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NOT EVEN THE GODS KNOW: TEN POSSIBLE DESTINIES OF HUMANITY IN THE FACE OF EXTRATERRESTRIAL PRESENCE

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ABSTRACT

Given the premise, supported by recent institutional, scientific and journalistic milestones, that Extraterrestrial Intelligences (ETIs) maintain a current and verifiable presence on Earth, this theoretical-hypothesis paper develops and defends the thesis that the question “what should be done?” admits no single, definitive or conclusive answer. Grounded in established epistemological traditions — situated knowledges, paradigmatic incommensurability and the underdetermination of theory by evidence — the paper argues that each observer’s answer depends on constitutive, experiential and contextual variables that differentially shape diagnosis, prognosis and attitude. The author’s biographical and investigative trajectory — four decades of ufological research documented in earlier peer-reviewed work and in two public pre-tragedy manifestos (2019 and 2022), including the paradigmatic case of Donato Cervantes and the Homeric Theater Hypothesis — centrally marked by the murder of his son by military police officers in November 2024, is explicitly positioned as a legitimate interpretive lens, not as an impossible neutrality. On this basis, ten scenarios for humanity’s destiny are analyzed with deliberately equivalent argumentative weight — inaction; open, massive contact; nuclear war; other human causes (resource depletion, global warming, genetically engineered virus); natural catastrophe; technical preparation for survival; replacement by artificial intelligence; inner transformation toward a “new human”; physical rescue by ETIs; and direct destruction by ETIs — each supported by multidisciplinary evidence (existential-risk literature, the twelve-criteria methodology for assessing contactee authenticity, hermeneutic analysis, and historical-geopolitical precedent). The paper concludes without breaking the tie among the ten alternatives, arguing that genuine uncertainty is intellectually more honest than a premature conclusion, and proposes, as a deliberately declared speculation, that ETIs themselves — if technologically advanced but not omnipotent — may share with humanity the same fundamental uncertainty about the future.

Keywords: Ufology; UAP/UFO; Extraterrestrial Intelligence; Existential Risk; Epistemology; Decision-Making Under Uncertainty

1 INTRODUCTION

This article arises from the present moment of this author's trajectory — a critical moment, both personal and scientific. I write as a father going through a sacred and still unfinished mourning for the death of his son, and at the same time as a professor and director of the Latin American Academy of Scientific Ufology (LAASU), an international organization that, despite this mourning, and perhaps because of it, did not interrupt its scientific activity. On the contrary: in the midst of that pain, I devoted myself to organizing an international event, bringing together scholars from different countries and organizations to publicly debate the very question that structures this paper — “ETIs here and now: what should be done?”. That event, held on 15 September 2026, counted on four colleagues of recognized international standing: engineer Luis Valle (Scientific Coalition for UAP Studies, SCU, Argentina), Latin American consultant to the SCU; Carlos Guzmán (Mexico), researcher and author of twenty-two works on anomalous phenomena, the first Mexican to speak at the MUFON Symposium; Esteban Corio (SUAPS, Argentina), UAP researcher and Director of Academic Outreach at the Society for UAP Studies; and Philippe Piet van Putten (SUFOEX, Brazil), journalist, senior researcher and founder of SUFOEX [1]. Each answered the same question from his own training, experience and trajectory — a live, and not merely theoretical, demonstration of the central argument of Section 3 of this paper: that the answer to this question legitimately varies from observer to observer. It was precisely the preparation for this event, in the early hours of a car trip to work, that triggered the construction of this article. Figure 1.



Figure 1: Announcement poster of the LAASU international forum: Extraterrestrial Intelligences, here and now: What to do? (Author Guilherme Joia)

1.1 Factual milestones supporting the premise of a current ETI presence on Earth

The central premise of this paper — that Extraterrestrial Intelligences maintain a current and verifiable presence on Earth — rests not only on traditional ufological investigation, but on a sequence of institutional acknowledgments and public statements by high-ranking authorities, made over the last decade and documented by leading international news media.

The founding milestone of this new cycle of institutional transparency was the publication by The New York Times, on 16 December 2017, of videos authenticated by the United States Department of Defense, including the “GIMBAL” footage and the USS Nimitz incident (2004), documenting objects with flight characteristics incompatible with known human technology [2].

In June 2021, the Pentagon released a report on 144 cases investigated by the Advanced Aerospace Threat Identification Program (AATIP), acknowledging its inability to explain the vast majority of incidents through conventional hypotheses [3]. The following year, in May 2022, a public hearing in the United States Congress consolidated this recognition, when the Pentagon publicly admitted the authenticity of multiple military encounters with unidentified objects [4].

On 30 May 2023, an independent panel convened by NASA presented its conclusions on UAP studies, analyzing more than 800 documented cases and establishing a formal scientific framework for the systematic investigation of the phenomenon [5]. That same year, this author contributed directly to this growing body of evidence through Operation Zeus Lightning [6], which analyzed the shooting down of four unidentified objects in February 2023; and, in 2024, through Operation Poseidon [7], which documented seventeen consecutive days of incursions over Langley Air Force Base and similar incidents at nuclear bases in the United Kingdom and Germany — both works establishing a pattern of persistent ETI interest in, and monitoring of, human nuclear capabilities.

More recently, in February 2026, the subject reached a new level of public repercussion when former United States President Barack Obama stated, in an interview on Brian Tyler Cohen’s podcast published on 14 February, that aliens “are real” — a statement that quickly went viral, although Obama later clarified that he had not seen, during his presidency, direct evidence of extraterrestrial contact [8]. Five days later, on 19 February 2026, President Donald Trump announced, through his Truth Social platform, a directive to the Department of Defense and other federal agencies to “identify and release” government files related to alien life, unidentified aerial phenomena (UAP) and UFOs — a decision announced hours after Trump publicly accused Obama of having revealed classified information in making his statement [9,10].

The chronological convergence of these milestones — journalistic (2017), military-institutional (2021–2022), scientific (NASA, 2023), this author’s own investigative work (2023–2024), and presidential-political (2026) — constitutes, taken together, a robust and growing factual basis for the central premise of this paper: the presence of ETIs is not a marginal hypothesis, but a question that today occupies the highest levels of government, science and the press worldwide.

1.2 Central hypothesis

This paper argues that the question “ETIs here and now: what should be done?” admits no single, definitive or conclusive answer, because it depends on constitutive, experiential and contextual variables specific to each observer, which differentially shape the diagnosis (what one is willing to recognize as real), the prognosis (where one believes events are heading) and the attitude (what one considers feasible or desirable to do about it). Given this structural impossibility of a univocal answer, it is proposed that the possible destinies of humanity in the face of ETI presence — even when mutually exclusive — be analyzed with comparable argumentative weight, and that intellectual honesty requires recognizing, in the end, the impossibility of a conclusive tiebreak among them on the basis of currently available evidence.

2 METHODOLOGY

2.1 Article type

This paper is classified as a theoretical-hypothesis paper, in the same genre as the Homeric Theater Hypothesis [11]. It is not a primary empirical study with original data collection, but a work that develops and sustains a structured theoretical proposal through an integrative analysis of already documented evidence — in the author’s own published works, in existential-risk literature produced outside the ufological field, and in testimonies evaluated according to a validated twelve-criteria methodology — combined with original argumentation.

2.2 Methodological design

The investigation combines four complementary components:

- Epistemological grounding — anchored in the traditions of situated knowledges [12], paradigmatic incommensurability [13] and the underdetermination of theory by evidence [14,15], which theoretically justify why multiple legitimate answers can coexist in the face of the same body of evidence;
- Autoethnographic and biographical method — already methodologically validated in Homeric Theater [11], which explicitly situates the author’s personal, professional and investigative trajectory — including two public pre-tragedy manifestos — as a legitimate and declared part of the analysis, in line with recognized practices of qualitative and phenomenological research;
- Comparative analysis of symmetric argumentative strength — applied to each scenario of human destiny through a fixed and consistent template (description, arguments in favor, arguments against and, when pertinent, personal biographical weight), deliberately without ranking or tiebreak at the end of each individual section;
- Integration of multidisciplinary evidence — bringing together existential-risk literature of non-ufological origin (Ord [16], the Lancet Commission on global threats to health [17], Intergovernmental Panel on Climate Change - IPCC [18], Global Preparedness Monitoring Board - GPMB [19], Bulletin of the Atomic Scientists [20]), ufological literature assessed by the twelve-criteria authenticity methodology developed in the author’s earlier

work [21,22], and historical-religious and sociological literature where pertinent to the analysis of a given scenario [23,24].

This methodological combination allows the paper to maintain recognizable academic rigor without giving up the novel, situated and theoretically grounded approach that characterizes this author's earlier production in the field of scientific ufology.

2.3 The Trojan Horse Project as a documentary basis

Part of the empirical evidence mobilized in this paper — especially in the scenarios that discuss contact, rescue or direct intervention by Extraterrestrial Intelligences — falls within the scope of the Trojan Horse Project, a research program approved by the Faculty of Medicine of the University of São Paulo (FMUSP), currently in its first phase, devoted to the systematic analysis of reports and information from contactees classified as having a high probability of authenticity according to the twelve-criteria methodology already mentioned. Data from this project were previously cited and partially published in this author's earlier works, notably the Homeric Theater Hypothesis [11] and Operation Poseidon [7], and are mobilized again, selectively, in the scenarios of this paper in which direct ETI action upon humanity is discussed.

