

politicians and the vast majority of members of the intelligentsia state that humanity has better things to do than to chase such rainbows.

## 7.2 Why this Resistance?

### 7.2.1 On the Part of Scientists (from Scientists)

Given an official attitude of contempt, and in view of the fear of being likened to the activists from "saucerist" sects and the "lunatic fringe," the vast majority of scientists, even though they may be interested, quite obviously hesitate to tackle such a heretical problem and naturally do not wish to call their reputation, career, and the funding of their research into question (cf. Appendix 2, "Astronomers' Sightings"). This being the case, there appear, upon analysis, to be other, deeper reasons.

A general school of thought has existed for close to two centuries that tends to dismiss the idea that terrestrial phenomena could be influenced from the outside.

At the start, this was a positive, rational, and creative reaction to ancient beliefs. Compared with ancient times, modern science has, in fact, advanced by eliminating the gods. It would seem counterproductive and incongruous to bring them back in other forms.

The idea prevails in almost all minds that man is master of the earth and, by extension, of the immediate cosmic vicinity, that he is the best nature can produce in this small corner of the galaxy, and that he alone remains the controller of his destiny. Various American philosophers have termed this concept "*anthropocentric humanism*."

To admit that intelligent [beings], which are not only outside [our planet] but are also superior due to their scientific and technological knowledge, could have interfered or might continue to interfere in our affairs, in our domain, or in proximity to it, is considered by many to be frightening and unacceptable, because admitting it would cause the collapse of the framework of comfortable thoughts of anthropocentric humanism.

Moreover, in some disciplines such as physics, the risk run is to find oneself confronted with a science that is more advanced by several centuries, milleniums, or even more.

Our own concepts could literally appear infantile, which would completely demobilize the researchers who employ them.

It is clear that under the hypothesis that the existence of UFOs of extraterrestrial origin is proven, there is a risk that not only the position of the intellectual authorities but, quite simply, the social position of the scientific elite would be considerably compromised. This is, furthermore, what happened each time that groups or nations found themselves in contact with a more developed human civilization, with the notable exception of Japan in the Meiji period, which it would be advisable to look into.

One can understand that advancing knowledge of the UFO phenomenon, at the risk of succeeding, would not necessarily be a thrilling prospect for a number of scientists, who thus might not really want to lend a hand in this effort.

### 7.2.2 On the Part of Politicians

7.2.2.1 With a few rare exceptions (President Jimmy Carter, Senator Barry M. Goldwater), the majority of politicians have almost always displayed a very skeptical and most often ironic attitude regarding the question. However, some have had a more positive attitude.

The best known allusions to the possible existence of extraterrestrials and to the