ACCULTURATING HUMANS WITH AN ET DISCLOSURE

By Randy Koppang

February 2008

With each passing year of UFO studies, the endless quantity and quality of data also engenders a new reality. As our information-age ushers forth this UFO-data stream – through decades of time – a new dimension to ufology may now become focused.

Two factors are basic to this 'value added' dimension of ufology: our historically continuous reports of ET/UFO activity, plus, the *presence* ufology has secured in media, pro and con. It also may be that the issue described here requires media to occur in the first place. From our human perspective, our generations of time through which UFO phenomena persists, is crucial.

In the earlier part of our post-WWII (1947) era, skeptical standards of anti-ET analysis prevailed as acceptable, e.g., atmospheric illusion, faulty observations of human or natural objects, mass hysteria, media 'suggestion,' etc. Such exclusive perceptions are now clichés. They became statistically untenable, as quantity and quality of data progressed over decades. Meanwhile, *media* consistently advertizes these specifics, serving as the corporate midwife to a new reality: ETs are here . . . however you wish to define ET.

If skeptical examinations were so scientifically rigorous in their airtight, irrefutable rationale – the skeptic community should have, long ago, persuaded corporate media to stop increasingly credible UFO programming. They have not! And notice that skeptics and corporate media are both reactionary in their world view.

This new dimension engendered by the phenomena–the media–and ufology, is the *acculturation* of human culture. To some investigators like Dr. David Jacobs, the process of acculturation evokes resentment. Because the ongoing UFO/ET-presence is inducing unsolicited social change. This new dimension to the greater phenomenon entails a seachange in western cultural traditions.

Acculturation is a cultural disintegration, when one society is immersed in the unfamiliar life-ways and values of an imposing culture. Some cultures have somewhat survived a foreign cultural encroachment. Yet, such a cultural survival often paid the price of generational changes in their traditional behavior, and perceptions, and identity.

Today, sociological indicators show that high-tech societies engendered publicity campaigns typifying the ET-presence. So, after three generations of ufology, this ET information programming can *now* be defined: as early stages of acculturation among humans.

Given a doubtless appreciation of an ET-presence, this stage of influence today, is largely a social barometer inputting public perceptions, i.e., a guided learning curve of public acclimation to an ET-presence.

Yet, paradoxically, this 'strategy' – as Colonel Philip J. Corso revealed it – *advocates* the issue of ET visitation with both pro and con, science fiction and documented fact, drama/comedy, TV sitcoms, cartoons and *virtual reality*. ET data even assumes the role of commercial advertizing as an out-of-place subliminal. This area is where 'publicity campaign' is a fair description.

THE ENVIRONMENT ENVELOPING EXOPOLITICS

In the ufology of 2008, critical thinking ascribes political substance to an ET-presence. This political implication is becoming known as *exopolitics*.

Logically, if a thorough case can be made for exopolitical policy management – then, exopolitics itself indicates something more profound. It indicates an escalating or evolving social setting exists, in which exopolitics operates. The definition of this setting means human acculturation must be reckoned with. Public disclosure about ETs, by our authorities, would depend on monitoring the social barometer of ET info impacting populations via media publicity: acculturation.

The anthropology of *acculturation* makes it the perfect model of predictable change any ET culture-tech may have on *Earthlings*. The most practical difficulty posed by official ET disclosure is that of challenging the identity (*reality*) of humans. ET-caused acculturation may repeat the change people made when we realized the sun and universe did not revolve around 'our' Earth. Philosophy professor Michael Zimmerman, Tulane University, coined a phrase for our current view of humanity – the one acculturation is changing: "Anthropomorphic Humanism." Meaning, humans are the ultimate life form in the realm of universal life. ET visitation disproves this pride of identity. In 1995, German ufologist Michael Hesemann delivered an eloquent set of science sources, anticipating these very problems; at the *When Cosmic Cultures Meet* Conference, Washington, D.C., and believe me, all these implications of acculturation have been long since worked out by science planners. Ufology is playing catch-up!

YIELDING PERSONAL AUTHORITY TO RECEIVE ET DISCLOSURE

This brings us to our own enigma of responsiveness to UFOs: to officially disclose ET; or to leave society to their own devices, where people unofficially disclose ET data on *their* terms, i.e., shall we act or react? Evidence shows that the *un*official path has been advocated; with leaks from *insider* sources revealed to point the way. The many reasons for this unofficial M.O. – in a word – is economic, is existential, is economic . . . etc. In pragmatic terms, for post-modern humans, we have acquiesced to economic-existential priorities.

To a degree, the policy of socially engineering an unofficial ET disclosure symbolizes this profound pragmatism. Disclosure through the media-economics of entertainment. Economics is a path of least resistance, for making human acculturation changes sublime.