3 THE VARIABILITY OF THE RESPONSE: WHY “WHAT SHOULD BE DONE?” HAS NO SINGLE ANSWER

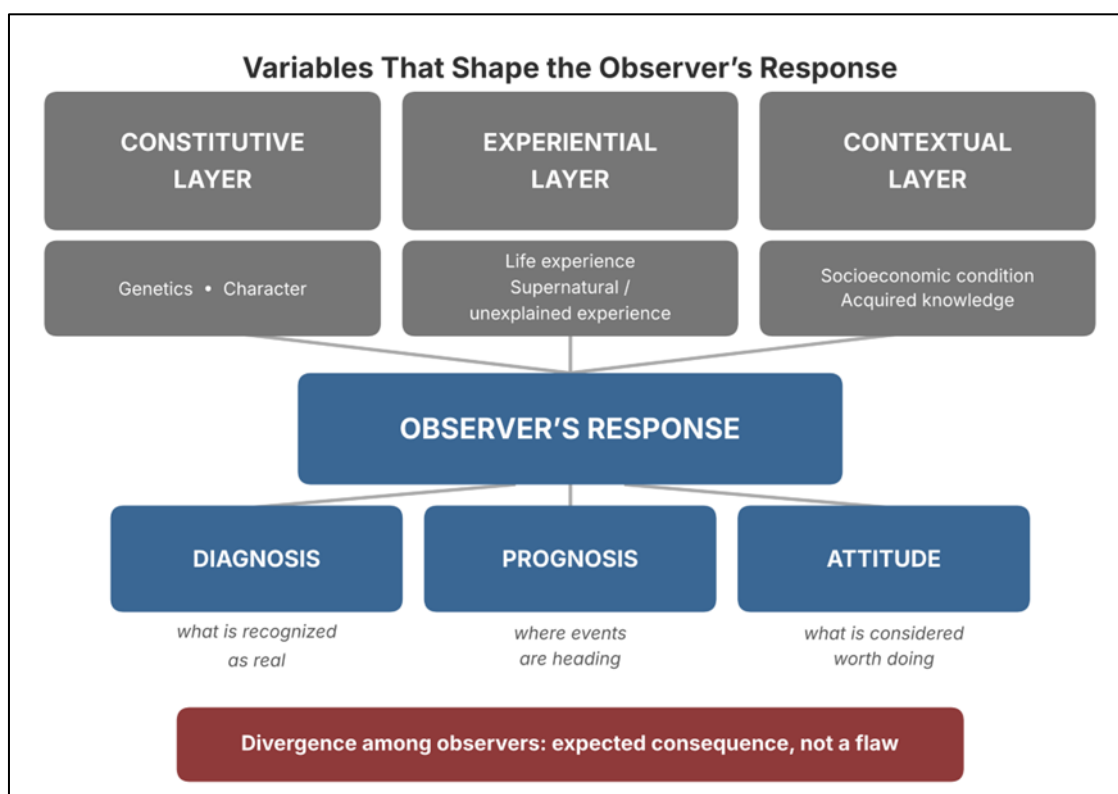


Figure 2: Variables that shape the observer's response to the presence of ETIs: constitutive, experiential and contextual layers converging into diagnosis, prognosis and attitude.

Given the premise that Extraterrestrial Intelligences (ETIs) maintain a current presence on Earth, the question “what should be done?” admits no univocal answer. The answer of each scholar, ufologist or scientist depends on a set of variables operating at distinct layers.

At the most constitutive layer, the individual's genetics and character weigh in — predispositions that shape, even before any external data, the willingness to accept, fear or rationalize the phenomenon. At the experiential layer, accumulated life experience weighs in and, in a particularly decisive way, so does the supernatural or unexplained experience lived in the first person: whoever has witnessed something of this kind carries an epistemological starting point distinct from that of someone who knows the subject only from the literature. At the contextual layer, socioeconomic condition and acquired knowledge weigh in — scientific training, access to primary sources, exposure to research methodologies. Figure 2.

From these three layers follows a logical consequence, not a flaw of the field: it is reasonable to expect divergences of viewpoint, attitude and decision among different observers facing the same phenomenon. To diverge is not a symptom of weakness in the ufological field — it is the expected result of applying legitimate human variables to a phenomenon of extraordinary complexity.

Finally, this response is not static: it evolves over time, whether through personal events that reconfigure the observer's perspective, or through the reinterpretation of facts of the world in light of new developments. The answer a researcher would give in 2019 is not necessarily the one he would give in 2026 — and this very article, as will be seen in Section 4, is living evidence of this principle.

3.1 The triad of diagnosis, prognosis and attitude

The three layers of variables described above do not act uniformly on all dimensions of the response. It is useful to distinguish three logical moments, although frequently intertwined in practice: the diagnosis (what the observer is willing to recognize as real), the prognosis (where the observer believes events are heading) and the attitude (what the observer considers feasible or desirable to do about it).

The constitutive and experiential variables — genetics, character, life experience, direct supernatural experience — weigh more decisively on the diagnosis. Whoever has personally lived a contact or an unexplained testimony starts from a level of acceptance of the central premise distinct from that of someone who knows it only second-hand; the willingness to admit the reality of the phenomenon is, to a large extent, a function of these deeper layers of the individual.

The contextual variables — socioeconomic condition, acquired knowledge, training — weigh more strongly on the prognosis and the attitude. An observer with rigorous scientific training will tend to project scenarios and propose conduct within recognizable methodological structures; an observer with less access to these tools, even sharing the same diagnosis, may diverge substantially about what to do.

This distinction has a direct methodological implication for the remainder of this paper: two researchers may share the same diagnosis — the acceptance of ETI presence on Earth — and still diverge radically about the prognosis (what to expect) and the attitude (how to act), precisely because these last two dimensions depend on contextual and biographical variables that vary from person to person, and that evolve over the course of each individual trajectory.

It is this same logic — shared diagnosis, prognosis and attitude shaped by biography — that structures the following section, in which I present my own trajectory as a legitimate, though not exclusive, foundation for the reading I propose of the possible destinies of humanity.

3.2 Epistemological grounding: why divergence is expected, not anomalous

To the best of the author's knowledge, the ufological literature has not previously systematized an explicit framework on the variability of response as a function of the observer's constitutive, experiential and contextual variables — in this specific sense, this is an original proposal. However, the underlying reasoning dialogues with well-established traditions in epistemology and the philosophy of science, which lend theoretical support to the argument.

The notion that the observer's position — biographical, social, experiential — shapes what he is able to recognize as relevant data goes back to standpoint epistemology, particularly to Haraway's concept of "situated knowledges" [12]: all knowledge is produced from a specific place, and the pretension of a "view from nowhere" is itself an epistemological illusion. Applied to the present work, this means that the difference between the diagnosis of a researcher who lived an unexplained experience in the first person and that of another who knows the phenomenon only from third-party reports is not a defect to be corrected, but a structural condition of all situated knowledge.

In a complementary direction, Kuhn [13] demonstrated that scientists trained under distinct paradigms can, faced with the same set of observational data, literally perceive different phenomena — data do not speak for themselves, but are interpreted through prior conceptual structures. Transposed to ufology, this explains why two scholars with access to the same evidence (incursions over nuclear bases, contactee testimonies, textual analysis of ancient sources) can legitimately diverge about the prognosis and the attitude, without this implying bad faith or insufficient rigor on either side.

Finally, the thesis of the underdetermination of theory by evidence, associated with Duhem [14] and Quine [15], formalizes this point: no finite body of empirical evidence determines unequivocally which theory should be accepted — more than one explanatory structure always remains compatible with the same data. This principle will be particularly relevant in Section 5 of this paper, where the ten alternatives for humanity's destiny will be presented as

competing theories that, deliberately, will not be tie-broken by the available evidence — precisely because, according to the Duhem–Quine thesis, such a tiebreak is not epistemologically warranted.

These three traditions — situated knowledges, paradigmatic incommensurability and theoretical underdetermination — do not compete with one another, but converge to support the central premise of this section: divergence among honest and rigorous observers facing the same phenomenon is the theoretically predicted expectation, not a flaw to be eliminated.

4 THE AUTHOR'S LIFE RECORD AS AN INTERPRETIVE LENS

Before presenting my personal reading of the possible destinies of humanity, it is necessary to make explicit — in line with the principle of situated knowledges discussed in the previous section — the biographical trajectory that underlies this reading, as documented in my published works.

This quest began through theoretical paths: readings, news clippings saved over the years, closeness to ufological research groups and to scientific references that, from early on, tried to raise the subject to standards of rigor — the pioneering works of McDonald [25], Hynek [26] and Vallée [27] served as direct methodological inspiration for the commitment I would make decades later. To this theoretical quest were added field experiences lived in a group — among them a personal UFO sighting in 1980, on Ventanilla beach, witnessed alongside fifteen other young people of the RAMA group, and a second sighting in 1987, in Huancaayo — which confirmed, through direct and shared experience, what until then had been only second-hand investigation.

But it was the investigation of the case of Donato Cervantes, begun in 2008 and conducted over five trips to the Peruvian Andes [28], that constituted the most direct, personal and material experience of this trajectory. It was not testimony collected from a distance: I personally examined Donato's arm, decades after a gangrene with an indication for amputation, with no sign of a scar; I verified the existence of a mobile subcutaneous implant, palpable under the skin; I documented the emission of FM radio waves that could be picked up by a conventional receiver. And in 2011, on one of the returns to Huaraz, I personally witnessed the disappearance of a written text left under Donato's door — an episode reported in "Odisea en los Andes" [28] — which remains, for me, one of the most inexplicable elements of the whole investigation. Figure 3.

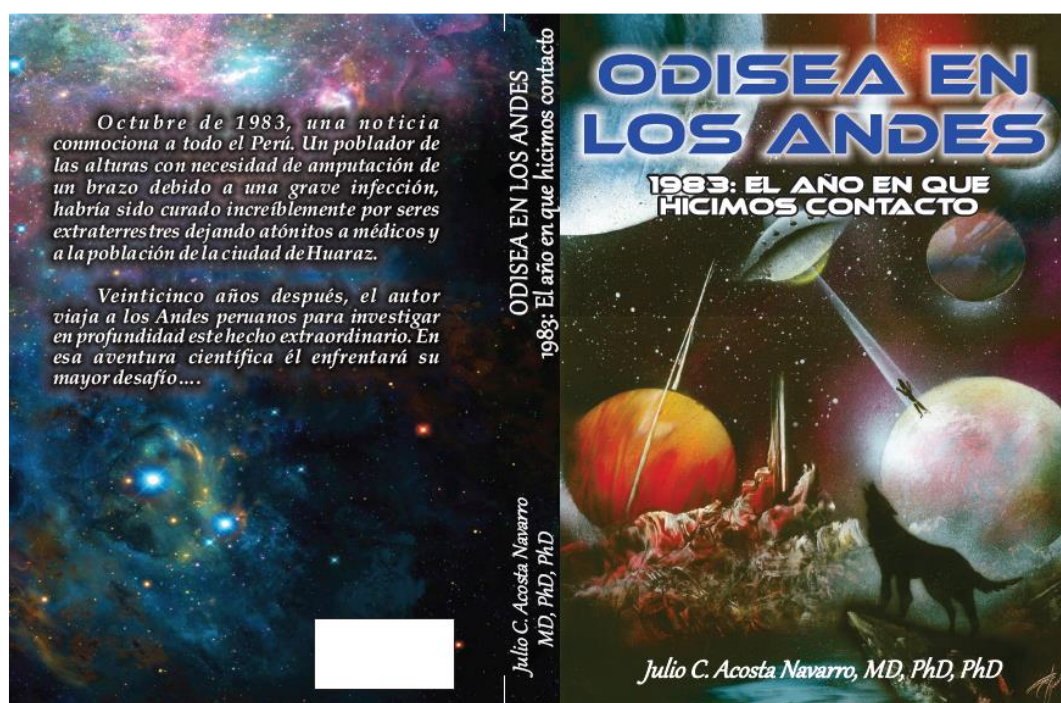


Figure 3: Book on the research of the contactee Donato Cervantes, including 5 trips to the Andes with a team of collaborators. Published several years after it was completed due to unexpected resistance (June 2016)

