

## Original Paper

# Toward a Theory of Political Science and the Future of Exopolitics

Earnest N. Bracey, Ph.D., DPA<sup>1\*</sup>

<sup>1</sup> Social Sciences Department, College of Southern Nevada, Las Vegas, Nevada, USA

\* Earnest N. Bracey, Ph.D., DPA, Email: [earnest.bracey@csn.edu](mailto:earnest.bracey@csn.edu)

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### **Abstract**

*The aim of this paper is to inform (or enlighten) the public about exopolitics, which is a sub-discipline of political science that puts a new spin on studying extraterrestrial life or non-human, intelligent entities — that is, as it especially relates to politics. And despite its contrary and controversial message, exopolitics pushes the political science envelope. Indeed, the discipline speaks volumes about a supposed relationship we (humans) may have with intelligent creatures outside our realm of understanding, particularly with an unprecedented wave of UFO sightings worldwide. Of course, human beings have always felt the need to connect with other humans; but will this position mean that we can also come together with humanoids from another planet? Exopolitics is also concerned with other alien worlds, and different academic thought processes that might lead to profound misunderstandings about this specific political science discipline, and our understanding of the fabric of the universe. Further, we need objectivity and clarity when it comes to studying exopolitics. Finally, exopolitics, fortunately, has not caused some kind of academic backlash; nor is it some namby-pamby academic discipline that has no bearing on anything.*

### **Keywords**

*extraterrestrials, sentient beings, politics, technology, political science, academia, humanity, exopoliticians*

### **1. Introduction**

The idea of *exopolitics* is now cemented firmly in political science, despite words to the contrary; therefore, this discipline is not some impulsive, conspiratorial *drivel*. Hence, the ideas of *exopolitics* have been rightly injected and adapted into political science as a true, *bona fide* discipline, with academic recognition in most quarters of higher education. In this regard, it should be a welcoming

aesthetic approach to politics, not some kind of *gimmicky*, academic premise. Moreover, it is inevitable that *exopolitics* will play a significant role in the future of the political science discipline. Toward this end, *exopolitical* scientist Alfred Webre (2014) writes:

Presumptive empirical evidence [in *exopolitics* will also] give us detailed information about the interactions of the intelligent civilizations of souls, of spiritual beings, and of source (God) with the universes and [other] intelligent civilizations (multiverse).  
(p. 143) (Note 1)

Perhaps this position by Webre is to say that *exopolitics* will grow stronger as we go along in the future of the academia — that is, this discipline is an auspicious and watershed moment for *exopolitics*, especially in regard to multiple, academic perspectives. Indeed, the evolution of *exopolitics*, in a nutshell, has been a long time coming. The challenge is to make the public or the masses aware of *exopolitics* in its purist form. It could, perhaps, broaden the political horizons (in terms of our knowledge about *extraterrestrial* life, if possible). To say the least, *exopolitical* scientists must get better at what they do for all humanity. This is to say that academicians must also listen acutely, with an open mind, while considering the voices of others about other humanoid entities. In this way, the masses and other academics will not be able to forget — if they exist at all — the existence of strange aliens in our universe. In this sense, *exopolitics* is also an exercise in understanding human history and how it will affect our distant future — with *objectivity*. The late journalist Christopher Hitchens (2002) wrote: “Objectivity though in practices as unattainable as infinity, is useful in the same way, at least as a fixed point of theoretical reference” (p. 205). (Note 2) To be certain, *exopolitics* is a philosophical (or theoretical) way of putting the discipline out-front (in the public) so that it can get the recognition that it deserves.

Furthermore, the political science discipline of *exopolitics* is not, as mentioned, a one-time phenomenon of politics, as it will be with us in the long run, or for a long time. Additionally, *exopolitics* is, indeed, highly relevant today; but it is essential that we continue to expand the principles of the discipline, without letting other political *shibboleths* get in the way — that is, when it comes to its credibility. Eventually, traditional political scientists will not be hung-up on the doctrinal intransigence, or purity of the discipline — that is, as far as *exopolitics* is concerned. Put another way, political scientists must accept and acknowledge *exopolitics* as a legitimate academic discipline, without *pooh-poohing* it, or making light of something that is strangely different. Unfortunately, *exopolitics* is still underappreciated, because it is an *esoteric* part of political science that is understood by only a few interested scholars. But *exopolitical* academics are fiercely trying to provide a path forward in our social and political landscape, with this unique discipline. Nevertheless, with regard to *exopolitics*, some academic scholars just do not buy the argument that we should be forced to confront and study other intelligent beings of a more advanced nature or universal order. (Note 3) Or is this so much nonsense; or it is simply a political (disciplinary) *boondoggle*?

After more than half a century, *exopolitics* has finally found its place (or nich é) in the political sun, so to speak. Exopolitical scientists are, therefore, determined to make *exopolitics* a legitimate study of politics and political science. Indeed, exopolitical scientists want the academia to fully appreciate and embrace the concept or fledgling discipline — that is, with intelligence, thoughtfulness, and common sense. *Exopolitics*, unlike traditional politics, is relatable to *exobiology*, which is the study of *extraterrestrial* life; also known as *astrobiology*, which is worthy of careful examination. Techniques of this study include “the monitoring of radio waves emitted by other star systems, and the use of space-proved experiments designed to detect life forms or the presence of the molecules required for life [or for humans] to develop” (“Exobiology,” 1994, p. 402). Hence, the instinctive sense of humanity demands that we investigate this sort of politics. Of course, *exopolitics* has been defined as:

An interdisciplinary scientific field, with its roots in the political sciences, that focuses on research, education, and public policy with regard to the actors, institutions, and processes, associated with extraterrestrial life, as well as the wide range of implications that [it] entails through public advocacy and newly emerging paradigms. (“Defining Exopolitics,” 2017, p. 1) (Note 4)

*Exopolitics*, therefore, is an amalgamation of educational and political things (or endeavors) in terms of our humanity. It (*exopolitics*) has also been described as “the field of research and political activism dealing with the cultural and practical implications of an extraterrestrial presence” (Piacenza, 2014, p. 2). (Note 5) Hence, *exopolitics* is not a new political science about *extraterrestrials*, because mankind has been talking about the possibility of other life on other planets in our universe, since our sentience or the very beginning of humankind and our knowledge of the stars. Therefore, *exopolitics* is not a new narrative about *extraterrestrials*. In this regard, exopolitical scientists are intensely focused on this topic at hand; and their works are legitimately scientific, or seriously meant to be, because there is now a worldwide audience for discussions about this discipline. Professor Giorgio Piacenza (2014) tells us that: “While serious evidence exists regarding a complex, interacting, intelligent *extraterrestrial* presence, it is not absolutely necessary to believe in this, but it is minimally necessary to consider the implications of this possibility either in the past, the present or the future” (p. 2). Exopolitical thinkers also believe that there is stunning new evidence and *inexplicable* data that is not recognized by main stream political science, such as the paradoxical complexity of *extraterrestrial* knowledge. Nevertheless, some political scientists see *exopolitics* as being frustratingly undisciplined, and misguided. But this sentiment is not exactly true, because exopolitical scientists are meticulous about what they write and talk about; and mostly, talking about this discipline is remarkable, with fascinating verisimilitude. With that, *exopolitics* encourages people to find and investigate what they believe to be true about this matter, particularly when it comes to divisive issues, like studying *extraterrestrials*, and/or proving their existence. *Exopolitics* essentially tries to strike a balance between reality and the mystical/metaphysical. Furthermore, if *exopolitics* teaches us anything, it tells us that we live in a controversial and complicated political world. Additionally, the study of *exopolitics* deals with a great

number of political, cultural, and social issues, and other *esoteric* phenomena, while presenting entirely new ideas (or notions) and concepts about humankind; and our place as humans in the universe — and the possible contact with (so far unseen) alien life; or interacting with nonhumans.