So, if exopolitics is sort of an *Unacknowledged Special Access Project (USAP)*, then the ET influence (exo) may be better understood in terms of human acculturation. And exopolitics could be a *Trojan Horse* of bias, disaffecting human responses and transformation. The bias is that human politics is dominated with militaristic

contingencies. This would be why exopolitics must *manage* ET information, instead of officially disclose it into our environment of *real politic.*

Thus, the public is wise to avoid yielding their sovereign authority to "officials," when discerning the veracity of ET evidence, and how to disclose it. As an abductee once told me, "The ET phenomena is a human phenomena before it is an ET phenomena!" Meaning, that the ET-presence is an opportunity and imposition upon the human family to grow up. Because, our awareness has grown as our sense of being 'watched' prompts people to think greater than our environment. Also, since 'spaceship Earth' is still entering the space age – how do we know all this is *not* a basic drill in preparation? Observing ourselves watching *Them* observing us…

The primary theme here is that we (Earth) represent self-reflective life in the universe. After reaching a necessary stage in technologized observation, we could begin altering our cosmology; find ways for *relating* to our collective observations that 'we are not alone.' This is now.

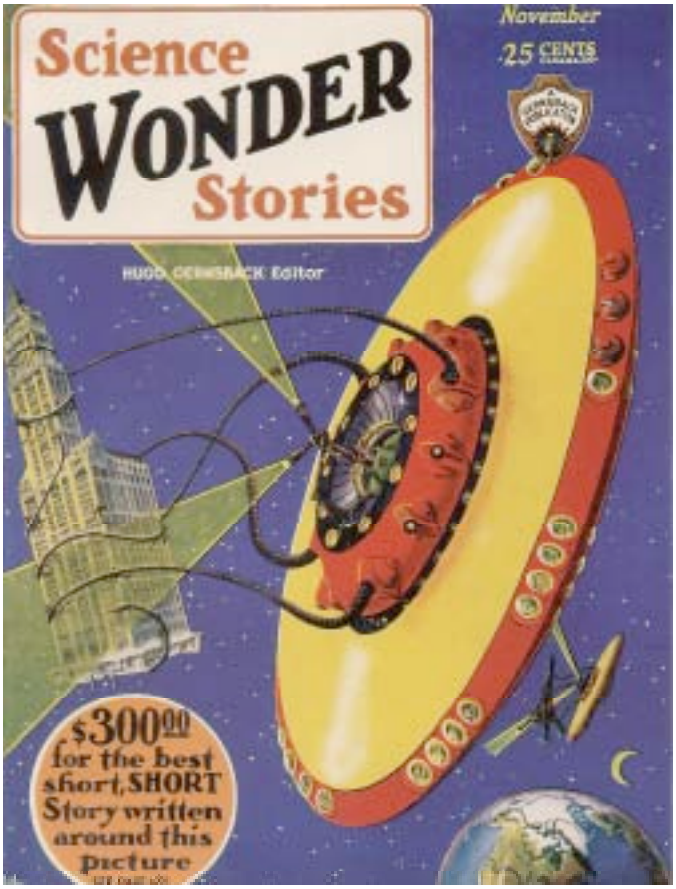


The Baptism of Jesus
by Aert De Gelder (1645–1727)

Since Earth's learning curve is continuing to host 'the watchers,' our response to this is inexorable. Our innovations in unofficial ET disclosure are taking on a life of their own. ETs pursue their agenda here; media-campaigns acclimate the human family to the history of this.

Clearly, many disciplines of evidence suggest that ETs introduced historic changes to our ancient cultures. The historic continuity globally recounted about this is preserved, in the oral traditions of indigenous peoples. But the rationalist cosmology of scientific consumerism imposes a biased impediment to ever recognizing indigenous origins for what they are. Thus, the cosmology of Keynesian economics is alienated from the ongoing history of UFOs! Even though the 'star people' of indigenous traditions are congruent with the UFO activities reported. So it becomes logical that if *they* are visiting now, they could have always played roles in our history all along.

In other words, ufological thinking and doing is being sustained over time. This is the formula for creating a new sense of being. Example: in 1923, Charles Fort concluded the following in his book *New Lands*. "Some day I shall publish data that lead me to suspect that many appearances upon this earth that were once upon a



1929

time interpreted by theologians and demonologists, . . . were beings and objects that visited this earth, . . . from outer space. That . . . of space travelers . . . all reports upon them were products of the assimilating of the unknown with figures and figments of the nearest familiar similarities." Here Fort offers rather astute perceptions of skeptical bias, and projections of human presumption, onto the unidentified. These two feed each other. So, Fort's work is a benchmark of open-minded progress. As the archival data-mining of his day merges with the animated actualities of 21st century history-making. And – coincidentally – humans invented mass-media just in time to globally mediate the current ET indoctrination. (Mixed corporate media being masterful in persuasive propaganda. So, perhaps the ET-presence does not assume a media-presence by coincidence?)