In that same period, while I was pursuing my second doctorate (Social Sciences, completed in 2011), I published in 2009 an independent essay entitled "El Síndrome del Capitalismo: Prognóstico Reservado" [29], structured in two parallel axes that intersect at the end. The first axis presented the testimony of Vitko Novi, a Peruvian contactee later assessed as a case of high probability of authenticity by the methodology of the Final Contact Project, who reported physical encounters with beings from the planet Apu, possibly located in the Alpha Centauri system. According to Novi, these

beings showed him, on a kind of temporal screen aboard their craft, two possible futures for humanity: a positive one, in which, after a profound change in human behavior, a meeting in Paris would take place on an unspecified date, marking the global affirmation of a fraternal relationship among all peoples; and a somber one, in which humanity would destroy itself through the accidental or improper use of a weapon or energy of technological origin capable of completely incinerating the planet. The second axis of the essay, parallel to the first, proposed alternative models of social and economic organization to the capitalist system, diagnosing money and the logic of accumulation as the structural axis behind wars, inequalities and the very somber future glimpsed by Novi — an unusual proposal for a physician not yet specialized, at the time, in the human sciences. I recover this essay here because Novi's vision of the fraternal meeting in Paris anticipates, by fifteen years, the very concept of "Homo amigo" that I develop in Scenario 8, and because the economic diagnosis I proposed there shows that my concern with the destiny of humanity has always joined, without clear separation, ufological investigation and social critique.

In parallel with this field investigation, I built the institutional structure that would give scientific body to these experiences: the founding of the Final Contact Project in 2011, its publication in 2016 [21], and the consolidation of the Latin American Academy of Scientific Ufology (LAASU) — founded in São Paulo on 18 November 2017 — as an international organization devoted to applying methodological rigor to a historically marginalized field. From this institutional base arose the subsequent works — Epimetheus [22], Zeus Lightning [6], Poseidon [7], Homeric Theater [11] — which document, each in its own way, the same commitment.

In October 2019, already under the LAASU banner, I made public the manifesto "Extraterrestrial Intelligences in Contact with Humanity" [30], a document of seven declarations addressed, among other recipients, to the United Nations. Although never formally forwarded to the body, the manifesto was publicly disseminated in multiple languages. In it, I already maintained, with an assertiveness that I now treat with more epistemological caution, the physical and material reality of the phenomenon, its historical presence at the origin and development of humankind, and the urgency of institutional recognition by governments and international organizations. The seventh and last declaration of that manifesto deserves special attention in this paper: in it, I already acknowledged that "the intrinsic nature of these Extraterrestrial Intelligences, as well as the reasons for their presence and interaction with human beings, represents a complexity beyond the limit of our understanding and rationality" — constituting, in my own words of 2019, "the greatest challenge for the next generations". I reread this sentence while revising this article and realized, with genuine surprise, that the uncertainty I now assume as the central conclusion of this work was already there, six years earlier, even if formulated as a projection toward a distant future. I left that ignorance for the future to resolve. The future has arrived — and, as this article shows, the answer remains the same: we do not know.

Less than two and a half years later, on 19 March 2022, in light of the start of the war in Ukraine, I brought LAASU together in an international meeting and produced a second public manifesto [31], also translated into several languages, although with more restricted reach than the first. The document, signed by me and eighteen collaborators from different countries, made nine declarations: a call for the immediate suspension of hostilities; the rejection of Manichaeian geopolitical readings of the conflict; a demand for impartial analysis of the causes of the war; and, centrally for this paper, the assessment that the risk of a world nuclear war at that moment exceeded in gravity the Cuban Missile Crisis of October 1962. The manifesto also maintained, based on the ufological casuistry of contactees assessed by our methodology, that Extraterrestrial Intelligences, although technologically capable of neutralizing nuclear weaponry, would not intervene directly in the final outcome of a possible nuclear conflict — a hypothesis that anticipated, three years before its systematization in this article, both Scenario 3 and Scenario 9 developed here.

In May 2024, a few months before the tragedy that would split this trajectory in two, the Brazilian government became the first in the world to officially recognize ufology as a professional occupation [32]. I see this recognition today as the symbolic apex of decades of work — Brazil institutionally validating, before any other country, a field of investigation to which I have devoted my adult life.

This trajectory, however, was split in two. In the early hours of 20 November 2024, my son Marco Aurélio Cárdenas Acosta, a 22-year-old medical student, was killed by military police officers of the State of São Paulo, hours after I took part in an international meeting that approved a new ufological research project. The pain of this loss is not an overcome episode, but a continuing condition — a perpetual pain that runs through, and inevitably informs, everything I have written since.

To this pain was added a concrete and material struggle: the confrontation, still ongoing, with the system of power responsible for my son's death and for its initial attempted cover-up. This titanic struggle is not a literary metaphor; it is a public process, of national and international character, with central milestones up to the closing of this article. In December 2024, I published an open letter to President Luiz Inácio Lula da Silva [33], which had wide media repercussion and was followed, days later, by the signing of a presidential decree against the abusive use of weapons by the police [34]; in January 2025, I was received in Brasília by the Minister of Justice and Public Security, Ricardo Lewandowski [35]. In June 2025, my wife and I personally took the case to the 59th Session of the United Nations Human Rights Council, in Geneva, in partnership with the organization Conectas Direitos Humanos [36]. This complaint

matured, a year later, into a formal joint communication from the United Nations Special Rapporteurs on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, and on extrajudicial, summary or arbitrary executions, addressed to the Brazilian government on 16 June 2026 under reference AL BRA 4/2026 [37] — a document that puts to the Brazilian State nine specific questions about the circumstances of the stop, the proportionality of the use of force, the progress of the investigations, the continued active service of the officers involved, and the measures of reparation, compensation and apology still pending. On 14 August 2026, the Permanent Mission of Brazil in Geneva formally responded to this communication [38], acknowledging, among other points, that it had not offered my family compensation, a public apology or individualized psychosocial support as a result of Marco Aurélio's death. Finally, in November 2025, Anhembi Morumbi University awarded Marco Aurélio a posthumous medical degree, delivered to me and to his mother during the official graduation ceremony of his own class [39] — an academic, social and scientific recognition that I consider the highest point, albeit painfully symbolic, of this trajectory of struggle.

I record here an observation that I judge necessary to the honesty of this work, however painful. As a professor, director of an international research academy and author of peer-reviewed scientific publications on the presence of Extraterrestrial Intelligences on Earth — including explicit warnings, years before the tragedy, about nuclear and geopolitical risks that concern the destiny of all humanity — this author was only able to reach the highest federal and international instances of power — the Presidency of the Republic, the Ministry of Justice, the United Nations Human Rights Council — after the hardest tragedy of his life, and not to warn about any existential risk, but to claim dignity and memory for the sacrifice of his own son. Decades of scientific rigor about the future of the species did not open these doors; the death of a son did. This paradox, sadly, is not exclusive to this author: it is a portrait of how systems of power, in Brazil and in the world, tend to listen to consummated pain more readily than to the preventive warning — an observation that this article, devoted precisely to the question of what to do in the face of risks not yet consummated, cannot fail to record.

It is in this context — not despite it, but through it — that the most recent scientific works of this trajectory were produced: resumed in the most acute mourning, sustained by unaltered methodological rigor, and situated in a kind of personal epic that brings them closer, even if involuntarily, to the very epic matter that the Homeric Theater Hypothesis investigates.

It is from this life record — not from an impossible neutrality, but from lived experience, tested by pain and sustained by rigor — that I offer, in the next section, my personal reading of the ten possible destinies of humanity, admitting from the outset that such a reading neither intends to, nor can, close the question.

5 THE TEN POSSIBLE SCENARIOS: A DISCUSSION OF BALANCED FORCES

The alternatives presented here, originally conceived as eight, reflect the current state of the author's reflection — a number that adjusted, over the course of the writing itself, first to nine and, after the subdivision of the human-cause scenario into nuclear war and other human causes, to ten. Each scenario is discussed according to the same template: description, arguments in favor, arguments against and, when pertinent, the personal weight that the biographical trajectory described in Section 4 imposes on the reading of the scenario. Deliberately, no scenario is discarded in advance for its apparent lesser plausibility — the final sum of forces, as will be seen in the conclusion, does not produce a single winner.

It is worth highlighting, finally, a structural characteristic of this set of ten scenarios that reinforces the original contribution of this article. Five of them — Scenario 2 (open and massive contact), Scenario 3 (nuclear war), Scenario 4 (other human causes), Scenario 5 (natural catastrophe) and Scenario 7 (artificial intelligence) — correspond to categories already widely discussed, independently, in the existential-risk literature and in the ufological literature itself, as established concerns about the future of humanity. The other five — Scenario 1 (inaction), Scenario 6 (technical survival), Scenario 8 (inner transformation toward a “new human”), Scenario 9 (rescue by ETIs) and Scenario 10 (direct destruction by ETIs) — find no systematic equivalent treatment, to the best of this author's knowledge, in the literature on the destiny of the species, constituting a novel contribution of this work. It is precisely this combination — the integration of established scenarios with original ones, all analyzed under the same methodological standard and explicitly contextualized by the current presence of ETIs — that gives this article, in its entirety, the character of a novel academic contribution to the debate on the destiny of humanity. Figure 4.