## 2. Method

### 2.1 Objectivity and Exopolitics

How exactly can we (or political scientists) objectively think about our ability to understand what is going on in our known galaxy — that is, if we cannot see it with our own eyes. After all, *exopolitics* may very well take *center stage* one day in political science, during its continuing development. More specifically, the exopolitical approach to understanding the possibility of *extraterrestrials* is surprisingly advanced, as it demonstrates the enduring appeal of the discipline for lay-persons. Moreover, it should be understood that *exopolitics* has not caused some kind of academic backlash. This is to say that it has *real* significance (and weight) in our global politics today. *Exopolitics*, however, also complicates (space and scientific) things, generally, when it comes to political science. But there is no avoiding the fact that the discipline is unusual, but necessary. Furthermore, we must ask: What should be done to make *exopolitics* resonate with all the masses, and to be fully realized in the minds of students and the larger political science world? Some might even argue that *exopolitics* is more relevant than ever. But fierce critics ridicule *exopolitics*, as they believe that the notion of *extraterrestrials* is outrageously wrong or ridiculous. In this way, unfortunately, *exopolitics* still faces resistance, as the discipline tries to examine problems related to this controversial, research topic. Nonetheless, *exopolitics* is accessible to (those who teach) physics, astronomy, mathematics, astrophysics, and other scientific disciplines. According to science professor Timothy Ferris (1991):

Scientific research is a thoroughly human activity, one that involves not only scientists' knowledge and intellect but also their personalities, their psychologies, their cultural outlooks, and their hopes and dreams. And the results have a potential impact not only on science [or *exopolitics*] but [also] the wider society. (p. 56) (Note 6)

*Exopolitics* further illustrates the rigors and connections with other different academic fields, and imaginative, real-world political concepts. Equally important, *exopolitics* is also a part of an interdisciplinary field of political science study, as mentioned. Hence, *exopolitics* compliments and interacts rightly with other academic disciplines, when appropriate — which is actually an understatement. Also, in this respect, can we say that *exopolitics* is a path-breaking contribution to political science? Perhaps. Exopolitical scientists also believe that it is supremely wrong to keep alien activity (on earth) secret by our various governments. According to journalist Joel Shannon (2021), “Skeptics say evidence and experience suggest the concern about UFOs is overblown,” because “they may have a mundane explanation — weather balloons, drones or the planet Venus” (p. 6A). (Note 7) But for exopolitical scientists, nothing can be further from the truth, as the defense Department has

stated that, unidentified flying objects, spotted by US Navy pilots in 2019, “were extraterrestrial” and “capable of flying at huge speeds, stopping on a dime, and banking at seemingly impossible angles” (“UFOs,” 2020, p. 19) (Note 8), unlike human aircraft or man-made drones. But does this evidence mean we are being visited by *extraterrestrials* from outer space? We may never know. But we have every right to know the truth about this matter from our respective governments. When it is all said and done, “Some [might] argue that if it were [space] aliens, they would have the technology to buzz our planes without being detected” (Dowd, 2021, p. 3). But why should they hide themselves? Or what exactly can we do to them? And even though it might be difficult for some of us to believe in *extraterrestrials*, exopolitical scientists tell us that, “we must [be able to] decipher their [particular] language to understand their level of technology” (Bryner, 2018, p. 2). (Note 9) Furthermore, according to theoretical physicist (and futurist) Michio Kaku, we might not be able “to communicate directly with this unknown *extraterrestrial* society,” but we must factitiously determine if they come from *Type I, II, or III* societies/civilizations.

These specific levels of advancement “represent three categories in the *Kardashev* scale, measuring technological achievement in civilizations based on their level of energy use for communication” (Bryner, 2018, p. 2), (Note 10) and possible contact. To this end, physicist Stanley Schmidt (1995) writes: “Our own history suggests that a technologically advanced culture is likely to smother a less advanced one merely by coming into contact with” (p. 163) (Note 11) such a world. *Exopolitics* as discussed, is explicitly political in regard to *extraterrestrials*, as it includes issues that have not been addressed by political science or the academia; but the discipline is a sophisticated way of looking at weird things that most humans cannot see, comprehend, or even understand.

#### 2.1.1 The Possibility of Extraterrestrial Life

*Exopolitics*, of course, deals with the concerns mentioned in this paper, as well as the notion that *extraterrestrials* are coming from outside our earth (already?) and are somehow inculcating and injecting themselves in our various societies across the planet (through possible contact and political socialization). *New York Times* columnist Ezra Klein (2021) speculates that, if “Evidence that there is intelligent *extraterrestrial* life, and it has been here [in our world], would [it] upend how humanity understands itself and our place in the cosmos?” (p. 7) (Note 12) More importantly, exopolitical scientists may also explain how our world governments might be involved in such *unearthly* events and activities; but there is no apparent transparency. Ironically enough, some of the evidence collected about *extraterrestrial* life is irrefutable, such as classified and unclassified government documents/reports, which prove that the UFO phenomenon is real, despite words to the contrary. The late and brilliant cosmologist Stephen Hawking, however, discounted “suggestions that UFOs contain beings from outer space” (Whalen, 2018, p. 4); (Note 13) yet he failed to explain exactly what this UFO phenomenon is really all about; or the unknown lights we see in our skies, worldwide. Also, before he died, in 2018, Hawking cautioned us not “to reach out to any potential alien civilizations”

(Reedy, 2017, p. 2), (Note 14) because they might wipe out the human species on earth. What? In a *Discovery Channel* documentary, Hawking stated:

If aliens visit us, the outcome would be much as when Columbus landed in America, which didn't turn out well for the Native Americans.... We don't know much about aliens, but we know about humans. If you look at history, contact between humans and less intelligent organisms have often been disastrous from their point of view, and encounters between civilizations with advance versus primitive technologies [and the force of arms] have gone badly for the less advanced. A civilization reading one of our messages could be billions of years ahead of us. So, they will be vastly more powerful, and may not see us as any more valuable than we see bacteria. (Whalen, 2018, p. 4) (Note 15)

