant orchestration from those in command. In fact, any avenues leading to the existence of aliens would be fully controlled, all contingencies assessed and managed, since errors and oversights could prove disastrous. Measures to control events might include ridicule, threats, fines, imprisonment, and even silencing. Recruitment into the UFO control group would require the highest qualifications and absolute secrecy, the budget for their activities enormous and covert. Illegal activities may be undertaken to secure additional funding past congressional allocation. Facing an existential threat such as extraterrestrial intervention would obliterate customary ethics and conventional morality; every effort and behavior would be justified to safeguard human civilization and prevent societal collapse. No higher priority would exist.

More nefarious, and this is highly speculative, would be a determination that humanity is largely unsustainable at current population levels. This assumes added credibility if Earth is truly in environmental danger. The vast majority of humanity could be perceived as extraneous. A decision could be made that depopulation is necessary to save the planet, either of our own accord or to avoid extraterrestrial intervention. Aliens would certainly appreciate the rarity and beauty of Earth and mandate the guardianship of our home; in fact, our planet is probably considered more valuable than us. If we failed in our task, that could warrant an intervention. Leading global organizations, such as the United Nations and World Health Organization, already advocate for depopulation and have for decades. Note this would not include such drastic measures as outright extermination or orchestrated world wars, rather gradual depopulation through lower birthrates, sex education, encouraged emigration, resource limitation, ecological pressures, cultural attitudes, and aging populations.

Although controversial, even conspiratorial, much evidence exists to substantiate this theory. The United Nations Agenda 2030 for Sustainable Development contains many provisions that result in depopulation. Through social manipulations such as increased narcissism, social media engagement, legalized abortions, encouraged sterilizations, reduction of food supplies, carbon denigration, family planning, consumption reduction, climate change alarmism, transhumanism, culture wars, and restrictive zoning the world is gradually being depopulated. The current population of the world is eight billion people; without these manipulations the number would be many billions higher. These manipulations are not organic occurrences; they are likely orchestrated, policies specifically designed and implemented through elite direction, often without any public review process or voter approval. Third world countries and people of color seem specifically targeted based on their global status and higher birthrates. Thus, a strong case can be made that ruling elites are closet racists and calculating eugenicists, advocating publicly for an inclusive society while seeking a reduction in numbers of those deemed undesirable.

Furthermore, the term “globalist” is appearing more frequently in political and economic discourse to describe those advocating one world government to force a depopulation agenda. The current ideological battle in the world is no longer capitalism against communism, rather globalism against nationalism. Ruling elites are naturally globalist, especially if one world government is a prerequisite for inclusion into a galactic federation. The cost of one world government, however, is a reduction of individual liberty and national identity. Control of society is the desired outcome, with the public disarmed and obedient. As usual, mainstream media and academia are labelling such commentaries as conspiracy theories, which only adds credence to their validity, the “veil of ridicule” in full effect.

Lastly, the advantages accrued by the elite of elites, specifically a UFO control group, would be enormous. This could extend past mere hardware and materials (crafts, propulsion systems, weaponry, metals, etc.) to include cosmological, biological, philosophical, psychological, metaphysical, and spiritual knowledge. The dilemma arises from how much of this knowledge could be introduced into society without revealing its extraterrestrial origins. In short, introductions into human culture must appear organic, i.e., resulting from natural scientific progress, and effectively managed. This advantageous information would be first secluded, then exploited. No doubt the original human interface with extraterrestrials was altruistically motivated, designed to preserve our species and our civilization, that effort biologically natural and culturally logical. The problem arises with human nature. For every good intention, there is a bad intention. History clearly demonstrates this fact. So once an assessment was made that extraterrestrials were not interested in conquering or exterminating us, the advantageous knowledge was possibly morally compromised. Concern for the public may have turned to opportunity for the self. So although many of the challenges affecting maturing civilizations would be identified and potentially resolved through extraterrestrial knowledge, they may have been kept hidden for selfish reasons. Steven Greer and others have claimed this is the case. If true, the public has needlessly suffered. A separating civilization may prefer their position and seek to maintain their privilege, but not at the expense of humanity. Such greed and self-interest would clearly signal to extraterrestrials that we are not a credible species.