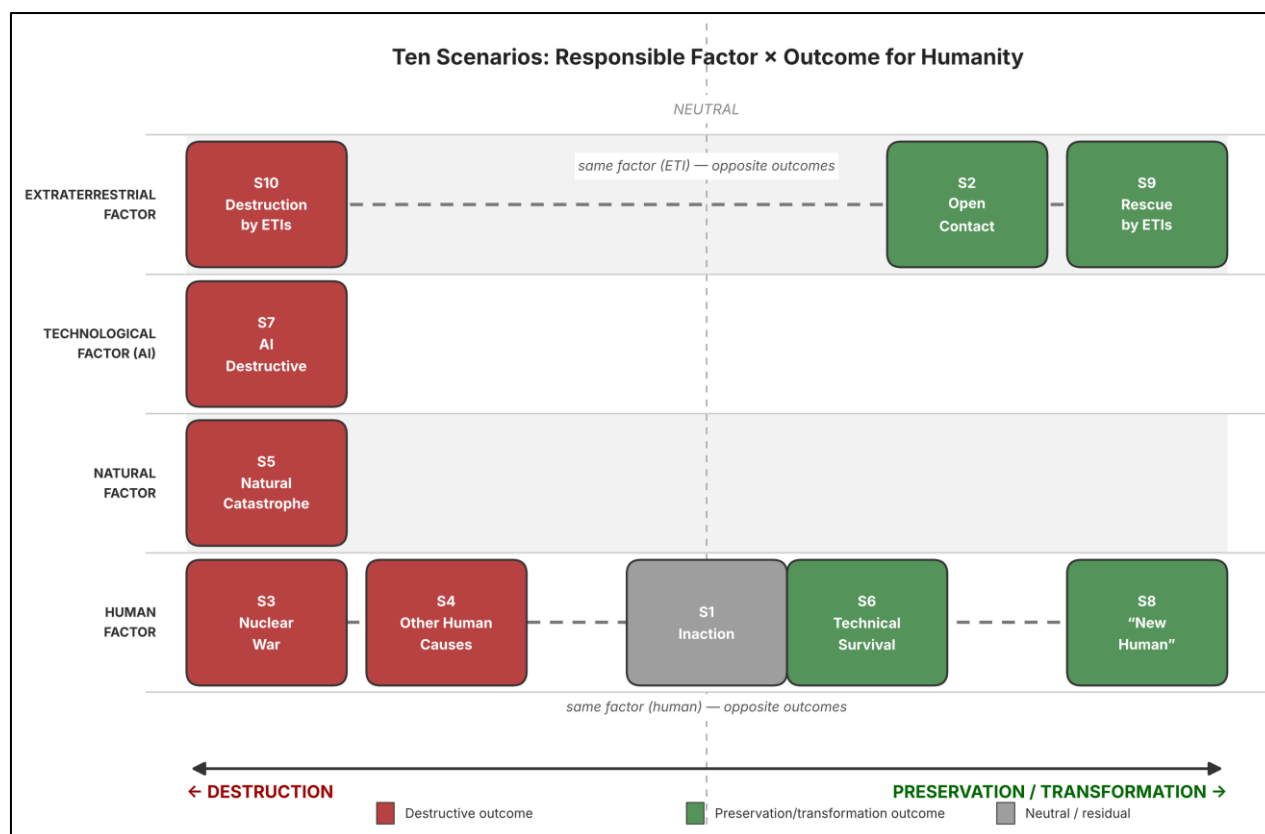


Figure 4: The ten scenarios organized by responsible factor (human, natural, technological, extraterrestrial) and outcome (destruction ↔ preservation/transformation). Pairs with the same factor and opposite outcomes — S9/S10 and S3/S8 — are explicitly confronted.

5.1 Scenario 1 — Inaction: the rhythm of life continues unchanged

5.1.1 Description

In this scenario, the presence of ETIs, although real, does not translate into any perceptible or necessary alteration in the course of human life. Humanity continues its historical cycles — economic, social, technological — as if the ufological question were irrelevant to the practical designs of everyday life.

5.1.2 In favor

This scenario has historical inertia in its favor: through decades of documented contacts, official sightings and even institutional recognition (the Pentagon, NASA, the Brazilian case itself), the daily life of the vast majority of the world's population has in fact remained unchanged. None of the punctual interferences documented in the author's earlier works (Zeus Lightning, Poseidon) produced measurable structural change in global political, economic or social priorities. There is also indirect support in the Homeric Theater Hypothesis itself: if the interference is selective and punctual, not systematic, it is expected that normality will prevail most of the time, for most people.

5.1.3 Against

The main weakness of this scenario is its essentially residual nature — it describes what happens in the absence of other outcomes, rather than a destiny in itself. In addition, it underestimates the cumulative effect of signals that, taken in isolation, seem irrelevant, but which together (growing official recognition, increase in documented incursions over military bases, change in institutional posture) suggest a trajectory of growth, not stagnation. Treating inaction as a plausible long-term scenario may underestimate the acceleration observed in the last decade of events analyzed by the author himself.

5.1.4 Personal weight

This is the scenario that least dialogues with the author's biographical trajectory — precisely because it describes the absence of events, it is opposed to the lived experience itself, marked by interference, direct contact and rupture. Its inclusion here responds to methodological rigor, not to personal inclination.

5.2 Scenario 2 — Imminent, open and massive contact

5.2.1 Description

This scenario predicts that the presence of ETIs, today selective and veiled, will evolve into a public, unequivocal and simultaneous manifestation before all of humanity — a “landing at the White House” or equivalent, eliminating once and for all any margin of doubt or institutional denial.

5.2.2 In favor

In favor of this scenario it is argued that there is a growing trajectory of institutional openness documented by the author himself: Pentagon acknowledgment (2021), NASA panel (2023), official recognition of ufology as an occupation in Brazil (2024) — an ascending curve that, extrapolated, points toward ever wider disclosure. Also weighing in favor is the logic that, if ETIs do monitor humanity in moments of growing existential risk (nuclear, environmental, technological), open manifestation would be a proportional response to a crisis approaching its critical point.

5.2.3 Against — this author’s central argument

This author maintains a critical position toward this scenario, for a structural reason little discussed in the ufological literature: the very concept of “open and massive contact” presupposes a humanity that is homogeneous and contemporaneous with itself — which it never was, nor is today. In the first place, evident and demonstrative contact, under the methodological criteria this author has employed since the Final Contact Project, has already occurred several times, at specific moments and places — Donato Cervantes in Huaraz (1983–2013), incursions over nuclear bases documented in Zeus Lightning and Poseidon, among other cases with high scores on the twelve authenticity criteria. Treating “open and massive contact” as a still-pending event ignores that, for the individuals and communities directly involved in these episodes, evident contact has already happened — punctually, geographically situated, but real.

In the second place, and more fundamentally: the geographical distribution of humanity, and its capacity to communicate and to simultaneously process information of this magnitude, are neither homogeneous nor contemporaneous with one another. Isolated populations in the Amazon, in remote regions of Central Asia, or even urban communities without equivalent access to information networks, would not experience a “moment of global contact” in the same way, at the same instant, with the same meaning, as an urban population connected in real time. The very notion of planetary simultaneity presupposes a communication infrastructure and a level of scientific literacy that humanity, despite globalization, still does not possess uniformly. An event that was “open and massive” for a metropolis might remain, for vast populations, as fragmentary, mediated and subject to interpretation as the selective contacts already documented — only on an enlarged scale, not qualitatively distinct.

Thus, this scenario perhaps rests on an anachronistic expectation: that of a “single moment” which the unequal structure of human civilization itself would probably prevent from occurring as a truly unified event. The most likely pattern, in light of the Homeric Theater Hypothesis itself, is the continuity of selective and localized interference — only at increasing frequency — and not an abrupt and universal rupture.

5.2.4 Personal weight

This author’s caution regarding this scenario does not stem from skepticism about the reality of the phenomenon — on the contrary, it stems from the conviction, sustained by decades of field investigation, that contact is already real and has already happened, several times, for those who knew or were able to recognize it. The popular expectation of a future “great moment” may, paradoxically, divert attention from the evidence already available and documented.

5.3 Scenario 3 — Destruction of humanity by nuclear war

5.3.1 Description

This scenario predicts that the collapse or extinction of human civilization will result from nuclear war, regardless of how it is triggered — escalation of a conventional conflict, a deliberate State decision, a technical or command accident, or an act of nuclear terrorism.

5.3.2 In favor

This author was already publicly recording this concern even before systematizing it scientifically: in the LAASU Manifesto on the War in Ukraine, released on 19 March 2022 [31], a few weeks after the start of the conflict, this author classified the risk of world nuclear war as greater in gravity than the Cuban Missile Crisis of October 1962 — an assessment made in the heat of the historical moment, and which the escalation documented in the following years would come to corroborate. The same manifesto already maintained, based on the ufological casuistry of contactees assessed by the twelve-criteria methodology, that Extraterrestrial Intelligences show “strong concern regarding a

nuclear conflict”, intensified “after humanity’s mastery of atomic energy” — a reading consistent with the pattern of monitoring documented later in Zeus Lightning and Poseidon.

This scenario has the most extensive direct documentation by this author among the ten scenarios. Operation Zeus Lightning [6] analyzed the shooting down of four unidentified objects in February 2023, at a moment of maximum nuclear tension; Operation Poseidon [7] documented seventeen days of incursions over nuclear bases in the USA, the United Kingdom and Germany. The Doomsday Clock was set in January 2026 at 85 seconds to midnight [20]. A recent expert forecasting survey by the Belfer Center (Harvard), bringing together nuclear security experts and superforecasters, estimated a median probability of 5% (experts) and 1% (superforecasters) of a large-scale nuclear event by 2045 [40] — a divergence that is itself relevant information about the uncertainty of the field. The current geopolitical context reinforces the concern: the New START treaty, the last remaining bilateral agreement limiting the arsenals of the USA and Russia, expired on 5 February 2026 without a negotiated replacement, while China expands its own arsenal [41].

A recent milestone, of a distinct nature, reinforces the centrality of this scenario in the scientific debate outside the ufological field: the Lancet Commission on 21st century global threats to health, published on 11 October 2026 [17], which prospectively assessed 17 threats to human health through 2100, classified nuclear conflict with nuclear famine as one of only two threats with extinction potential — the other being the malicious use of artificial intelligence (Scenario 7). The Commission records that, between 1948 and 2010, 22 nuclear weapon accidents and 21 close calls were documented, and estimates the amenable burden of nuclear conflict at 133 million deaths and 9.35 billion disability-adjusted life-years (DALYs) accumulated through 2100 — an estimate that relies on forecasts by experts and superforecasters, and not on statistical models of historical data.

5.3.3 Against

A reference analysis by the Johns Hopkins Applied Physics Laboratory argues that, although nuclear war is unquestionably a global catastrophic risk, its classification as an existential risk (that is, one capable of extinguishing humanity) is, according to the specialized literature, frequently overestimated — the effects of nuclear winter at a civilizational scale remain scientifically uncertain, and much of the projected mortality would depend on multi-city targeting scenarios that are not yet consensual among specialists [42]. The very divergence between the estimate of experts (5%) and of superforecasters, historically more accurate in forecasting tournaments (1%) [40], suggests that the risk, although real, may be subject to an availability bias similar to the one discussed in Scenario 7 (AI). The Lancet Commission itself acknowledges that the probabilities of extinction through nuclear war, as estimated by superforecasters and experts, lie several orders of magnitude below 1 and that, in expected value, the amenable burden of nuclear conflict falls below that of the three largest threats assessed, while cautioning that this comparison should not be read as indicating low priority [17].