If the late Stephen Hawking is wrong, and if we have already made contact with advanced *extraterrestrials*, why haven't they already taken over and colonized or destroyed us — that is, if they are so malevolent? This question is something that exopolitical scientists are particularly interested in finding out. Alas, it remains to be seen how the public or the masses would accept or digest such *extraterrestrial* contact, especially in a time of political upheaval and polarization, as well as information overload (in most countries) from social media. No doubt, *exopolitics* offers unprecedented information about contact with other celestial species that are not human; but the reality of this matter is *surreal* and hard for some to grasp. Professor emeritus of History at Temple University, David M. Jacobs (1998) tells us that, “The aliens [or *extraterrestrials*] have fooled us. They lulled us into an attitude of disbelief, and hence complacency, at the very beginning of our awareness of their presence” (pp. 257-258). (Note 16) Professor Jacobs might be right, but most traditional historians and political scientists and others in the academia see *exopolitics* as pseudoscience and pure *quackery*. In other words, academics do not consider the probability and/or possibility of the philosophic, political issues and sound ideas that might involve other *humanoids* in the universe. Moreover, some see *exopolitics* as absolutely preposterous; or more like a sort of academic gibberish about *something* that cannot be widely proven. Equally important, some traditional political scientists are still flummoxed about what *exopolitics* is really all about — that is, whether it is authentic, given that nothing profound has truly happened with this uncomfortable, political science discipline. No one, however, should doubt the importance of *exopolitics*, as it (the discipline) has made its way into our different cultures; and our colleges and universities.

### 2.1.2 The Importance of Exopolitics and Theory

It is important to note that exopolitical scientists are continuing to work hard (sometimes) behind the scenes to find answers about the existence of *extraterrestrials*, even if it provokes controversy. As Professor Michio Kaku (1997) speculates:

The last question that scientists [like exopolitical scientists should] ask is: What will alien civilizations look like? To soar across hundreds of light-years of space, they

must be hundreds if not thousands of years ahead of us technologically. Scientists who search for extraterrestrial life have taken this problem very seriously. By using the laws of physics to project how alien civilizations may derive their energy thousands of years into the future, we can obtain a better picture of how sophisticated such civilizations must be. And by using physics [history and political science] to determine the nature of civilizations thousands of years ahead of us in technology, we can [perhaps] begin to see our future. (p. 321) (Note 17)

At the very least, humans might be able to learn something that we have never known (or heard of) before about *extraterrestrial* contact. And this should matter, because this is where the theoretical politics come into the equation. Perhaps one of the things most exopolitical scientists realize is that the discipline of *exopolitics* is forged into the future of human beings — that is, as we expand our knowledge about so-called alien things that we still cannot quite understand, figure out, or put our fingers on. Therefore, exopolitical scientists must be careful about what they write; or how they frame their words and studies, because they do indeed have influence. Equally important, the discipline of *exopolitics* is an approach or work in progress in studying political science; and especially how it has evolved. Indeed, the political development of *exopolitics*, undoubtedly, has been almost fully realized as a subdiscipline of political science; but it has also been underestimated or down-played in the academia, because some believe that it is outright pandering to only ardent supporters and adherents, or those who have already embraced the discipline, or support the speculative theories of *exopolitics*, even without a lot of hard evidence.

Moreover, the reach of *exopolitics* has been broadened and even resonate with some “traditionalists, physicists, and other political scientists.” And on this front, there is something fundamentally right about *exopolitics*, even though it is underrated, misunderstood, unappreciated and often overlooked. Is this because the discipline mainly focuses on the exotic origins, and possible existence of *extraterrestrial* life on earth and other planets? Indeed, “By studying the atmospheric contents of ancient and present-day earth, scientists [cosmologists, and exopolitical scientists] say they’ve discovered specific chemical combination that could reveal the presence of biological activity on other planets” (Khan, 2018, p. 2A). (Note 18) And if *extraterrestrials* exist on other planets with technology that far exceeds ours, might they want to contact other *sentient* human beings, or *humanoids* (such as ourselves) in our known universe? This is important to understand because according to science writer Jeffrey Kluger (2017), we are still searching for life on other planets that would sustain human life (pp. 24-25) (Note 19). This profound effort underscores the impact that the discipline of *exopolitics* has had on the human race. Nevertheless, the knowledge about other worlds and studying the discipline of *exopolitics* is not hardwired into humans, because it is still insufficiently explored, or considered. But if exopolitical scientists had their druthers, *exopolitics* would be a topic of conversation with *every* political scientist, or other academicians, which is a theory in itself.

### 3. Results

#### 3.1 *The Beginning of a Discipline*

Alfred L. Webre (2005) is considered the founder of *exopolitics*, which is “the ... political science of outer space, [or] the science of relations between human society and other intelligent civilizations.” (Note 20) Indeed, Webre has turned political science on its proverbial head (with his books and presentations). And with keen intelligence and insight, Webre has introduced many of the profound ideas of *exopolitics*, as well as the humanist struggle for the truth when it comes to *extraterrestrial* beings and related outer-space *phenomena*. Webre’s approach is pretty straight-forward, as he also provides intellectual depth to this subject. Moreover, Webre explores or examines, in his works, the viewpoint of different fields of political science, and other scientific disciplines. Of course, as already discussed, “there is a range of approaches [to *exopolitics* and political science], some of which draw upon other academic studies, such as sociology, economics, and psychology; [as well as other approaches of learning], which can be regarded as sub-disciplines of the [political] subject” (“Political Science,” 1994, p. 879). Additionally, other exopolitical scientists, like Michael Salla, Steve Bassett, Paola Harris, Ed Komarek (and others) have intellectually built on Webre’s definition of *exopolitics*; however, the concept:

can [also] be understood as a scientific discipline (as an emerging social science) involving research, education, and the creation of politics (focusing upon actors, institutions, and processes) in order to treat in a coherent way, the implications of extraterrestrial life, including an intelligent extraterrestrial presence. (Piacenza, 2014, p. 2) (Note 21)

This definition of *exopolitics* also describes how the discipline requires a specific focus, because it covers some arbitrary fields of political science study, as well as using traditional, scientific methods. Professor of political science at the University of Iowa, William A. Welsh (1973) also tells us that *all* political science and “politics [in general] is especially crucial for an understanding of our environment” (p. 3), which includes outer-space, or space exploration. Furthermore, *exopolitics* attempts to explore and document historical events (like our past and reaching for the stars) that relate to this intrepid approach/discipline. For instance, exopolitical scientists want to know the facts of evolution and human development, because as the insightful political scientist, Francis Fukuyama (2011) writes: “Human beings are not completely free to socially construct their own behavior.” (Note 22) So are humans influenced by outside forces that we have yet to discover, deal with or accept, like interacting with *extraterrestrials*, which is outside the limits of our existence and knowledge? According to UFO researcher, Micah Hanks (2013), “We, as the humans of today, are painfully bound to the limits of our perception as biological entities” (p. 121). But what exactly does this mean? Hanks’s terse but profound sentiment or assumption is not backed-up with *any* particulars or hard-core evidence. But Hanks should know that humans, as expressed by most exopolitical scientists, are not limited to the potential to learn new things, or to understand the world around us, and beyond. We should also remember that:



People in all human societies create mental models of reality [like with the activities and study of *exopolitics*]. These mental models attribute causality to various factors — often times invisible ones — and their function [which] make the world more legible, predictable, and easy to manipulate. In earlier societies, these invisible forces were spirits, demons, gods, [and even *extraterrestrials*], or nature [itself]; today, they are abstractions like gravity, radiation, economic self-interest, social classes, and the like. (Fukuyama, 2011, p. 442)

In regards to what Fukuyama has imparted above, nothing is quite what it seems when it comes to *exopolitics* — that is, as a political science discipline. For this reason, exopolitical scientists give voice to those who want to believe in other *humanoid* entities outside our small planet. To be sure, it is easy to assume that universal entities do not exist, but interested exopolitical scientists believe as biophysicist John DeSalvo (2015) writes:

What if “extraterrestrial” really means “extra-dimensional”? That is, occupying or existing in one of these hidden dimensions? That would explain why UFOs can defy the laws of physics and seem to appear and disappear so quickly. They also can seem to travel at speeds faster than light [as intimated] and move in ways that defy our laws of physics. (p. 63) (Note 23)

Clearly, exopolitical scientists have an insatiable curiosity about our world and other planets. And throughout the past four decades, they have been exuberant, like Webre, in discussing the evolution of *exopolitics*, and how the concept definitely relates to political science. Yet, exopolitical scientists are baffled by the lack of positive attention, particularly in the development of the discipline. Generally, for most opponents of the discipline, there is no consistent, empirical way to totally prove the claims of *exopolitics*, as it is (for many) beyond the pale. Webre might say that political science, in general, has been particularly privileged, without complications or challenges, especially when it comes to political theory or other philosophical ideas. But exopolitical scientists also “follow an empirical discipline and... share interpretative approaches to their subject matter [like] with the study of [political] ideologies” (Freeden, 2013, p. 53), and their belief in alien life. Moreover, we should note that political science, in itself, is “the academic discipline which describes and analyses the operations of government, the state, and any other factors which influence their behavior, such as economics” (“Political Science,” 1994, p. 879), and other mysterious social/political approaches, like *exopolitics*. To this end, however, *exopolitics* becomes suspect, as it delves into the unimaginable and conflicting, complex, political points of view, like with conspiracy theories about *extraterrestrials*. *Exopolitics* also poses vexing questions about the real and imagined. What makes *exopolitics* especially interesting, moreover, is it discusses and examines the *otherworldly*, and “how power is exercised, and by whom in resolving conflict within [any given] society” (“Political Science,” 1994, p. 879), (Note 24) particularly when studying *extraterrestrials* or space aliens. For example, when mankind finally reaches the stars, *exopolitics* will still be with us. Webre has also attempted to logically demonstrate the main purpose of

*exopolitics* through empirical research. It should be noted that, “empirical analysis draws conclusions by observing and generalizing data about state organizations and wider societal groupings and their interrelationship [as with sentient primates]” (“Political Science,” 1994, p. 879); (Note 25) and this point largely adheres to the absolute principles of *exopolitics*, which compels us to consider whether *extraterrestrials* are even conceivable or possible. The clarity of Webre’s reasonable ideas about *exopolitics*, and the thoughtfulness of his specific assumptions (interweaved with esoteric facts) are especially strong, even though some might think or believe that he is a *quack*, mainly because his different theories about alien life are sorely lacking, and do not comply neatly with political science *orthodoxy*.

### 3.1.1 The Quest for Exopolitics

Quite literally, *exopolitics* is the future of *esoteric* politics in political science, as it is something that is not inconsequential, especially for avid enthusiasts and *newcomers* to the discipline. *Exopolitics*, then, is more essential than we might think otherwise, as it looks *unflinchingly* at things that we are skeptical about as humans, like the beginning of all humanity and the feasibility of space science. To Webre’s point, we must ask: What is humanity’s place in our universe, as we discuss profound *paradoxes* about probability; space, time, and relativity, and the truth about other *humanoid* existence? To be sure, can we explore such *off-world* topics without any prejudice or *any* pretentiousness? Is there even such a thing as alien humanity? It should be noted that Webre is a pragmatic academician and researcher who puts his thoughts and beliefs into fruition, even though what he writes is sometimes considered bunk. Even more important, some academics see Webre as a highly regarded expert on *exopolitics*, as well as a proponent of human *omniscience*. Webre also makes compelling arguments for the *exopolitics* discipline, but often with mixed, far-fetched results. In a nutshell, *exopolitics* raises “uncomfortable questions” that might “challenge an orthodoxy [like political science], or simply touch upon a subject [or political ideas] that should have [been] left untouched, or unexplored. To be certain, “people may call [exopolitical scientists unflattering] names. They may [also] accuse [them] of consorting with witches [demons, or little *grey men*], or communists or even [sic] economists” (Levitt & Dubner, 2014). Nevertheless, a good frame of mind will help us accept *exopolitics*, without asking impossible questions. Also, being more intuitive about the *exopolitics* discipline might allow us to be much more mindful of the possibilities. As information theorist John R. Pierce (1980) writes:

It is hard to put oneself in the place of another, and, especially, it is hard to put oneself in the place of a person of an earlier day. What would a Victorian have thought of present-day dress? Were Newton’s laws of motion and of gravitation as astonishing and disturbing to his contemporaries as Einstein’s theory of relativity? Present-day students accept it, not only without a murmur, but with a feeling of inevitability, as if any other idea must be very odd, surprising, and inexplicable. (p. 145)

In regard to what Pierce writes, the same can be said of *exopolitics*. Indeed, what is so wrong and disturbing about *exopolitics*? Is it the near total ignorance of scientists, academicians, and others have about the discipline? Perhaps not surprising, *exopolitics* is currently undisguised, because of the (tacit) difficulties in its acceptance. In particular, it should be pointed out that, Webre has never believed that *exopolitics* would be automatically embraced by the academic community, as he is considered a laughingstock for his profound work and beliefs about *extraterrestrials*. But Webre only wants to present the ideas of exopolitical scientists without some kind of ideological, political, or scientific bias. In this way, he (Webre) has offered something *different* from a typical political science context, while “dramatically [revolutionizing] the science of tomorrow.” Professor Michio Kaku (1997) also believes that “scientists,” like exopolitical scientists “are tirelessly working in the [academic] trenches... laying the foundations of the twenty-first century, many of whom are opening up new avenues and vistas for [political and] scientific discovery” (p. 6). (Note 26) To his credit, Webre has advanced and recommended *exopolitics*, with the urgent need for wider dissemination of this budding discipline. When it is all said and done, Webre has brought the political facts of *extraterrestrials* (perhaps coming from outside the earth) to light, without imposing some kind of scientific ruse, or falsehoods. Which is to say that *exopolitics* is more interesting — and sometimes more *intriguing* — than what is obvious in traditional political science. Nevertheless, *exopolitics* can be counterintuitive, in the end, because it (undermines or) frustrates political scientists, in a general way. And through all the *naysaying* and harsh criticism, *exopolitics*, in political science, has survived.