## **Human to Humanoid**

We are on the precipice of a massive paradigm shift. Confirmation of non-human intelligence will be the biggest reveal in history. It will change everything. As a result, we must be prepared. Whether the government officially discloses or denies, the truth will eventually emerge. As discussed, we must expand our perspective. History shows that paradigms replace paradigms, the dialectic march of worldviews characterizing our past and projecting our future. Moreover, the battle of ideas is often traumatizing for both elites and the public. Consensus reality is reassuring but insidious, providing security while opportunity is sacrificed; there is comfort in thinking like everyone else and we are rarely mindful of the cost. Further, self-concepts are perhaps the toughest to change, for any species, since they are fundamentally essential and require true integrity to amend. Nevertheless, the time is upon us to enlarge our perspective and alter the trajectory of our society.

A sense of self that is confined to our world, the Earth and its people, is deficient in orientation. We are one of many. Other beings exist, and they are superior in many ways. Galactic awareness is challenging to be sure, but also necessary. We cannot forward our civilization until we accept our status, a sentience in a galaxy full of sentience, and that a hierarchy exists without our preeminence. Other life is as natural as the galaxy itself. In fact, extraterrestrials are just that,

other sentient life, with their own unique genetics, histories, cultures, and purposes, and we must develop an appreciation for all life everywhere. Here, we have underappreciated that life, exterminating many innocent species during our reign, as well as damaging the planet and undervaluing ourselves. We must take collective responsibility for the misdeeds of our past, the many wars, dehumanizing slavery, greedy colonialism, environmental degradation, and abhorrent genocides. A galactic federation would be justified in quarantining us. So we must change.

An appreciation for all life naturally leads to a new perspective: human to humanoid. This is a rather blanket depiction, as it may be enlarged to include interdimensional, supernatural, and spiritual beings as well as extraterrestrials. The point is that our worldview and self-concept must be expanded to include being humanoid, as a master category encompassing both humans and aliens. Logically, sentient life would anatomically resemble humanity since our form provides evolutionary advantages (Darwinian) such as varied diet, adaptable physiology, advantageous bodily structure, larger brain, and environmental flexibility. If we were created in the image of God, then our figure is nearly divine. So this “human” structure of ours is rather microcosmic, resulting from a larger macrocosmic template. Our bodily configuration is highly favorable, suitable for both primitive and modern environments, and is also the preferred shape for artificial intelligence and advanced robotics. Curiously, virtually all UFO experiencers report other beings as humanoid in appearance, with some phenotypic differences, such as varying heights, skin colors, facial features, cranial capacities, bodily movements, and sometimes distinct vocalizations. Often, in otherwise exact looking entities, gender differentiation is detected, male and female, and larger size typically connotes increased presence and commanding authority. Obviously, that is quite human. So understanding ourselves is essentially fractal, the part resembling the whole and the whole resembling the part; human informs on humanoid and humanoid informs on human. This alone should provide some commonality for relations between ourselves and other beings.

Perhaps the greatest shared common ground between sentient beings in the galaxy is the cognizance of Creator and Created. As intelligent species advance, their understanding of quantum physics, biology, chemistry, physiology, cosmology, and other related fields of knowledge increases; inevitably, their interconnectedness (how they relate and influence one another) leads to a grasp of the basic fabric of reality, including a larger, grand design with purpose. Although we cannot examine each of these disciplines here, we can provide an example of the intricacy of this architecture through the concept of universal fine-tuning.

A number of conditions have been precisely arranged to originate life. Combined, they represent an infinitesimal probability that their alignment happened randomly. Life exists in the universe within fundamental physical constants (speed of light, Planck constant, etc.) that have a very small range of values; if any of these quantities were only marginally different, life would not occur. A wider selection of values was anticipated, but experimentation demonstrated the narrowness of the range. That implies an extremely precise calibration with intention.

We can expand the point to further our argument. First, let us look at a brief description. A fundamental physical constant is a physical quantity with a value that is generally believed to be both universal in nature and to remain unchanged over time. These constants can be used in relation to exchanges between particles and forces, the relative density of the universe, understanding gravitational effects, and the distinct measurements of energy. Fundamental physical constants are thus types of “built-in” structures necessary to make the universe function. These constants are numerical values attributed to phenomena that enable life to begin; this level

of intricacy and linkage requires an intelligent designer. The planning involved is incomprehensible. Every detail is intricately interwoven into every other detail. With incredibly compelling force, these constants prove a master program designed to ensure the development of life in an otherwise non-organic universe.