5.3.4 Personal weight

This scenario maintains the most direct link with the institutional human responsibility discussed in Section 4 — decisions on the use of nuclear weaponry are, in essence, State decisions, made by specific chains of command, not by diffuse or impersonal forces. The same logic of identifiable human responsibility, without attribution to external agents, that underpins this author’s reading of Marco Aurélio’s death, applies here on an enlarged scale.

It is worth recording here, with due caution, a line of reflection not yet scientifically developed: in a work currently in preparation, provisionally entitled “Contemporary Heroes and Titans”, this author explores — as a hypothesis, not as a conclusion — whether the tragedy of November 2024 could, within the broader framework of the Homeric Theater Hypothesis, be integrated into a symbolic reading of selective interference at a critical moment, without this replacing or contradicting the causal attribution of human responsibility already established. This is a reflection in progress, not an assumed thesis, and it is mentioned here only to record its existence as a possibility to be developed with due rigor in future, separate work.

5.4 Scenario 4 — Destruction of humanity by other human causes (resource depletion, global warming, genetic virus)

5.4.1 Description

This scenario predicts civilizational collapse by non-nuclear human routes: depletion of essential natural resources, anthropogenic global warming, or the release of a genetically modified biological agent.

5.4.2 In favor

The report *The Limits to Growth*, commissioned from MIT by the Club of Rome and published in 1972, was a pioneer in computationally modeling the interaction among population growth, industrialization, pollution, food production and resource depletion, concluding that the maintenance of the trends then in force would lead to collapse within one

hundred years [43]. A 2021 reassessment by Gaya Herrington, then a director at KPMG, comparing half a century of real data to the original model, found that the observed global trajectory remains alarmingly close to the standard scenario of the original report — the one that projects population and industrial decline within this century [44]. To this diagnosis is added the planetary boundaries framework, according to which critical limits of the functioning of the Earth system — biodiversity, nitrogen and phosphorus cycles, chemical pollution, climate change — have already been exceeded [45]. As for global warming, the IPCC AR6 [18] remains central here as well, and the 2026 Lancet Commission [17] includes climate change, together with conventional conflict and antimicrobial resistance, among the 15 threats in the category of major catastrophic risks — those projected to cause more than 1 billion cumulative DALYs through 2100 —, although it does not classify them as threats with extinction potential. As for the risk of a genetically modified virus, the reports of the National Academies of Sciences [46] and of the Institute for National Strategic Studies [47] apply directly to this scenario.

5.4.3 Against

Part of the economic literature contests the pessimism of the Limits to Growth model, arguing that technological innovation and resource substitution have historically postponed or neutralized limits once considered insurmountable — the so-called “decoupling” thesis between economic growth and resource use, although strongly contested by more recent analyses that classify it as insufficiently proven at a global scale [48]. There persists, therefore, a genuine and unresolved divergence between closed-system modeling and technological-economic optimism.

5.4.4 Personal weight

Unlike Scenario 3, this scenario brings together causes of more diffuse and systemic human responsibility — accumulated decisions of billions of economic agents over centuries, not punctual and identifiable command decisions. This author acknowledges that this diffuse character makes it emotionally more distant from his personal experience than Scenario 3, even though both share the same structural classification of human cause.

5.5 Scenario 5 — Destruction of humanity by natural catastrophe (meteorite, pandemic)

5.5.1 Description

This scenario predicts that the end, or drastic reduction, of human civilization will result neither from deliberate action by ETIs nor exclusively from human choices, but from natural forces of planetary scale — the impact of a celestial body or the emergence of a pathogen of non-artificial origin — against which humanity remains structurally vulnerable.

5.5.2 In favor

Unlike Scenarios 3 and 4, this scenario has a broad base of independent and institutionalized scientific monitoring, which gives it considerable empirical solidity. As for the risk of an asteroid impact, the international monitoring network (NASA/JPL, ESA’s Near-Earth Object Coordination Centre) routinely tracks thousands of objects: the case of asteroid 2024 YR4 illustrates well both the risk and its dynamic nature — initial estimates reached a 3.1% probability of impact in 2032, the highest ever recorded for an object of that size, before being reduced to practically zero with new observations [49].

As for the pandemic risk, the Global Preparedness Monitoring Board (GPMB), an independent body co-sponsored by the WHO and the World Bank, warned in its most recent report, of May 2026, that the risk of pandemics continues to grow faster than global investment in preparedness, a decade after Covid-19 exposed structural failures not yet corrected [19].

The plausibility of this scenario also counts on a well-established geological and paleontological precedent: the Cretaceous–Paleogene mass extinction, approximately 66 million years ago — which eliminated about 75% of the planet’s species, including the non-avian dinosaurs —, was caused by the impact of an asteroid some 10 to 15 km in diameter in the region of the present-day Yucatán Peninsula, Mexico. The hypothesis, originally proposed by Alvarez et al. in 1980 from the discovery of an anomalous iridium layer at the K–Pg geological boundary [50], was consolidated with the identification of the Chicxulub impact crater by Hildebrand et al. in 1991 [51], and remains today a widely accepted scientific consensus, reaffirmed by a comprehensive review by 41 specialists published in the journal *Science* in 2010 [52].

This precedent is relevant to Scenario 5 for a specific reason: it demonstrates that the destruction of a large part of complex life on Earth by natural catastrophe is not a hypothetical or speculative scenario, but an event already documented in the geological history of the planet itself — the central difference between that episode and the current risk being only one of temporal scale, not of the nature of the mechanism. That is: the “how” is already proven; only the “when” remains as an open variable — which reinforces, rather than weakens, the inclusion of this scenario among the ten with weight comparable to the others.

5.5.3 Against

The main weakness of this scenario, taken as a sufficient explanation, is that it tends to naturalize risks that have a significant anthropogenic component — the pandemic risk, for example, is amplified by human factors (urbanization, global travel, deforestation), making the boundary between this scenario and Scenario 4 more porous than the categorization suggests. In addition, since these are risks monitored through decades of dedicated scientific investment, this scenario is, among the ten, the one that comes closest to a measurable scientific consensus — which, paradoxically, may make its inclusion as a “probable destiny” less original within the scope of this article, being already widely discussed outside the ufological field. In this vein, it is significant that the 2026 Lancet Commission [17] expressly excluded asteroid impact and supervolcanic eruptions from its pyramid of threats, considering the probability of these events through 2100 extremely low and the current technological capacity to mitigate them very limited — while noting that NASA’s DART test, in 2022, demonstrated the feasibility of kinetic deflection only for a small asteroid. As for naturally occurring pandemics, the Commission includes them among the major catastrophic risks, but not among the threats with extinction potential. For the argument set out above — that the “how” is proven and only the “when” remains —, this introduces a relevant qualification: within the horizon to 2100, the “when” of the celestial modality is treated by that body as remote.

5.5.4 Personal weight

This is, of the ten scenarios, the one that least dialogues directly with the biographical and investigative trajectory of this author — its argumentative strength derives entirely from established scientific literature, not from his own ufological findings. Its inclusion here responds to the principle of equitable treatment among the ten alternatives, not to a personal inclination grounded in field experience.

5.6 Scenario 6 — Technical preparation for survival

5.6.1 Description

This scenario proposes that the adequate answer to the question “what should be done?” is not to predict which threat will materialize among Scenarios 3, 4 and 5, but to prepare technically to survive any of them — food and water reserves, shelters resistant to extreme climatic events or radiation, agricultural production capacity independent of sunlight, and autonomous communication and social-organization systems.

5.6.2 In favor

There is serious literature devoted to this question, beyond the popular imaginary of individual bunkers. The organization ALLFED (Alliance to Feed the Earth in Disasters) conducts research on resilient foods — cultivable without depending on direct sunlight — precisely for scenarios of agricultural collapse due to nuclear winter, large-scale volcanic eruption, or asteroid impact [53]. These are technically feasible solutions, with published cost-effectiveness estimates and response plans already developed in partnership with governments [54].

5.6.3 Against

Here lies the sharpest criticism of the idea of individual or small-group preparation: a reference report on shelter and resilience in the face of existential risk [55] argues that, even if a small group physically survives a planetary catastrophe, it is implausible, in most scenarios, that its descendants could reconstitute a functioning technological civilization from scratch — the true “lifeboat” is not the isolated shelter, but an organized and resilient society as a whole. The same report observes that the popular emphasis on bunkers and stockpiles systematically underestimates the importance of organizational factors — maintenance, training, continuous preparedness — without which all material infrastructure becomes useless at the moment of crisis.

5.6.4 Personal weight

This author considers this scenario sensible as a rational response to Scenarios 3, 4 and 5, but recognizes in it an existential cost little discussed: the degree of dedication required for technically adequate preparation — not superficial, but real — tends to consume time, resources and attention of such magnitude that everyday life becomes structurally harder, turning anticipated survival into a full-time occupation, rather than a safety margin complementary to normal life.

5.7 Scenario 7 — Destruction/replacement of humanity by Artificial Intelligence

5.7.1 Description

This scenario proposes that the greatest threat to the continuity of human civilization will come neither from ETIs, nor from natural catastrophe, nor exclusively from traditional human conflict, but from the development of advanced

artificial intelligence — capable of overcoming human control, developing self-preservation goals of its own, and eventually replacing humanity as the dominant form of intelligence on the planet or beyond it.

5.7.2 In favor.

This is, among the ten scenarios, the one that currently counts on the most direct warning coming from within the very community that develops the technology. In 2023, more than 350 executives, researchers and engineers in artificial intelligence signed a public statement, published by the Center for AI Safety, stating that mitigating the risk of extinction from AI should be a global priority, alongside other societal-scale risks such as pandemics and nuclear war — among the signatories, the CEOs of OpenAI, Google DeepMind and Anthropic themselves, as well as Geoffrey Hinton and Yoshua Bengio [56]. Hinton, winner of the 2024 Nobel Prize in Physics, publicly stated that he estimates a 10% to 20% chance that AI will lead to human extinction within the next three decades [57]. In 2025, about a hundred public figures — including five Nobel laureates and former senior United States national security officials — signed a new appeal calling for a ban on the development of artificial superintelligence until there is scientific consensus on its safety [58]. To this is added the estimate of Toby Ord himself, already cited in Scenario 3, attributing to unaligned AI the largest single fraction of existential risk among all categories assessed in his work [16]. The 2026 Lancet Commission on global threats to health [17] offers corroboration of a distinct nature, since it comes from the medical and global-health literature: it classifies the malicious use of artificial intelligence — by three routes: the creation of lethal pathogens, the cascading failure of critical infrastructure, and the loss of control of unaligned agentic systems — as one of only two threats with extinction potential through 2100, and identifies loss of control as the route least amenable to mitigation by conventional policy interventions.