Slowly advocating a mass-media acclimation of society to ET disclosure, may be expedient and patronizing to people demanding *official* disclosure. Yet, everything has services and disservices; who wishes to take responsibility for possible religious or ontological backlash among peoples, for officially authorizing ET? What forms of reaction and backlash are possible? Any reader familiar with tribal violence common in current events today, can deduce the probable disservices of overt ET disclosure for themselves. The point here is that there has been no official disclosure. So . . .

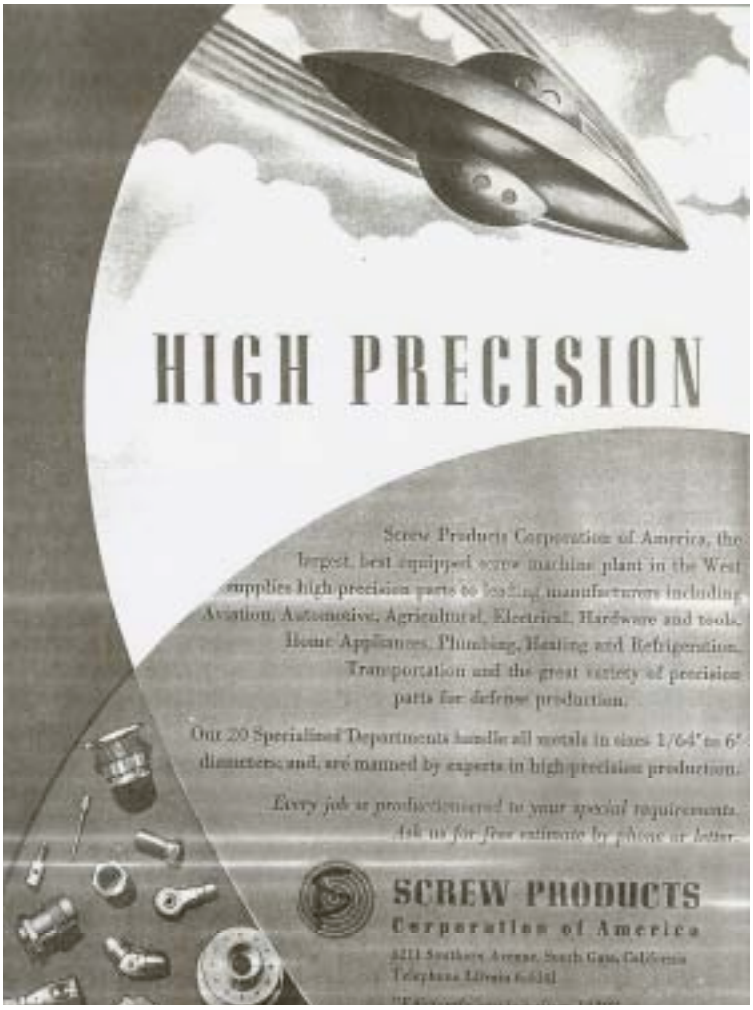
INFOTAINING YOU WITH OUR CLASH OF REALITIES

Instead, we find ETs/UFOs assuming a continual media-presence. All rendered with an advertizing flair by the 'mADmen' of media. Yet, how can ETs be a subliminal media ploy, for persuading public awareness about their existence; their imagery is not sublime? The secret, is in the cultural environment media creates, which sustains the ET media-presence.

Humans cannot personally relate to ET images. So their subliminal force is the nature of our simultaneous electric information-age. Marshall McLuhan reveals this in his introduction to *Subliminal Seduction*, by Wilson Bryan Key: "In the total information environment, . . . nothing is now unrelated or irrelevant . . . The electric age is the age of . . . simultaneous information . . . The age of the electrical and

simultaneous is the age of environmental . . . awareness." And we all know info of every kind overloads us 24/7! So this 24/7 data overload simultaneously envelops us, in which ET symbolic icons appear when you least expect them – just like UFO sightings! And, continually.

The subliminal environmentalism of media is the means for ETs to embed themselves permanently in our experience – but virtually. The simultaneous quality is the subliminal that is connecting ETs to our acculturation. With each successive UFO special repeated on *Larry King*, or a re-broadcast cable-TV UFO documentary, ETs become more real. Though such media-education appears to require generations, for acclimating all of society thoroughly. The *History Channel* and the *Sci-Fi Channel* both are starting new UFO series as this article is written, February 2008.