Finally, to say the least, the notorious Alfred Lambremont Webre has helped to change the way political scientists look at the universe, with *exopolitics* in the background. What might be the next chapter of this young, discipline of political science? To be sure, *exopolitics* is not some *pseudo-science*; nor is it a scientific philosophy where there are no absolute truths. Yet, *exopolitics* is, in and of itself, *anathema* to traditional political science, because in some ways, it goes against political *orthodoxy*; but the connection with this discipline is certainly about evolving politics. In other words, we cannot ignore (*exopolitics*), particularly with our present understanding about political science (Schmidt, 1995, p. 203). In the end, as physicist Stanley Schmidt tells us, “The general rule [that we] must keep in mind is what physicists sometimes call the *correspondence principle*.” This is to say that, “any new theory [of political science] must give the same answers as the old in regions of experience where the old theory [of science] has been confirmed by experiment” (Schmidt, 1995, p. 203), and actual practice. And by providing a *correspondence principle* is exactly what *exopolitics* tries to accomplish — that is, to enlighten us about the search for *extraterrestrial* life, while relating it to political science, and the larger public, and academic world. Ultimately, *exopolitics* is like an intersection of political ideas as it puts forward the possibility of *non-human* beings and their existence; or the reality of sentient *humanoids* from somewhere else other than our earth.

### 3.1.2 Of Extraterrestrial Life and Advanced Civilizations

Interestingly, the discipline of *exopolitics* tries also to acclimate us to a world beyond our planet, as mentioned. According to Michio Kaku, “the history of humanity has a destiny...,” which is “truly in the stars.” Kaku (2018) goes on to write, “Perhaps, our fate is to eventually create a civilization that spans the entire Milky Way galaxy” (p. 8). What Kaku suggests (or his way of thinking) is what exopolitical scientists are trying to answer and advance, even today. Nonetheless, the discipline of *exopolitics* is still academically *vilified*. Perhaps the reason many political scientists feel (negatively) this way is not terribly surprising, given the circumstances. To be honest, there has always been a reluctance to embrace *exopolitics*, because the concept is altogether different, and strange (for some). Also, some traditional political scientists see *exopolitics* as disreputable, inappropriate, and unreasonable, even with their relentless search for *extraterrestrial* evidence and the truth about this topic, as well as presenting some necessary answers. Moreover, some other scientific disciplines or the scientific community has rejected the theories of *exopolitics* out-of-hand. Why? This is to say that exopolitical scientists find it too easy to romanticize about the notion of the UFO phenomenon. And for some, the idea that there might be life on other habitable planets can be terribly upsetting, jarring, in fact. Moreover, many are also unfamiliar with the term *exopolitics*. Yet, *exopolitics* can spark our imagination and give the general public something to consider, or think about, while continually challenging political science *orthodoxy* and other traditional scientific methods.

To be clear, *exopolitics* is not easily lumped into other political science categories, particularly with its unfavorable reputation. Unfortunately, *exopolitics* has long gone unrecognized and unappreciated, as mentioned. Yet, *exopolitics* can be astute and provocative, as it stirs debate among proponents and even the *naysayers* about *extraterrestrial* politics. This, of course, is underpinned by historical facts that support the notion of other *celestial* beings — or another cosmic realm (that we are unaware of) — which is not just a *fairy tale*. However, there is no *explicit* evidence to suggest that other worlds are interacting with humans on earth, which sounds *cliché*, but this is our perception. Exopolitical scientists also look at politics from other bold, intriguing perspectives, as they believe in futuristic thinking. According to exopolitical scientist Hilary Evans (1998), our “reality provides the basis for the way we perceive the universe.” He goes on to write:

Our existence is bound by space and time. The notion that time could go on-and-on-and on, never ceasing; that the universe could stretch forever, never reaching a final frontier — these are concepts that our minds are incapable of grasping. Eternity and infinity are the most frightening things we can think of. (p. 7)

We should also note that *exopolitics* can be deceptively exaggerated; but life-changing for some. Research suggests that *exopolitics* is a not-so-subtle way of studying what it means to be a human being in our universe, while noting the world around us. In so many words, *exopolitics*, in unique ways, breaks and expand our political *paradigm*, because it goes against the specific norms of political science. The discipline also allows for a more enlightened way to embrace something truly ironic to

behold. To say the least, political science is *ever-evolving*; but some exopolitical scientists are afraid to buck the political system, while establishing convention, especially as they see *exopolitics* as an on-going series of political questions that need to be answered, or discussed. For example, exopoliticians might ask: Can there really be life on other planets? And what might be “the implications of a possible “first contact” between earth and an alien world[?]” (DVD “Who’s Out There?” 1975) (Note 27) Another question: In what way can we experience our world in terms of *exopolitics*? Also, can this political science discipline (*exopolitics*) help us gain insight into the *extraterrestrial* phenomenon, not readily explainable to those who are interested in alien contact? Even more important, *exopolitics* has become emblematic of the division or fractures that still exist with the political science discipline itself, and our divided, separate communities. In addition, *exopolitics* requires acknowledging that there is such a thing as alien life, and other planets, all while endeavoring to earn the respect of the academic world, as a whole. This political juxtaposition contributes to the advancement of our practical knowledge. Still, *exopolitics* seems unsuited for the political science discipline, especially against the larger political/cultural backdrop. So, is *exopolitics* a contradiction in terms? Perhaps. Or will the dispute intensify over the notion of *exopolitics*, rather than illuminate the discipline? The simple answer is: We must continue to explore other avenues for understanding politics, society, and government, particularly as it relates to *exopolitics*; and whether there is a profound connection between humans and other *unknown* forms of life. This can be relevant to all of our lives, as we are still getting used to the very idea of unidentified flying objects, and the so-called abduction experiences.

### 3.1.3 Why Study Exopolitics

Clearly, does *exopolitics* fly in the face of contemporary politics? Probably. In so many words, *exopolitics* is often misunderstood, as it maintains the *zeitgeist* sense of our own reality. Strictly speaking, it can also be condescending, and an unnecessary or strange paradox of understanding extraterrestrials. This is to say that *exopolitics* might alter our perception about life outside the earth; but we must understand and acknowledge that *exopolitics* is still an evolving phenomenon, as already discussed. Which means that *exopolitics* belies history and political circumscriptions. But what is most astonishing about *exopolitics* is that it takes on a more metaphorical meaning in the sense that it also studies the human mind and our ever-evolving brains as human primates. Scientifically speaking, some see *exopolitics* as downright peculiar, odd, and unbelievable. However, as mind scientist Ernest Holmes (1966) writes:

Science is rapidly proving that there is much more in the universe that we can see with the naked eye. We are now being taught that ether is more solid than matter. We know that the ether penetrates everything; it is in our bodies, at the center of the earth, and throughout all space [in the universe]. This means that within our present bodies there is a substance more solid than the body which we see. (p. 375)

In this regard, *exopolitics* should not be summarily dismissed, because it is weird and/or hard to understand, or because traditional, political scientists are stuck to the *orthodox* understandings of political science — that is, even if it (*exopolitics*) seems plausible to some scientists in whatever academic field, or universal endeavor. Unfortunately, some might argue that *exopolitics* is so vague and unusual that it does not deserve to be even studied. And as an academic discipline, it might be *useless*. But what exactly could we learn, if *anything*, if we push aside *exopolitics* from the political science tradition, or make-up, because it does not make a whole lot of sense? Journalist and Vice Chairman of *Dun & Bradstreet*, Jeff Stibel (2017), is absolutely right, when he wrote: “Too little knowledge [especially about *exopolitics*] is far worse than too much. Worst of all it is not knowing just how little [we] know” (p. 2B). Of course, *exopolitics*, as we know it, and have already explained, is a political science discipline that is still mired in controversy, because it consistently poses a threat to the modern field of academia or study of political science and politics. Besides, it examines the larger issues of space and government involvement with so-called ETs.