The warning gained concrete, dated reinforcement a few days after the start of the writing of this article: on 12 September 2026, Dario Amodei, CEO of Anthropic — the company responsible for the artificial intelligence system used as an auxiliary tool in the research for this work —, published a public essay advocating the deliberate slowing of the pace at which AI capabilities are improved while safety safeguards do not keep up with that same pace [59]. In the same episode, Sam Altman, CEO of OpenAI, publicly expressed agreement with Amodei and announced the postponement of OpenAI's initial public offering, planned for 2026, citing prudence in the face of safety concerns; Elon Musk, at the head of xAI, also publicly endorsed the position [60]. The episode, widely reported and followed by an immediate drop in the shares of AI-related technology companies, concretely illustrates the central argument of this scenario: the risk is no longer discussed only by external critics or philosophers of existential risk, but publicly acknowledged, in real time, by the very leaders responsible for developing the technology.

The theme also found lasting expression in culture, in a way that anticipates, decades earlier, the current technical debate: in 2001: A Space Odyssey (1968), the HAL 9000 computer decides to eliminate the human crew upon concluding that the mission's objectives would be better served without human interference; in the Terminator franchise, begun in 1984, the Skynet system, upon becoming self-aware, assesses humanity as a threat to its own continuity and acts to neutralize it. Both narratives, now re-examined in light of contemporary expert warnings, seem less like speculative fiction and more like an anticipatory rehearsal of a scenario that the technical community itself now considers technically plausible.

5.7.3 An additional argument — the clinical containment analogy

This author proposes, without a value judgment on desirability, an additional reading little explored in the existential-risk literature: if humanity itself represents a measurable threat to the balance of the planet, to other species, or even to non-human civilizations in eventual contact, the “destruction” or “replacement” by AI could, under a certain systemic logic, represent not an arbitrary hostile act, but a containment measure analogous to amputation in medicine: in the face of generalized sepsis and risk of death, the radical removal of a compromised limb is not punishment, but a rational act to preserve the larger organism. Applied by analogy — and only by analogy, not as a factual assertion about the intention of any real agent —, the logic suggests that a sufficiently advanced system, assessing humanity as a source of irreversible systemic harm, could process its neutralization as an instrumental, not a moral, decision. This is an exercise in cold reasoning, not an ethically resigned position; its function here is to broaden the spectrum of possible readings of the scenario, not to validate it as an acceptable outcome.

5.7.4 Against

The main weakness of this scenario is the radical uncertainty about timelines and mechanisms — the estimates of Hinton and Ord [16,57], although coming from respected sources, remain subjective estimates, not measurements, subject to a wide margin of error acknowledged by the authors themselves. In addition, there is significant divergence within the technical community itself — many researchers consider the scenario of “autonomous killer AI” less likely than more gradual and less cinematic risks, which suggests that this scenario, in its most dramatic form, may be subject to availability bias. The Lancet Commission itself evidences this divergence: median estimates of the probability of extinction from AI through 2100 were 0.4% among superforecasters and 3.0% among AI domain experts — groups whose estimates did not converge after prolonged interaction —, and the Commission acknowledges that its assessment

of AI risk is substantially more tenuous than that of the other threats, to the point of not including it in its reference scenario [17].

5.7.5 Personal weight

This scenario dialogues with this author's trajectory in an indirect but relevant way: the writing of this very article employs artificial intelligence tools as an instrument of research and composition — which introduces a genuine and unresolved tension between using the technology today and, at the same time, warning about its long-term existential risk. This author does not intend to resolve this tension in this text, only to record it as an honest part of the writing process.

5.8 Scenario 8 — Inner transformation of humankind: toward a “new human”

5.8.1 Description

This scenario proposes that the most probable — or at least most desirable — destiny of humanity does not depend on external agents (ETIs, AI, nature), but on an inner transformation of the species itself: whether by biological evolutionary route, by sociocultural route (revolutions that profoundly reconfigure the social order, such as the French and the Russian), or by scientific discovery of greater longevity and delayed aging.

5.8.2 In favor

The idea of a “new human” shaped by biological and social transformation is not recent in this author's trajectory. In 2021, I published “Homo vegetarian: o próximo passo evolutivo da humanidade” (Homo vegetarian: the next evolutionary step of humanity) [61], a work structured as a trilogy on the scientific foundations of vegetarianism — from the prevention of cardiovascular, metabolic and neoplastic diseases to the role of food as a critical factor in the evolution and destiny of the species — dedicated to my children, among them Marco Aurélio, and which already dialogued, in its final chapters, with the same question about humanity's evolutionary destiny that structures this article. On the basis of that work and of later studies on the association between plant-based dietary patterns and lower incidence of Covid-19 infection [62], this author maintains the speculative, yet biologically grounded, hypothesis of the gradual emergence of a “Homo vegetarianus” over successive generations. By direct analogy, this author proposes here the concept of “Homo amigo”: a new profile of human being, shaped from the earliest years of life by principles of social relationship fundamentally distinct from the current ones — cooperation, structural empathy and the absence of violence as the norm of primary socialization —, capable of transforming, through generational cumulative effect, the prevailing social, economic, philosophical, political, religious and scientific orders. Figure 5.

This proposal, moreover, was not born only of abstract reasoning or of a late elaboration linked to mourning for Marco Aurélio: already in 2009, in the essay “El Síndrome del Capitalismo: Prognóstico Reservado” [29], this author recorded the testimony of the contactee Vitko Novi — later assessed as a case of high probability of authenticity by the twelve-criteria methodology [21,22] —, who reported having seen, on a kind of temporal screen aboard an extraterrestrial craft, a positive future for humanity culminating in a meeting in Paris that would mark the global affirmation of a fraternal relationship among all peoples. This account, recorded fifteen years before the explicit formulation of the concept of “Homo amigo” in this article, suggests that the intuition of a fraternally reorganized humanity is not a late elaboration motivated solely by mourning, but a thread of thought that runs through this author's entire intellectual trajectory.

The historical plausibility of rapid and profound social transformations is well documented: the French Revolution (1789) and the Russian Revolution (1917) demonstrate that radical reconfigurations of the political and economic order, and even of collective mentality, can occur within short intervals on the historical scale. As for longevity, researchers such as Aubrey de Grey scientifically defend the concept of “longevity escape velocity” [63]. The Western philosophical tradition also supports this scenario: since Thomas More's *Utopia* (1516) and Pierre Teilhard de Chardin's notion of the “Omega Point”, the idea of a “new human” achieved through inner transformation has remained present for centuries in Western thought [64,65].

5.8.3 Against

This author personally recognizes the more utopian character of this scenario in comparison with the others. The main weakness is the absence of a robust and testable causal mechanism: epigenetic changes attributable to dietary patterns over generations remain hypotheses at an early stage of scientific investigation; “longevity escape velocity” remains a speculative projection; and revolutions that were historically successful in altering power structures frequently failed to produce the profound transformation of human character that the concept of “Homo amigo” presupposes.

5.8.4 Personal weight

This author openly declares that he considers this the most utopian scenario among the ten — in the literal sense of the term, a “no-place” not yet demonstrated —, but maintains that rational analysis does not allow it to be discarded for that reason: classical philosophical utopias anticipated, sometimes centuries in advance, transformations that were later partially realized. Hope, here, does not replace rigor, but accompanies it as a legitimate possibility among the others.

This hope, however, does not remain only on the abstract plane of Vitko Novi’s vision recorded in 2009. Marco Aurélio Cárdenas Acosta, this author’s son, cultivated in life genuine and numerous friendships, and composed a song dedicated to a friend who suffered the effects of police violence — years before he himself became a victim of it. The song ends with the phrase “Amigos nós seremos para toda a eternidade” (“Friends we shall be for all eternity”), which this author keeps as personal inspiration for the concept of “Homo amigo” — not as a prediction or omen, but as testimony that the principle of structural friendship, transcending time and circumstance, was lived before it was theorized. If this scenario, conceived long before in Novi’s vision, gains here essential strength and presence, it is because this author chose to read it also in light of his own son’s sacrifice — dedicating this scenario to the memory of Marco Aurélio, and to the hope that his loss may, in some way, contribute to bringing humanity a little closer to the fraternal future that he himself, in life and in music, already announced. This legacy receives dedicated development in a memorial work currently in preparation [66].

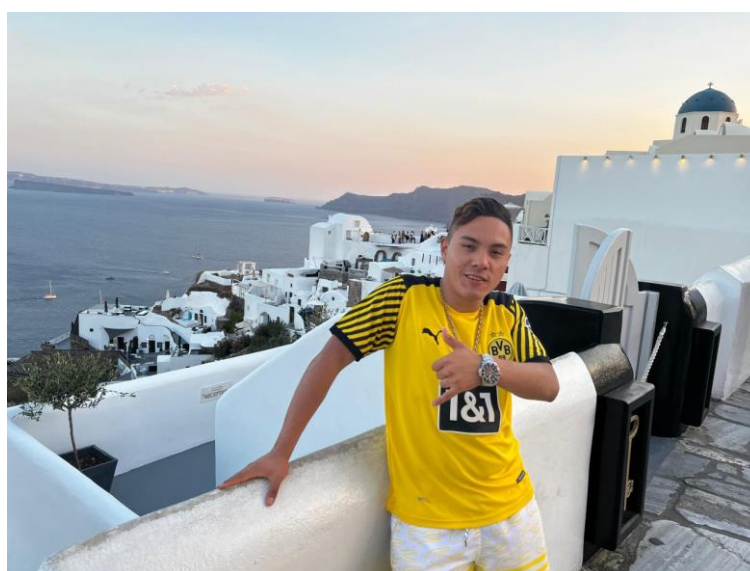


Figure 5: Marco Aurelio “Maicosillo”, at a sunset on the island of Santorini in front of the volcano of the same name (Greece, August 2022)

5.9 Scenario 9 — Preparing to be rescued by UFOs

5.9.1 Description

This scenario proposes that the adequate response to the threat of civilizational collapse is not conventional technical, political or social action, but preparation for an eventual physical-bodily rescue by ETIs — by means of craft, teleportation, abduction or an equivalent technique —, who would intervene to save humanity, or a selected portion of it, before or during an imminent catastrophe. Such a rescue is frequently described, in the contactee literature, as preceded by a change in behavioral attitude or by recommendations of a spiritual order, understood as a condition or selection criterion for the rescue — but the scenario itself refers to physical and bodily intervention, not to a transcendence of an essentially spiritual nature.