Aviation Week 4 Aug. 1952

PARA-NORMALITY SHIFTS OUR OLD PARADIGM

By design or by default – this media process is a fact anyone can confirm through awareness. The January 2008 wave of Texas UFO sightings prompted a series of *Larry King Live* debates, with many re-broadcasts. Such popularity for this programming is symbolic, that acculturation embeds itself within society. And the transcendent roots of this disguised mythos stem back historically. Perhaps, this continuous history was a reason why our 1947 era ET discoverers chose to simply *manage* their discovery. In *The Day After Roswell*, Colonel Corso says, page 78: ". . . we never hid the truth from anybody, we just camouflaged it. It was always there, people just didn't know what to look for or recognize it for what it was when they found it. And they found it over and over again." Today, however, this 'strategy' may be easier to apprehend (?).

If a subordinate culture can go extinct through acculturation via exo-cultural advancements, then, acculturation is the proverbial *paradigm* shift. Away from

obsolete life-ways. Also, many people in the west *desire* a paradigm shift, and ETs notwithstanding. So, the ET issue is surely a shift.

Quite a few academics have done good scientific thinking about human contact with ETs. Yet, this kind of approach, to ET contact implications, mostly repeats the skeptic pattern observed above by Charles Fort: projecting what is humanly familiar onto ETs. This is understandable. It is done, so as to anticipate or predict what ETs will do, when *we* presume ETs are (or were) like humans. The problem, is that such academic projection ignores or denies decades of consistent data re the nature of ETs. That ETs are not like us at all. Because apparently it is their nature to be totally psychic, clairvoyant, telekinetic, telepathic – i.e., paranormal, perhaps even hive minded. They may do everything with their minds.

Humans always (logically) project the only basis they have for *relating* to anything: their human experience. Even when the projecting and revising is based on some of the (non-human) UFO research data. Our rationalist academic cosmology excludes any paranormal basis for *relating* to ET contact. Thus, even open minded academic ET study tends to omit the actual enigma impeding UFO understanding. This, is the very consistent evidence of the paranormal; both behavioral and technological.

Little value exists in trying to detect the 'alien agenda,' by projecting non-parapsychological human responses into the equation. And we are not referring to human-level psychic intuitions like those known in shamanic experience, or the average recessive/latent abilities. Data consistently shows that UFO occupants behave with total, natural, psychic and paraphysical control.

RECOGNIZING THE MENTAL INTERFACE

This returns us to human acculturation due to ET persuasions, implicit or interactive. An ET culture, built around technological extensions of their perceived paranormal life-ways, would regard *humans* as alien. Interfacing human and ET cultures would be unlike any acculturation incident humans have perpetrated. Because in order for us to relate to cosmic cultures meeting – interact with them – we must be as they are, i.e., ufology shows that UFO occupants do not communicate with contactees or abductees on *our terms*. They do it on *their* terms! This quandary was the sticking point in reconciling the Bette and Barney Hill contact/experience. The alleged contactee/abductee data always reported this, with few exceptions (?): ETs are reported being entirely psychic. And that ET technology extends their paranormal senses via *mental* interface modes of operation. And yes, ETs would have to be trans-dimensional to bypass light years of space time, etc. The inadequacy of human psychic experience is a stumbling block for humans in reconciling abduction cases.

"THE PUBLIC'S PERCEPTION IS REALITY"

Something had to be compromised, and done to bring humans up to speed on all this: what better way than with entertainment. Through *virtual* realities we could conceptualize a reality stranger than fiction. Because all the data spells a transcendent quantum leap in human diplomacy, necessary to meet ETs on their

terms. With the reported possibility of many different beings visiting, we need to be skilled in the same universe-all language – telepathy! All this illustrates the inevitability of acculturation. Food for thought for all those strong advocates demanding to see the debris of probable crashed saucers. If such a public exhibit ever happened the acculturation could be put on a crash course. Thus, the prudence in media we continue to experience.

All this is ufological nowmaking. It is increasingly appropriate to see how this historical revisionism comports with the thinking by futurists, while preparing for the 21st century. Computerized correlations reveal historical patterns previously hidden. For quite awhile now, rapid cybernetic technology requires users to perceive non-linear thinking, programming, and behavior. In other words, logic does not need to be a logical, linear series of cause and effects. Likewise, an ET-presence infers that Earth history may result from non-linear introductions of role model teachings by ETs. So, another crash course would be incurred, in academic centers, if official disclosure is perceived as anti-evolutionary . . . Reality is changing.

'THE BOTTOM LINE' IS REALITY ITSELF

A principle of the 21st century is that *real capital* is knowledge – not money. And knowledge becomes words of power. It is also an economic axiom that the centre of technological power and innovation, resides with the ultimate understanding of cosmic principles.

So if crashed saucers exist, then any utilitarian knowledge secured from them, is our ultimate 'ace in the hole': marketable or national security grade capital. Of course, "marketable" is synonymous with National Security. In this way, a policy of official ET disclosure would be bad for 'business as usual' priorities. Management of ET knowledge could not be done without corporate involvement.