Since it also furthers the point, we should briefly consider the issue of carbon-based life. Carbon and oxygen are two elements imperative for biology; they are formed when helium is burned in certain types of stars. Carbon 12 in particular, which is responsible for the preponderance of the carbon in human beings, forms only under very specific circumstances. The excitation of Carbon 12 plays a crucial role in the helium burning of stars and is very dependent on fundamental physical constants for its effect. That creates “life-essential” conditions that are clearly finely tuned. The precise structure of two fundamental forces of nature, the strong nuclear force and the weak nuclear force, also demonstrate fine-tuning since without their meticulous construction they would not allow carbon and other heavy elements to form. These values are not determined randomly but rather designed with purpose.

Since the above referenced facts are universal, all intelligent species will eventually identify them and form a cosmology recognizing the hand of a Creator. Life does not occur without fine-tuning. It is impossible. You cannot get organic life from inorganic matter. The confirmed existence of a Creator invariably leads to questions of meaning, i.e., the reasons the universe was created in the first place and our role within it. This philosophical questing is another common ground between sentient beings since it is doubtful that any civilization has sufficiently answered the biggest questions. Moreover, beings within a grand plan, us and extraterrestrials, can benefit in this noble quest through association. We may all be trying to get to the same place.

Lastly, the system of international relations on Earth can be extrapolated up to a galactic system with the typical attributes, such as diplomacy, sanctions, trade, alliances, exchanges, threats, colonization, and wars. Every intelligent species will have genetic and cultural predispositions designed to further themselves. Conflict is inevitable. The hope, however, will come from spiritual aspects of being and a desire for oneness. We can imagine that every intelligent being seeks unification with what created it. Moreover, recognition of a Creator would naturally engender respect for other species since they too are spiritual extensions of God. As such, we can view the universe as a march of Spirit, its myriad denizens instrumental in fulfillment of the grand plan.

From a civilizational standpoint, after biological security is achieved would come the pursuit of spiritual purity; at some point, the two would be essentially reinforcing, biology advancing spirit and spirit advancing biology. In fact, in advanced cultures genetic manipulations may be performed enhancing spiritual progression. Likely, such advancement would reduce bodily density, higher forms more ethereal in nature, reflecting that defining aspect of soul. Here on Earth we advocate the fusion of man and machine, known as transhumanism, but there transhumanism may accede to transpiritualism, the prioritization and nurturing of the soul. In fact, if UFO experienter accounts are reliable, all extraterrestrials have technological mastery but many lack spiritual wisdom; this probably reflects different stages of cultural advancement or outright rejection of spiritual matters in favor of technological progress. So clearly, we must maximize Spirit to maximize ourselves.

Dubious is the often cited irreconcilable conflict between technology and spiritual questing; more probably, technological prowess enables confirmation of our spiritual essence. Recent scientific confirmations in the near death experience, remote viewing, consciousness fields, and

astral projection support this position and will likely accrue in the future. Inevitably, every civilization must reconcile itself, reducing whatever immoral or aggressive predispositions it possesses (once adequate security measures are assured) and then inculcate in its people the highest ethical and moral standards. We have already witnessed these beneficial effects in our culture, as spiritually advanced individuals are more open, caring, empathetic, tolerant, compassionate, and inspiring. Collectively this begins with the end of anthropocentrism and an expanded sense of self from human to humanoid. Apparently, many other sentient beings have achieved this enhanced perspective, as UFO experiencers often report innately gracious, benevolent, encouraging, considerate, and reassuring entities profoundly concerned with humanity's future. We should emulate those intelligences. We cannot advance into membership in any potential galactic federation of beings until we surmount our flawed natures. We have been our own worst enemies, as history is an indictment of our behavior and malevolence. Perhaps, however, we can be somewhat forgiven as our focus on the material aspects of existence was natural yet limiting. We are so much more than a physical form. The time has arrived where we must accept the truth of ourselves, as spiritual beings fulfilling a divine purpose. We are souls in bodies and a significant part of the master plan. Within that realization lies the potential to achieving our individual and collective destiny.

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