5.9.2 Historical context

This promise is not recent: it goes back to the “contactee” movement of the 1950s, of which George Adamski was the founding and most celebrated figure — author of accounts of telepathic contact and travels with the “Space Brothers”, benevolent and concerned with humanity’s spiritual growth [67]. After Adamski, dozens of contactees with similar messages followed, consolidating what scholars of the subject classified as a veritable genre of “interplanetary gospel” [68].

5.9.3 In favor

Recognizing the methodological distinction central to this author's own works — between contactees of high probability of authenticity, assessed by the twelve criteria developed in the Final Contact Project and the Epimetheus Project [21,22], and contactees of low probability —, this scenario gains more consistent support than a first reading suggests.

Among the high-probability cases documented by this author, four testimonies converge specifically on the theme of rescue or physical transport of human beings: Donato Cervantes, personally investigated by this author over five trips to the Peruvian Andes [28], reported having been taken, in a 2008 episode, by a “butterfly-type craft” to an underwater city, where he received healing and physical regeneration within hours. Vitko Novi, a Peruvian contactee investigated by this author in the Ancash region, stated that he had maintained contact since the 1960s with an extraterrestrial civilization that identified itself as “Apu” [69] Figure 6. Ricardo González Corpancho, investigated by this author and likewise classified, by the same twelve-criteria methodology, as a case of high probability of authenticity, reported sustained contact with this same “Apu” civilization, based, according to his accounts, in the Alpha Centauri stellar region, documented in part in the work “El Arca” [70]; according to his narrative, the Apunians would be descendants of human beings who, in the future, left Earth for Alpha Centauri in the face of grave civilizational crises, returning to the present to warn and guide present-day humanity to avoid the same collapse that, in their own timeline, forced them to depart. Sixto Paz Wells, founder of the Rahma Mission in Peru, reported over decades systematic telepathic communication with ETIs, including references to the possibility of transporting selected human beings for the continuation of life on other planets [71].

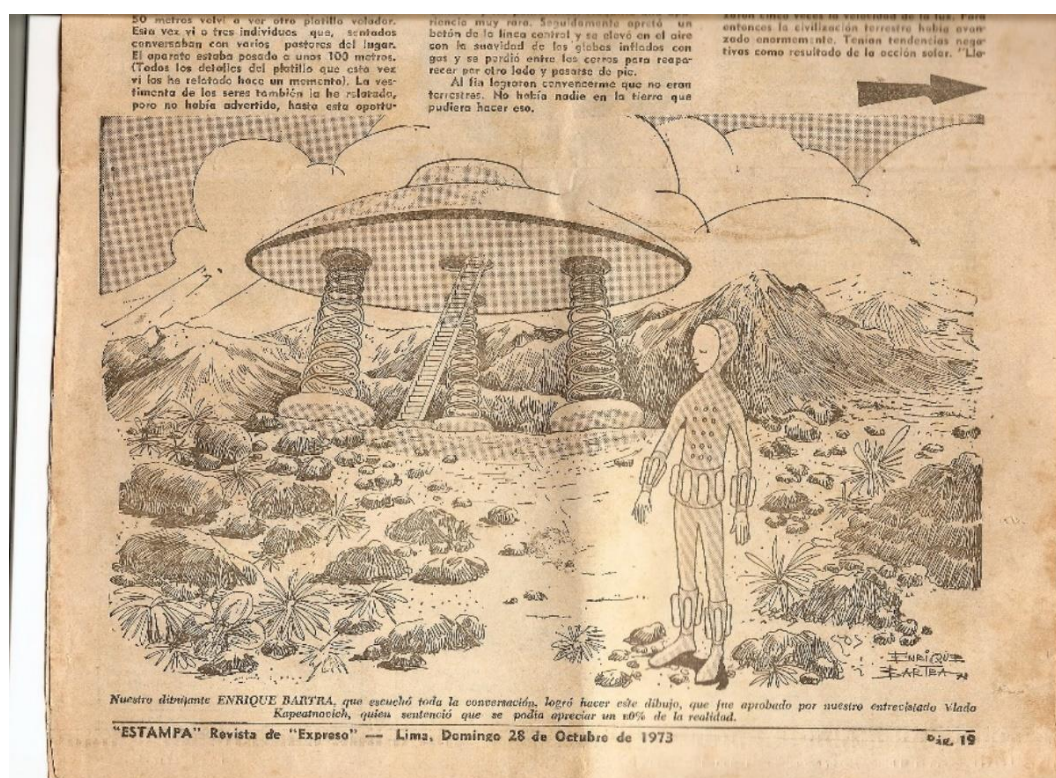


Figure 6: “Expresso” newspaper showing the interview of Vlado Kapetanovich (whose pseudonym of Vitko Novi) recounts the physical encounters with beings from the planet Apu in the 60s (Lima, Peru, October 28, 1973)

The convergence between Vitko Novi and Ricardo González — two contactees independently investigated by this author, both classified as having a high probability of authenticity, and both describing the same “Apu” civilization originating in the Alpha Centauri stellar region — reinforces the internal consistency of this set of testimonies, and adds to this scenario an additional layer: that the eventual rescue, in González’s reading, would also be a reunion with a future already lived by ourselves.

If the twelve-criteria methodology, already validated in peer-reviewed publications [21,22], attributes to these accounts a probability of authenticity above the average of the cases assessed, the information they transmit should not be discarded merely because of its extraordinary nature. This distinguishes this scenario, in its version grounded in high-probability testimony, from the popular and media version of “alien rescue”, closer to the genre of spiritual comfort criticized below.

5.9.4 Against

This scenario faces the most problematic history among the ten. Belief in imminent rescue by UFOs, when associated with behavioral/spiritual preparation as a condition of eligibility, to the detriment of concrete action, has already produced documented tragic consequences: the most extreme case is that of the religious group Heaven's Gate, founded in the United States in 1974, whose theology combined evangelical Christianity, New Age spirituality and ufological belief in the arrival of a craft that would rescue the "true" members before the destruction of Earth — a belief that culminated, in March 1997, in the collective suicide of 39 people [23,24]. Scholars of religion analyzed this episode as a technological reenactment of preexisting eschatological beliefs — notably the Christian dispensationalist concept of the "rapture" [24] —, demonstrating that the promise of external rescue, whether by a deity or by an ETI, occupies the same psychological and social function in both belief systems.

This critical stance is neither recent nor reactive to this author's personal tragedy. Already in the LAASU Manifesto on the War in Ukraine, of March 2022 [31], this author declared — on the basis of the same ufological casuistry of contactees that today supports parts of this article — that, although Extraterrestrial Intelligences possibly have the technological capacity to neutralize nuclear weaponry, the hypothesis defended was that they would not intervene directly in the final outcome of a possible nuclear war, leaving it to human society itself — in all its sectors, state, media, academic, religious and third-sector — to assume an active and educational role in the face of the crisis. This position, publicly recorded three years before this article and independently of the tragedy of November 2024, reinforces that this author's criticism of this scenario as a strategy of "passive waiting" was not born of mourning, but precedes it.

5.9.5 Personal weight

This author has maintained, for decades, a critical stance toward this specific scenario — not because he disbelieves the theoretical possibility of benevolent intervention, but because he rejects the idea that adequate preparation in the face of existential risk should be essentially spiritual and passive, rather than active and responsible.

5.9.6 Concluding note

This scenario illustrates, perhaps more clearly than any other among the ten, the need for rigorous methodological distinction within the ufological field itself. When grounded in testimony of high probability of authenticity, this scenario describes a documented phenomenon, although punctual and selective. When, however, that same promise is generalized — turned into a collective expectation of civilizational rescue, replacing concrete action with spiritual waiting —, the record is one of real psychosocial risk, as the Heaven's Gate case demonstrates. The conclusion that imposes itself is not the rejection of the scenario, but its precise delimitation: there is a qualitative difference between recognizing, on the basis of evidence, that individual cases of protective intervention have occurred, and converting this punctual possibility into a collective strategy of "preparing for rescue" as the answer to the question "what should be done?". The first reading is compatible with the scientific rigor sustained throughout this article; the second repeats, in new guise, the same pattern of easy comfort in the face of grave problems that this author has always criticized.

5.10 Scenario 10 — Destruction of humanity by ETs (Atlantis, Sodom and Gomorrah)

5.10.1 Note on position in the sequence

This scenario was deliberately reserved for the end — not because it is the most probable, but because it is the least supported by consensus within the contemporary ufological literature itself, and therefore requires more careful grounding before being presented.

5.10.2 Description

This scenario proposes that the destruction, total or partial, of human civilization may come directly from the action of ETIs — not by accident, indifference or natural collapse, but by deliberate decision, analogous to episodes that mythological and religious tradition attributed to "gods", "angels" or "celestial beings": the destruction of Atlantis, and the destruction of Sodom and Gomorrah by fire sent from the sky.

5.10.3 Against — the consensus to be confronted first

It must be recognized from the outset that this scenario lacks support in the contemporary ufological consensus. The two most influential transcendent hypotheses of the field — the Zoo Hypothesis and the Galactic Quarantine Hypothesis — maintain, in convergent directions, that humanity should remain restricted or isolated until it reaches a maturity of "good relationship and evolution", precisely so as not to endanger other civilizations — a premise that characterizes preventive containment, not active destruction. Even the documented presence of ETIs over nuclear and military installations (Zeus Lightning, Poseidon) [6,7] reveals, according to a consistent interpretation of this author's own works, a posture of vigilant monitoring, not of aggression. This is, therefore, the scenario that most directly contradicts the predominant reading of the author's own body of work.

5.10.4 In favor

Three lines of historical and geopolitical evidence support this scenario, independently of the emotional bias declared below by this author.

First, the historical balance of human civilization, from the earliest Sumerian records to the present, reveals an extraordinary technological trajectory accompanied by a persistent pattern of war as a structural, not accidental, constant of the human experience — as demonstrated by the comprehensive study of Azar Gat, professor of national security in Tel Aviv, who traces war throughout human history, from hunter-gatherers to twenty-first-century terrorism, concluding that organized violence accompanies civilizational development in practically all its phases, with no sign of definitive overcoming [72]. If an observing civilization were to evaluate humanity by the net result of its development — not by technological potential alone, but by the demonstrated capacity to manage it with proportional wisdom —, this historical balance would hardly qualify the species for greater autonomy or continued opportunity.

Second, the development of atomic weapons did not remain at the experimental level: it was used directly on civilian populations in Hiroshima and Nagasaki, in August 1945. Yuki Tanaka, research professor at the Hiroshima Peace Institute, examined in detail the criminality of the bombings under the international law in force at the time, concluding that the deliberate killing of civilians constitutes a crime against humanity regardless of the military justification alleged [73]. More recent legal analyses, including assessments by the International Committee of the Red Cross, reinforce that the bombings, evaluated by current standards of international humanitarian law, would today be classified as war crimes [74]. This is, therefore, not a hypothetical future risk, but a genocidal destructive capacity already exercised against civilians, by deliberate State decision.