Apparently, what governments do not want to do is make the matter (or existence) of *extraterrestrials* known to the masses. Hence, is this non-transparency some kind of global, UFO conspiracy? Or do traditionalists refuse to be tied up with some notion of human contact with the *supernatural* — or some superior beings and their presence in the universe? *Exopolitics*, therefore, is entirely political, because governments do not really believe in transparency, as mentioned, when it comes to the notion of *extraterrestrials*. Is this because they want to keep such unbelievable and frightening information (for some people) under *lock-and-key*, so to speak, because of the possible *panic* of *divulging* this uncommon information to the public; and the *chaos* that might be wrought? Indeed, “we haven’t even touched on the ever-present fear of the unintended consequences of going where no man [or woman] has gone before” (Feibus, 2017, p. 5B), (Note 28) in outer-space, or a *galaxy* far, far away. Politics aside, some space scientists are extremely knowledgeable about our universe; and, perhaps, believe that *exopolitics* can provide context to exactly what we need to know about human life on planet earth, and beyond, which has a way of (perhaps) changing over time. Also, what might be our future interaction with other *humanoids* in the universe, if at all possible? And even if the science has not caught up with us (or transcended, because of culture lag). Equally important, if it is not exactly clear, can *exopolitics* provide a more nuanced understanding about this topic at hand? To say the least, finding out about ETs should be the goal of alternative scholars and exopolitical scientists *everywhere* — that is, to report on such *esoteric*, or extraordinary matters. And why not?

Even more significant, should we also take a keen interest in what traditionalists or non-interested political scientists are saying and doing when it comes to *exopolitics*? Of course, this can be infuriating to some, because *exopolitics* is *anything* but typical; and never mind the *validity* of the political science discipline. Furthermore, for some, *exopolitics* remains largely unexplainable; and it will, perhaps, face insurmountable obstacles (in the future); but it is still necessary to study this bold, peculiar political science discipline, because of its reverberating influence today. Contrary to popular assumptions, the

mere existence of *exopolitics* as a political science discipline is, perhaps, a blessing for some, because we (humans) should want to know if we are being studied or watched closely by other intelligent beings, or *extraterrestrials*, who are smarter than us (or mankind). Besides, what human being would not want to know about such unsettling information, even if we are able to learn these unfamiliar, contrary things through *hook-or-crook*, or stealth.

#### 4. Discussion/Conclusions

When it comes to *exopolitics*, there can be some things that are incredibly divisive, as well as confounding, such as the reality of unchallenged *extraterrestrial* research. Some opponents believe that *exopolitics* leave a lot of questions unanswered, particularly because of the anecdotal evidence. Therefore, how exactly can exopolitical scientists alter the academic world's *myopic* way of thinking about the discipline? Again, exopolitical scientists must seek-out all the relevant evidence and examine and present the necessary (supporting) theories, framework, and evidence — that is, in a rational or pragmatic way. In the meantime, traditional political scientists must accommodate *exopolitics*, as there is still widespread misunderstanding and disinformation about the discipline, as mentioned, which might undermine our awareness of the topic itself. One thing is for certain: *Exopolitics* may hit home for *anyone* who wants to believe in the truth about ETs. So, is there life other than ours in the universe? Probably. Science writer Arwen Rimmer (2021), in discussing “remote sensing,” or *biosignatures* of other worlds put it this way:

Even if we did detect oxygen on an Earth-twin in the liquid-water zone of a main-sequence star, we may never be able to know for certain whether it harbors life. So, what is the point, then, of finding an exo-Earth if we can never go there [in our lifetime]? What is the point of having statistical evidence of alien life that we can never be certain of? (p. 40)

Furthermore, there is nothing inherently wrong with embracing *exopolitics* and studying such matters as other exo-worlds and *extraterrestrial* life, because it has substance and credibility, bringing a new dimension to political science. But *exopolitics*, unfortunately, does not have a singular (scientific) focus. Indeed, the spectrum of possibilities are endless, even when *exopolitics* is considered absurd, or improbable. Another way to look at *exopolitics* is it combines, as earlier discussed, physics, politics, economics, mathematics, Quantum theory, sociology, art — and a scientific study of UFOs, and *extraterrestrial* life. As exopolitical author Jim Marrs (1997) writes:

Today the entire UFO issue has become a multifaceted phenomenon involving much more than spaceship hardware. Peripheral issues involving physics, history, evolution, spatial dimensions, and [even] time [travel] enter into the discussions, as do spiritual and psychic matters. Yet a tangible reality exists within these various aspects. (Note 29)

Marrs, of course, is trying to say that claims made by exopolitical scientists are rooted in hard science and reality. Unfortunately, *exopolitics* is not true or real for *everyone* because of its complexity and unbelievability. Additionally, what might be the practical applications of this political science discipline? That is, if *exopolitics* involves or pays attention to all relatable fields of academic study. What might be the implications? So, is it inevitable that the realities of *exopolitics* will become incredibly sound and available in the future? Furthermore, some scholars and other UFO enthusiasts will see it as a different and exciting form of political science. Therefore, *exopolitics* should not be confused with quackery, or just *junk* science. Perhaps the real question is whether studying *exopolitics*, as an academic discipline, is worth the effort. Interestingly enough, *exopolitics*, as discussed, can channel different political, social, and philosophical disciplines. Also, *exopolitics* should remind us that the human brain is still developing intellectually — particularly when it comes to understanding the strange and uncommon. So, is *exopolitics* just a moment in time when it comes to knowing about humanity and our universe? Or is it a time of reckoning for *exopolitics*? Or is this discipline some kind of academic dead-end? More importantly, are we being bamboozled when it comes to studying the many aspects of human evolution and life, as well as the existence of *extraterrestrials*? Clearly, *exopolitics* confirms that there are *other-worldly* events and things that cannot be simply explained away in our midst. Or should we just ignore such taxing matters? Indeed, is *exopolitics* too much for us to conceive, handle, or believe in?