When NASA first started, the U.S. Congress wanted answers about how space exploration might change society. The think tank they contracted to study the sociology of our space program, was the Brookings Institution. In 1960, Brookings concluded that the two potentially most disruptive byproducts of NASA pursuits, were: rapid technological innovation, and discovering superior ETs.

Not ironically, ufology has compiled 60 years of evidence showing precisely these same two circumstances resulted from crashed UFO discoveries! Coincidence? (See our book *Camouflage Through Limited Disclosure*, 2006). And logical evidence shows that the aerospace-program corporations are managing the crashed saucer technology.

The Brookings report is titled, '*Proposed Studies on the Implications of Peaceful Space Activities for Human Affairs*,' by Donald N. Michael. (See the Congressional Record). In the 1988-89 period, researcher Robert Oechsler reported on an investigative outreach to communicate with Donald Michael.

In Oechsler's 1989 special report, '*The Chesapeake Connection*, An Implication of Corporate Involvement in the Cover-up!', Donald Michael is credited. Oechsler says, "He [Michael] indicated that the involvement in the extraterrestrial phenomenon on the part of institutions and Corporate America was so lengthy and prevalent as to be at this point in time indistinguishable."

In this, Oechsler and Michael anticipate literally, by nine years, the alleged firsthand participation with this corporate involvement, by Colonel Philip J. Corso. Coincidence? Thus, a little deductive reasoning will also logically indicate a conflict of interest: the disproportionate political persuasions of Corporate America may not prefer any official declaration about UFOs. Albeit Corporate America does partake in the *un*official disclosure process . . . Are ETs a negative 'market mover'?

THE UFO ROAD SHOW

The best reported plan for unofficially disclosing ETs with a corporate interface to society, is: Chapter Ten of *Alien Liaison*, by Timothy Good, 1991.

In this chapter titled, '*Cosmic Journey*,' Good recounts his encounter with a corporate plan to unofficially disclose ET facts and exhibits to the public. This scenario of acclimation also involved Robert Oechsler.

Timothy Good received a letter of 31 August, 1989, from Robert W. Kirchgessner, Director, Special Development Group, Ringling Bros. and Barnum & Bailey International, Inc. This corporate "group" invited Good to consult in "discussions on the UFO cover-up." The Kirchgessner letter said, "Our corporation is doing extensive research on the subject, as we are involved in preparing an International Touring Presentation which will include accurate information as well as be entertaining."

Ultimately, Mr. Good declined this invitation. However, Good received a reply letter divulging deeper insight into his invitation. This letter, of 21 September, 1989, from Mr. Kirchgessner explained, "Organizations, such as NASA, United States Government, Rockwell International, have agreed to work with our corporation to develop the main portion of this show, the future of space and the technical advances predicted over the next 100 years. Their reluctance at first was not the fact we owned circuses, but on how the UFO subject is going to be tastefully handled. We have now satisfied their concerns . . ."

Upon Good advising Ringling Bros. of a more qualified recruit for their project, Robert Oechsler was briefed in confidence on '*Cosmic Journey*.' Good reports that Oechsler met with Kirchgessner's Special Development Group in Orlando, Florida on 1 and 2 November, 1989. Apparently, Oechsler's Air Force and NASA project engineer credentials were acceptable. Mr. Good quotes Bob Oechsler saying, "Their interest in me was multifaceted . . . with focuses on my contacts in the intelligence community regarding UFOs, my NASA background . . ." etc.

A general briefed Oechsler at the Pentagon, Washington, D.C., 13 November, 1989. This general was the intelligence community representative for the '*Cosmic Journey*' project. Oeschler reported the general's position: "One of the more intriguing elements of the discussion involved an exhibit showing an alien/ET corpse in a cryogenic tank . . . he was concerned about using the real thing versus a mockup, . . . on public perception and whether or not the public would believe such an exhibit was real, or how it could be authenticated." Oechsler added the following:

"The objective of the project was to provide hands-on experience and to be interactive . . .

"I have no doubts that he [the general] knew far more about the subject matter than I."

Robert Oechsler had no further contact with this Pentagon general. Although, Oechsler did attend introductory invitations to NASA and NORAD aerospace facilities, through January 1990. But the '*Cosmic Journey*' project itself, was "shelved in early 1990." Timothy Good reports, '*Cosmic Journey*' ended "temporarily" for possible funding cutbacks (?).