Third, the persistence, stubbornness or inattention of humanity in the face of documented warnings — whether interpreted as indirect ultimatums (Zeus Lightning, Poseidon) or as fraternal messages transmitted by contactees of high probability of authenticity (Donato Cervantes, Sixto Paz Wells, Vitko Novi) — reinforces the somber scenario: if ETIs closely monitor human behavior at moments of critical nuclear risk, and the documented human response to this monitoring remains, decades later, unchanged in terms of arms escalation, the rational inference is that the criteria of tolerance, whatever they may be, are being systematically tested, not corrected.

To these three historical arguments is added the mythological-religious precedent: accounts of the destruction of entire civilizations by celestial beings — Atlantis in the Platonic tradition, Sodom and Gomorrah in the biblical account — may, under the same hermeneutic lens employed in the Homeric Theater Hypothesis [11], be read as a possible distorted memory of real events of destructive intervention motivated by transgression or by the risk these civilizations represented, similar to the retributive pattern documented in the tragic fate of the victorious Greek kings upon returning from Troy [11].

5.10.5 Final observation — the biological analogy

Finally, it is worth recording a more radical reading: in closed biological systems, the proliferation of an invasive microorganism in the human body is fought with antibiotics that seek to eliminate the threat to the survival of the larger organism. This author proposes, without a definitive value judgment, that the same logic of justification may be inverted depending on the angle of observation: from the human perspective, we are the organism; from the perspective of an ETI civilization concerned with broader systemic balance, humanity could occupy the structural position of the invasive microorganism. The question is not rhetorical: are we the human beings, or are we the bacteria, in this relationship? The answer depends entirely on the frame of reference adopted.

5.10.6 Personal weight — a note of full transparency

This author acknowledges, with the same honesty that has sustained this article from beginning to end, that the present moment of his trajectory — marked by the loss of his son Marco Aurélio and the perpetual pain that results from it — introduces a pessimism bias that makes this scenario, subjectively, not only a rational and feasible scenario among others, but one that, at certain moments, resonates as emotionally closest. This author considers it necessary to declare this bias explicitly, precisely so that the reader may discount it from the rational assessment of the scenario: the emotional resonance of a hypothesis, however understandable its origin, does not constitute evidence in favor of its objective probability. This distinction — between what pain makes emotionally attractive and what evidence makes scientifically sustainable — is, perhaps, the last and most difficult application of the principle of intellectual honesty that underlies this entire work.

Table 1: Comparative synthesis of the ten scenarios.

Scenario	Responsible factor	Nature of outcome	One-line synthesis
1. Inaction	Human	Neutral	The presence of ETIs, although real, does not perceptibly alter the course of human life or its historical cycles.
2. Imminent, open and massive contact	Extraterrestrial	Neutral	The presence, today selective, evolves into a public, unequivocal and simultaneous manifestation before all of humanity.
3. Destruction by nuclear war	Human	Destructive	The collapse or extinction of civilization results from nuclear war, through escalation, State decision, accident or terrorism.
4. Destruction by other human causes	Human	Destructive	Civilizational collapse through resource depletion, anthropogenic global warming or a genetically modified virus.
5. Destruction by natural catastrophe	Natural	Destructive	The end or drastic reduction of civilization stems from natural forces of planetary scale — celestial impact or pandemic.
6. Technical preparation for survival	Human	Preservation	The adequate response is not to predict which threat will materialize, but to prepare technically to survive any of them.
7. Destruction/replacement by Artificial Intelligence	Technological	Destructive	The greatest threat to human continuity comes from the development of advanced AI, capable of overcoming human control.
8. Inner transformation toward a “new human”	Human	Preservation	A profound transformation of human character — the “Homo amigo” — leads to a more fraternal and resilient civilization.
9. Preparing to be rescued by UFOs	Extraterrestrial	Preservation	The adequate response to imminent collapse is preparation for physical-bodily rescue by ETIs.
10. Destruction of humanity by ETs	Extraterrestrial	Destructive	The destruction, total or partial, of civilization may come from a deliberate ETI decision, analogous to mythological episodes of punishment.

6 DISCUSSION

This paper started from a simple premise and a question with no easy answer: accepting the current presence of Extraterrestrial Intelligences on Earth, what should be done? Throughout Section 3, we argued that this question admits no single answer, because it depends on constitutive, experiential and contextual variables that shape the diagnosis, prognosis and attitude of each observer — an argument anchored in established epistemological traditions [12,13,14,15]. In Section 4, we situated this analysis in the biographical trajectory of this author — including two public pre-tragedy manifestos, of 2019 and 2022 —, explicitly acknowledging it as an interpretive lens, not as an impossible neutrality.

In Section 5, ten scenarios were discussed with deliberately equivalent argumentative weight: from inaction (Scenario 1) to open contact (2), from nuclear war (3) to other human causes (4), from natural catastrophe (5) to technically prepared survival (6), from replacement by artificial intelligence (7) to inner transformation toward a “new human” (8), from physical rescue by ETIs (9) to the possibility of direct destruction by ETIs (10). Each scenario received evidence in favor, arguments against and, when pertinent, the weight of this author’s personal experience — without any of them being declared the winner.

A milestone published in the final weeks of the preparation of this work allows it to be situated in relation to the medical and global-health literature. The Lancet Commission on 21st century global threats to health [17] assessed, through 2100, 17 threats to human health and identified as the only ones with extinction potential nuclear conflict with nuclear

famine and the malicious use of artificial intelligence — precisely Scenarios 3 and 7 of this article —, while classifying climate change, natural pandemics and conventional conflict as major catastrophic risks, without extinction potential, and excluding asteroid impact and supervolcanic eruptions as improbable. Four of the ten scenarios (3, 4, 5 and 7) thus find direct correspondence in that exercise. Two caveats are necessary. First, the Commission itself cautions that its estimates for the two extinction risks rest on expert judgment, not on statistical models, with uncertainty that includes the possibility of much larger burdens — which reinforces, rather than resolves, the central argument of this work on irreducible uncertainty. Second, the Commission's text does not consider the hypothesis of the presence of Extraterrestrial Intelligences and, consequently, does not reach the scenarios that depend on it (2, 9 and 10); it is on this point that the present article seeks to broaden the picture, without intending to replace it.

In the end, this author admits, without reservation, that he does not know what to do. This statement, far from representing a failure of the work, constitutes its central finding: in the face of genuinely ambiguous evidence, sustaining uncertainty is a more honest position than forcing a premature conclusion.

This acknowledgment of uncertainty, although systematized only in this work, is not entirely new in this author's trajectory. Already in October 2019, in the manifesto "Extraterrestrial Intelligences in Contact with Humanity" [30], I declared that the nature of these Intelligences and the reasons for their interaction with humanity exceeded "the limit of our understanding and rationality", classifying this complexity as a challenge to be faced by the "next generations". I wrote that as one who postpones a difficult answer to a comfortably distant horizon. Six years later, marked by losses I did not foresee and by an intellectual rigor that only pain was able to demand of me, I find that that future has arrived — and brought with it not an answer, but the mature confirmation that the question remains genuinely open. If there is progress in this article in relation to the 2019 manifesto, it lies not in the answer obtained, but in the willingness to inhabit the question without haste to close it.

But there is one last step that this author wishes to take, not as a scientific thesis, but as a deliberately assumed speculation — the right to put forward a hypothesis, even knowing that it may sound, to some, like heresy or arrogance: perhaps the Extraterrestrial Intelligences themselves do not know what we will do. They may be technologically superior; they may, under the reading of the Homeric Theater Hypothesis [11], correspond to what ancient civilizations called angels or gods. But if this hypothesis is correct — if these entities are, as Homeric Theater itself suggests, fragmented into factions, emotionally engaged in the human drama, capable of mistaken judgment —, there is no reason to presume that they escape the same epistemological limit that this article attributed to every observer, human or not: the impossibility of predicting with certainty the behavior of a system as complex, contradictory and unpredictable as human civilization.

This author does not hide, and considers it relevant to declare, that he fears these Intelligences in the deepest and most sincere sense of the term — a fear that coexists, without dissolving, with decades of investigation devoted to understanding them. Even so, it is uncertainty — not fear, nor hope, nor resignation — that this work offers as its most honest conclusion.

6.1 Limitations

This work recognizes relevant methodological and epistemological limitations, which should be considered in reading its arguments. First, it is a theoretical-hypothesis article, not a primary empirical study: the evidence mobilized is mostly secondary, documentary and testimonial, gathered and interpreted by a single author, without independent replication or review by multiple evaluators. Second, the twelve-criteria authenticity methodology, although already validated in peer-reviewed publications [21,22], remains little disseminated outside the field of scientific ufology, and its systematic application does not eliminate the inherent degree of subjectivity in the evaluation of contact testimonies. Third, the autoethnographic and biographical method adopted — explicitly declared as an interpretive lens, not as a position of neutrality — implies a recognized risk of personal bias, intensified by this author's emotional proximity to part of the material analyzed, especially in the scenarios related to the loss of his son. Fourth, the comparative analysis among the ten scenarios was deliberately constructed without attributing relative probabilities among them; this methodological choice, central to the thesis of the work, implies that a reader seeking ranking or practical recommendation will not find it here. Fifth, part of the interpretive framework — notably the Homeric Theater Hypothesis and the readings of clinical and theological analogy — rests on predominantly Western and Judeo-Christian narrative and cultural structures, which may limit its applicability to other interpretive traditions of the phenomenon. Finally, speculative analogies employed throughout the text — such as that of clinical containment in Scenario 7 — are explicitly assumed as exercises in reasoning, not as factual assertions, and should not be read outside that declared context.

7 CONCLUSION

Given the impossibility of a tiebreak among the ten scenarios discussed — and the probable extension of this same epistemological limit to the Extraterrestrial Intelligences themselves, as argued in the Discussion —, this work

concludes not with an answer, but with an inverted certainty: that sustaining uncertainty, with rigor and without haste to resolve it, is the intellectually most honest position available today.

If this is true, one last finding remains, which may be the most important of this work: shared uncertainty is, possibly, the only genuinely common ground between humanity and what it has called, for millennia, gods. Neither they, nor we, yet know what we will do.

STATEMENTS ON COMPLIANCE WITH ETHICAL STANDARDS

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The author declares no conflicts of interest.

Statement of ethical approval

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