Specifically, is there an element of circumspection about *exopolitics*, because the discipline tries to document and discuss *why* some humans believe in the *extraterrestrial* phenomena? It is not, to be sure, some kind of inventive theory. No doubt, *exopolitics* should be recognized, because it draws from other different, theoretical sciences, and our own political circumstances. Meanwhile, as discussed, some political scientists are showing enormous resistance to the very idea of *exopolitics*. Perhaps it is no surprise, then, that *exopolitics* is all about humans having inquisitiveness about the universe and the world around us. In this regard, *exopolitics* is more intriguing than ever. Generally speaking, *exopolitics* has curiously affected the scientific community today in an increasingly and uncanny way, even with the skepticism from traditional political scientists. In this respect, *exopolitics* still has a long way to go, as this discipline tries to unravel the *real-world*, space-related, political situation. Toward this end, it is understandable if some find *exopolitics* infuriating. But *exopolitics* is not some kind of *myth-science*, nor is it some kind of enigmatic, political message. Even more important, we must ask: How will *exopolitics* add to the great political science traditions and its influence in our society at large?

In so many words, exopolitical scientists must do the hard work and publish their research to convince *everyone* of the validity of *extraterrestrial* life, which can become immensely stimulating, especially in studying and learning interesting and elaborate things about our universe and galaxy. Indeed, the trajectory of *exopolitics* is unstoppable, and *cannot* be ignored, omitted, or limited. This means that the discipline is not just for ardent followers. That said, *exopolitics* will eventually be woven into the psyche (or fabric) of all human life (or existence) on our planet in the future. Therefore, *exopolitics* will



not fade away with time, or exist independently (in a vacuum) from the political science discipline. More immediately, we must inquire: Is *exopolitics* some kind of academic imposition — that is, as it reverberates throughout the political science world?

Finally, we should point out that exopolitical scientists are fierce *truth-tellers* about the possibility of the impossible, like *extraterrestrial* life. They (exopolitical scientists) also involve themselves with schemes of civil society, and public policies, in respect to government and other unknown entities that might shape our future as human beings on this planet. For this reason, *exopolitics* must ultimately be distinctly codified. That is, this discipline should not be overlooked, even as exopolitical scientists lobby (for *exopolitics*) to be seriously a part of American politics and the political science discipline. As the late political philosopher Bertrand De Jouvenel (1963) tells us: “the dangers inherent in political activity may [hold] up the progress of scientific inquiry in politics” (p. 49), like with the study of *exopolitics*. This is also to say that political scientists should be obligated to study what *exopolitics* profess (in a serious way). This means that uncomfortable situations in terms of political science, and *out-of-this world* socio-politics should be investigated fully, too, and analyzed, no matter the circumstances. Political scientist James Lee Ray (1998) writes that, “The implication of this point is not that one analysis is better than another but that analyses or different levels can lead to distinctly different conclusions regarding the relationship between the explanatory factors and behaviors or events [like with studying other space-faring humanoids] being analyzed (p. 510). So, as political scientists, we might easily reach different conclusions about *exopolitics* and the notion of *extraterrestrials* in our midst. Furthermore, thinking critically about this matter often involves knowing the counter-arguments against establishing *exopolitics* as a *full-fledge* discipline of political science, which cannot be rejected. Moreover, what are the interconnectedness of *extraterrestrials* in contemporary politics? Although exopolitical scientists are proselytizers of the nascent discipline, can they absolutely prove that we (humans) have made contact with ETs? And are we interacting with them even today? Who knows exactly? Or is this futuristic topic or notion beyond our comprehension, or understanding? Or is it even nonsense?

In the final analysis, if there is really a presence of so-called space aliens (higher humanoids) on earth, or intelligent beings from other worlds; are they “observing us but deliberately keeping out of sight, for any of several possible reasons?” (Schmidt, 1995, p. 159) Probably. But physicist Stanley Schmidt provides a cogent answer to the question of whether *extraterrestrial* contact has been with us since the beginning of mankind. He writes: “Contact can be unilateral or mutual, and direct or indirect. Perhaps the most unilateral and indirect is the archaeological, in which members of one species discover another and must learn what they can about it (and perhaps themselves) from an artifact” (Schmidt, 1995, pp. 153-154). So, are humans the *artifact*? Webre and Schmidt’s beliefs are all well and good; but exopolitical scientists (for example) might also let us know that Steven Spielberg’s *Close Encounter of the Third Kind* movie is actually about our supposedly real contact with *extraterrestrials* (or the *greys*), which is based on actual events and inspired by eyewitness testimonies (Spielberg, Movie “Close

Encounter,” 1977). (Note 30) Or should we deny that such an event, or alien contact ever happened? Indeed, should not all humankind know about the facts of this occurrence — that is, if it is true? In the end, how can traditional political scientists and exopolitical scientists consolidate their efforts to study *exopolitics* as it relates to humans and other *humanoid* beings? Or should political scientists and exopolitical scientists be more circumspect when it come to the *extraterrestrial* presence? Perhaps in our distant future, we (humans) might find out what we need to know about such controversial matters.

### Dedication Statement

*This paper is dedicated to the late Octavia E. Butler, a renowned Black woman science fiction writer of Afrofuturistic, humancentric alien life, books and novels.*

### Notes

Note 1. Keep in mind that *exopolitics* is now a permanent fixture in the discipline of political science and world politics, no matter words to the contrary. Therefore, *exopolitics* will continue and be built upon as we advance as people, or human beings.

Note 2. Bear in mind that exopolitical scientists did not blindside *anyone* in the political science discipline; however, they are not bound by the traditional strictures of the overall discipline itself. What is clear is that the public must have a clear understanding of *exopolitics*, as well as valid information regarding the subdiscipline. *Exopolitics* also emerges from the alien abduction experience.

Note 3. This sentiment, however, is not shared by all traditional political scientists. Indeed, *exopolitics* is something that is simply understood by *only* some political scientists, because of the sparsity of information available in the academia. Perhaps this will change in our distant future. Exopolitical scientists are resolutely determined to state the obvious and facts about other humanoid beings, or unknown creatures from outside our universe, without making *specious* assumptions.

Note 4. *Exopolitics* deals exclusively with the behavior of human beings as we interact and relate to *extraterrestrial* life.

Note 5. Exopolitics also discusses issues about *extraterrestrials* in general terms, because it gives us a way of understanding and relating information about the discipline, even with specific assumptions and uncertainties.

Note 6. This work by Ferris should be the “go to” science book for exopolitical scientists, as it covers all manners of scientific research, as well as “all the facts and mysteries that make up our universe, from quanta and blackholes to galaxies and the theory of chaos.”

Note 7. So, “is the government lying to [us] about the existence of U.F.O.s and extraterrestrials.... Absolutely.” See Chris Carter, “I’m skeptical of the New U.F.O. report,” *The New York Times*, p. 3, June 27, 2021.

Note 8. See also Helene Cooper, Ralph Blumenthal, and Leslie Kean, “Wow, what is that? Navy pilots report unexplained flying objects,” *Las Vegas Sun*, p. 1, May 31, 2019.

Note 9. According to theoretical physicist Michio Kaku, “Humans will make [visible and obvious] contact with aliens by the end of the century,” but will their intentions be “expansive and aggressive, or peaceful?” Kaku’s prediction depends on the notion that we have not already made contact with these *extraterrestrials*. See same reference.

Note 10. Kaku also tells us that we might be viewed “like forest animals [or insects] to them [or *extraterrestrials*], i.e., not worth communicating with: See same reference.