LONG RANGE UFOLOGY AND PATTERN RECOGNITION

Thanks to our hindsight advantage – long term ufology illuminates a pattern in all this. Not ironically, nor coincidentally, this pattern assigns the probable reasoning for the '*Cosmic Journey*' scenario. Especially, when recognized as being coincident in purpose with a disclosure/cover-up strategy. Authoritative evidence for reasoning the following analysis is detailed in chapters 5 and 6 of Colonel Philip J. Corso's book, *The Day After Roswell*, 1997.

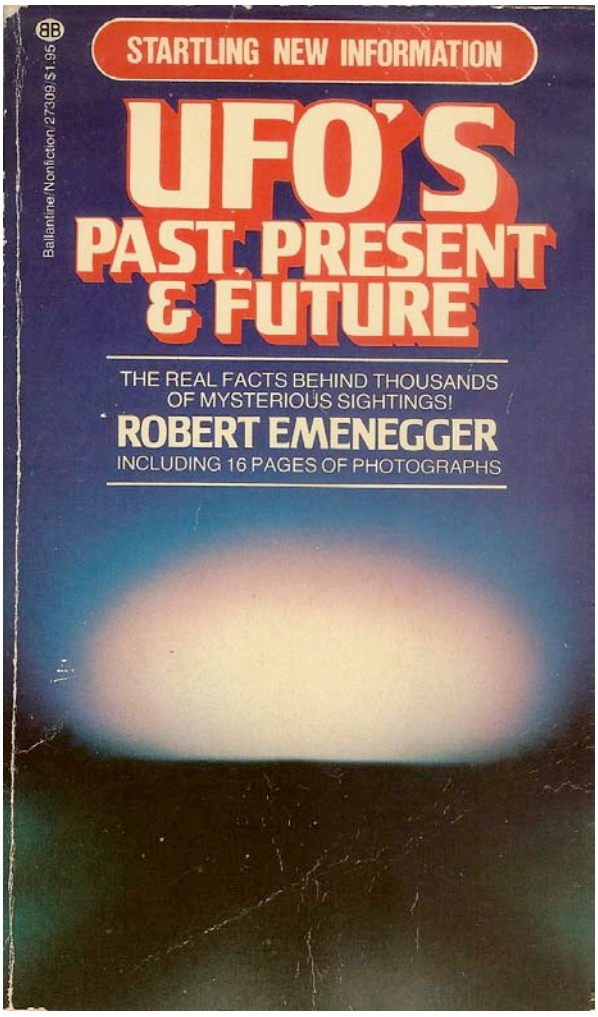
To wit: '*Cosmic Journey*' fits a *pattern*, involving appropriate figures entering ufology, who are offered official "historic" evidence of UFOs/ETs by military-Intelligence liaisons:

(1) Early 1970s – Film/TV writer Robert Emenegger was offered historic Air Force film of an ET-landing/meeting with U.S. military; to be publicly shown in a 1974 TV documentary.

(2) 1983 – Linda Moulton Howe receives a number of historic film release offers. Primarily for authenticating UFOs in her documentary then being produced by HBO.

(3) Beginning in 1978, culminating in 1983, researcher William Moore becomes a covert liaison to mil-Intel contacts. Moore receives access to leaked 'smoking gun' documents verifying UFO/ETs, i.e., *Majestic Twelve* class files. But – these documents cannot be verified, proving their absolute legitimacy. In *Alien Liaison*, Timothy Good quotes Moore as being "inclined to the view that" some of these documents were "probably shown to him for purposes of disinformation." (Disinformation being partly true and partly not true).

(4) 1989 – Timothy good, then Robert Oechsler, are formally invited – by corporate or military officials – to participate in a corporate/NASA/mil-Intel plan of public



education about ET/UFO facts . . .

Pattern: None of the actual official or verifiable evidence in any of these propositions was ever made publicly accessible. There is no need to doubt the authenticity of the circumstances, in which the evidence was offered to our ufologist. Our issue here, is the pattern of officially acknowledging UFO/ET facts, then officially offering access to actual historic evidence, of something that is never officially disclosed publicly. The purpose for this pattern must be deduced from a more comprehensive set of perceptions: i.e., human cultural expressions created around ET concepts.

The advantage ufology now has over the past might be called the wisdom of age. Yes, we do have much more evidence. But you can also say, as our evidence becomes more undeniable in quantity – it is also more of the same. There is a pattern. It is *time* that allows us to rule out shortsighted (comfortable) conclusions.

Thus, our advantage now is our perspective of cultural responsiveness, over generations of time. We are acclimating to what we observe, what we shared, what the news reported. And the above pattern shows our investigations are periodically being managed by officials – instead of being disclosed *officially*.