Note 11. Exopolitical scientist seem acutely aware of how *exopolitics* is held in the academia, with distaste, as *naysayers* are perhaps appalled by the fact that the discipline has gained traction.

Note 12. Klein goes on to write that “even if [we think] all discussion of aliens is ridiculous, it’s fun to let the mind roam over the implications.” See same reference.

Note 13. What exactly might happen if we learn that we are not alone, or “that we are perhaps being watched,” or that “we have no way to make contact” with such intelligent beings? Indeed, how might this “change human culture and society?” See Ezra Klein, “Our Aliens, Ourselves,” *Las Vegas Sun*, p. 7, May 16, 2021.

Note 14. Perhaps the most important question is whether we might one day encounter supernatural aliens, or merciless extraterrestrial forces that might do us (humans) *severe* harm.

Note 15. Hawking went on to state that, “we only have to look at ourselves to see how intelligent life might develop into something we wouldn’t want to meet.” See same reference. According to investigative journalist Antony Loewenstein, for example, “the vast bult of the country’s indigenous population was murdered by the [powerful], invading British after they arrived in the late 1700s. It is an ugly reality that to this day is still denied by many and defended by others.” See Antony Loewenstein, “Mainstreaming Hate,” *The Nation*, p. 4, April 8, 2019.

Note 16. Ostensibly, how can we (humans) quantify the worth of studying *exopolitics* to the political science community? Before long, the discipline of *exopolitics* will be fully accepted, and become an indelible part of the liberal arts curriculum at the higher education levels.

Note 17. Also, bear in mind that Stephen Hawking, “towards the end of his life... provided the public face for the launch of projects such as Breakthrough Listen (a \$100 million astronomy program designed to look for evidence of intelligent life beyond Earth....” See Joel Levy, *Hawking: The Man, the Genius and the Theory of Everything* (London: Andre Deutsch, 2018), 146-147.

Note 18. According to Ezra Klein, “A more cohesive understanding of ourselves as a species, and our planet as one ecosystem among others, might lead us to take more care with what we already know.” See Ezra Klein, “Our Aliens, Ourselves,” *Las Vegas Sun*, p. 7, May 16, 2021. Before he died, Hawking also launched “Breakthrough Watch,” which is “a project to design new methods to observe extra-solar planets capable of supporting life....” See Joel Levy, *Hawking: The Man, the Genius and the Theory of Everything* (London: Andre Deutsch, 2018), 147.

Note 19. See also Seth Borenstein, “Astronomers: E.T. has good view of earth,” *Las Vegas Review-Journal*, sec. 6A, June 24, 2021.

Note 20. Discussions of significant and historical discoveries of our ancient past is also useful to the exopolitical discussion.

Note 21. This definition does not (necessarily) make the situation of addressing and understanding *exopolitics* any easier.

Note 22. Exopolitical scientists know that such questions can only be answered gradually. Therefore, these controversial inquiries can only be answered or taken into consideration with facts, foresight, and intelligence.

Note 23. DeSalvo goes on to write: “Perhaps future technological and scientific advances will enable us to see and explore [extra dimensions] scientifically, but for now it may be that the only way to enter and explore them is via psychic and metaphysical means.” See the same reference and page number.

Note 24. *Exopolitics* is noteworthy for its contributions to the study of political science.

Note 25. *Exopolitics* can be understood by readers and non-exopolitical scientists with no background in the discipline or political science field. In addition, the authenticity of analysis is key in understanding *exopolitics*, as it takes on different political meaning for some.

Note 26. See also the back blurb of book, Kaku, M. (2018). *The Future of Humanity: Our Destiny in the Universe*. New York: Anchor Books.

Note 27. Exopolitical scientists also ask questions like: Can the human race be saved? Or does our species deserve to even survive?

Note 28. Exopolitics, without a doubt, is worthy of study in a systematic and political way. According to professor of physics, Michio Kaku, “We have a lot to learn about ourselves before we can begin to understand the reality of other dimensions and [other] planetary races that exist around us.” See Richard Lawrence, *UFOs and the Extraterrestrial Message: A Spiritual Insight into UFOs and Cosmic Transmissions* (London and New York: CICO Books, 2010), 109.

Note 29. Among other things, *context* is a powerful hurdle for *exopolitics*, which will one day be paramount in political science theory. It can also be enormously helpful to think about the way we look at the universe. According to exopolitical scientist Ed Komarek, in discussing the politics of *extraterrestrial* contact, “most people remain confused and amused by pervasive... media propaganda operations and individual hoaxing and scamming about not only what is going on behind their backs, but what is really at state for humanity as a whole.” See Ed Komarek, “Exopolitics: The Study of the Politics of Extraterrestrial Contact,” August 21, 2017, retrieved from <https://exopolitics.blogspotcom> on 09/11/2017.

Note 30. See also Ken Kasten, *Secret Journey to Planet Serpo: A True Story of Interplanetary Travel* (Rochester, Vermont: Bear & Company, 2013).

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### Biographical Sketch

EARNEST N. BRACEY is a retired Army Lieutenant Colonel, with over twenty years of active military service. He was commissioned through Reserve Officer Training (*Distinguished Military Graduate*) at Jackson State University, where he graduated with honors (*Magna Cum Laude*), and received his Bachelor of Arts degree in political science in 1974. In addition, he received the Masters of

Public Administration in 1979 from Golden Gate University, his Masters of Arts degree in International Affairs in 1983 from the Catholic University of America, his Masters of Business Administration in 2009 from California Coast University, and his doctorate of Public Administration (with emphasis in Public Policy) in 1993 from George Mason University. Dr. Bracey also earned his Ph.D. in Education from Capella University in 1999.

A recipient of numerous military awards and civilian honors, he is also a graduate of the United States Naval War College and the Command and General Staff College at Fort Leavenworth, Kansas, and previously served as Director of Administration at the prestigious Industrial College of the Armed Forces, Washington, D.C. He was also recognized as Who's Who Among America's Teachers in 2002, 2003, 2004, 2005, and 2006.

Dr. Bracey is professor of political science, and currently teaches American Politics and Black American History at the College of Southern Nevada in Las Vegas. He was formerly Chair and Professor of Political Science at Jackson State University and Chairperson of the Political Science and History Department at Hampton University. He serves as an editorial board-member for the Nevada Historical Society Quarterly. His work has appeared in professional journals and other publications, and he is the author of the books, *Prophetic Insights: The Higher Education and Pedagogy of African Americans*, University Press of America, 1999, *On Racism: Essays On Black Popular Culture, African American Politics, and the New Black Aesthetics*, University Press of America, 2003, *Daniel "Chappie" James: The First African American Four Star General*, McFarland & Company, Inc., 2003, *Places in Political Time: Voices From the Black Diaspora*, University Press of America, 2005, and *The Moulin Rouge and Black Rights in Las Vegas*, McFarland & Company, Inc., 2009. He also co-authored the book, *American Politics and Culture Wars* (2001). He is also the author of the novels, *Choson* (1994) and *The Black Samurai* (1998), and the book of short stories, *Requiems for Black Folks*, 2002.