There have been many false-positive rumors that our officials would disclose ETs publicly. And yet, ufology neglects the evidence that our officials (corporate or otherwise) *are* disclosing ETs in ways we do not prefer. Just look around and notice how often you see an ET/UFO image. In February 2008, the billboard slogan (meme) for a new UFO TV series (*UFO Hunter*) is: "*Hoax or History?*"

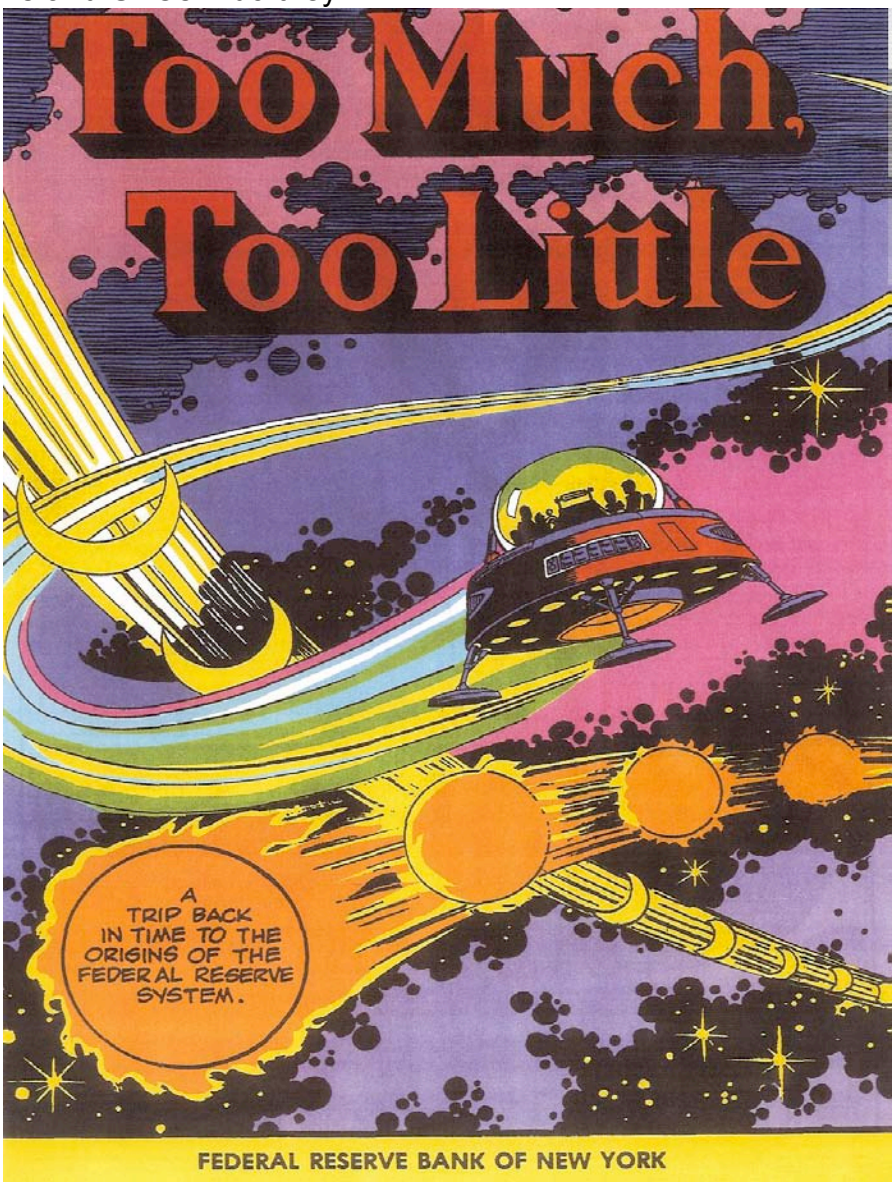
So, in his book *The Day After Roswell*, Colonel Corso quotes general Nathan Twining on this situation we find ourselves in today. Even for ufology, Corso's alleged firsthand account is hard to swallow. However, Corso devotes two whole chapters to this issue of cover-up/disclosure. And hauntingly, the poignant disposition of Corso's insight is that it must be conceived repeatedly, in order that you allow yourself to appreciate the possibility. What Corso claims is entirely probable. Yet, it is an ultimate paradox! Because if you review our history re three generations of UFO encounters, and their presence in media – the defacto sociology of what Corso describes is exactly our situation. Even if Colonel Corso made it all up!

Like much of UFO data, over time, much of what public inquiry discovers is basically consistent with what we cannot verify as leaked 'insider's' allegations.

Thus, on Corso's page 75 he quotes General Nathan Twining: "It will be . . . a case where the cover-up is the disclosure and the disclosure is the cover-up . . . let the public sentiment take its course . . . until the truth becomes common acceptance." There couldn't be a better case of 'reverse psychology.' Given our dilemma. Or, as investigator John A. Keel put it in his book *Our Haunted Planet*, 1971, ". . . it is a curious fact of nature that that which is in plain view is often best hidden." The conceptual continuity here begs a question: Did General Twining and his *MJ 12* 'planners' settle on their course of P.R. because they were all well read? In 1845, Edgar Allan Poe published his archetypal blueprint for using Twining's principle of disguise. In his *The Purloined Letter*, Poe reasons the ultimate poetic success rate for covering up would-be evidence, by placing it in plain view! As Poe describes, "the minister had deposited the letter [evidence] immediately beneath the nose of the whole world, by way of best preventing any portion of that world from perceiving it . . . to

conceal this letter, the minister had resorted to the comprehensive and sagacious expedient of not attempting to conceal it at all."

Admittedly, it takes courage to concede this P.R. "strategy" defines what we can see around us each day. It is there. And, impressively, it is not overwhelmingly obvious – no, not at all. It is just always there: new images, old images; new movies, oldies; new advertisements, and newer ads are the most *imprinting*. Because the *alien* pop-fad is long past. So why would corporations mount a major ad campaign, where the consumer goal is persuading you to identify with their 'product placement' link to flying saucers and aliens? Humans have no experience with which they can relate to aliens and UFOs – do they?



1998

No. All this means something else is gestating within post-modern culture. And this cover-up/disclosure strategy has been explained to us before. In Timothy

Good's *Alien Liaison*, page 121, he quotes a dialogue between Jaime Shandera and the mil-Intel (*Aviary*) contact *'Falcon.'* *Falcon* replies on the issue of official disclosure: "'I think . . . the United States Government is conditioning the public into just determining their reaction to aliens and the subject of extraterrestrials. The Government wants to know how the people would react, and . . . that if this information is released over a period of time, the public would readily accept it more than they would if it was all shoved out at one time,' *Falcon* explain," 1991. Not ironically, Colonel Corso surfaces six years later, affirming *Falcon's* scenario is more accurately defined as, "the cover-up is the disclosure and the disclosure is the cover-up."

To borrow a phrase from the planners of national debt finance – our dilemma of UFO disclosure requires a '*structural adjustment*' in how our reality is perceived and taught.

I empathize with people who feel overloaded by the growing complexity of our issue over the years. This would be expected, of any actual set of circumstances. There is no issue having more profound implications in all of history! Again quoting the February 2008 billboard blurb, "UFO Hunters. Hoax or History?" It would easily be just as great a historical account *if it were* all a hoax. But, in our most open minded people, the UFO issue inspires their pursuit of our latent paranormal talents. Why would hoaxers wish to encourage and validate personal psychic development, via an interest in UFOs? Since the only observed culprits able to perpetrate the global hoax are the military; they being intimately involved in the issue from the get-go. No.

The reason why such suspect considerations complexify the ufology issue, is because the issue symbolizes our most basic response to life: not what are UFOs, but what is reality. Different human societies have differing sets of perceptions, in terms of what their reality is comprised of; their worldview, or cosmology, or paradigm. Our global challenge here is to rationalize, or not to rationalize, explanations for some phenomena that may not be included in your worldview.

When we find ufology is complicated by confusing scenarios of unofficial disclosures, media disclosures, cover-up/disclosure, no Official Disclosure, mil-Intel leaks, deductions of *exopolitics*, social acclimation and acculturation – what we have here is a structural adjustment to our worldviews, or realities in flux . . .

On 26 January, 2008, *Larry King Live* re-broadcast a special feature on the recent wave of Texas UFO sightings. The requisite skeptic invited to this debate, was Michael Shermer of *Skeptical Inquirer Magazine*. The last word here goes to Mr. Shermer, as thematic irony, framed with his skeptical priorities during this UFO update.

Shermer's following comment insures poignant insight. Because Shermer's professional (CSICOP) skepticism symbolizes why media mirrors an 'approach-avoidance' response to the UFO paranormal/ET imposition, on our reality of consensus.

Faced with only more, and increasingly palpable, testimony by trained military observers of irrefutable flying disc anomalies – Shermer could only respond by insisting on the actual issue that UFOs symbolize. The actual UFO issue is not whether people see them. Not now; not after three generations of reportage. The actual issue here, as noted above, alters what is reality itself. Our old obsolete *reality,*

is what it is Michael Shermer's job 'to serve and protect.' In the old reality, no UFOs exist. Period.

So, on this January 2008 *Larry King Live*, Shermer said, "Let's not be constructing a whole new worldview based on fragments of evidence" (!) Shermer perceives "fragments of evidence" because science entrains people to think in terms of specialism. Specialization in science precludes comprehensive thinking.

The irony is that Shermer correctly states our deepest ambivalence about our UFO-presence: co-creating an alternate reality of human being.

For all practical purposes, this is why Colonel Corso is also correct: the cover-up is the disclosure and the disclosure is the cover-up.