

The Weaponization of Ambiguity: UAP as a Tool for Socio-Political Control

The contemporary discourse surrounding Unidentified Anomalous Phenomena (UAP)—the modern term for UFOs—is saturated with sensational crash narratives and urgent calls for "disclosure." Yet, for those deeply versed in the phenomenon's history, the current moment is not a scientific breakthrough but rather the latest, highly sophisticated iteration of a millennia-old power play. The true significance of UAP lies not in the physical data they generate, but in the cultural disruption they endlessly perpetuate, making them perfectly suited for weaponization by those seeking socio-political control. This ambiguity is not a defect but a cultural asset: it sustains the capacity to imagine and innovate. Attempts to force closure risk collapsing the phenomenon's generative potential into banality, undermining the very dream-space that drives cultural evolution.

The Phenomenon as a "Hyperobject"

The initial step in deconstructing the UAP narrative is to separate the mundane from the anomalous. The vast majority of official UAP reports are resolvable as misidentified human technology (foreign adversary systems, domestic classified programs, or sensor artifacts). This material level is a priority for national security but remains the least important aspect of the whole.

The genuine anomaly is better understood not as a conventional physical object, but as a "hyperobject"—a term popularized by philosopher Timothy Morton. A hyperobject is an entity so massively distributed across time and space that it resists being perceived as a discrete, local thing. As the phenomenon is a multi-layered, ambiguous process that exists across physical, psychological, and cultural planes, it is an ideal candidate for this definition. The philosopher Steven Shaviro expands on this, highlighting how hyperobjects resist full comprehension, forcing a recognition of limits in our observational capabilities [5.1].

As argued by researchers like Dr. Jacques Vallee, the physical layer is merely a transient prop [2.2, 4.5]. The phenomenon manifests just enough physical evidence—a fleeting radar signature—to command attention from the military, but consistently avoids the clear, repeatable data required for scientific confirmation. This deliberate elusiveness ensures the essential condition for its function: controlled uncertainty. Beyond its ontological elusiveness, this hyperobject quality is what keeps societies adaptive. The phenomenon's refusal to resolve into a single answer is not a failure of inquiry but a condition for ongoing mythopoesis and epistemic renewal.

Historical and Modern Weaponization

The power of this subtle, ambiguous effect lies in its utility as a tool for control. The strategy is to use the ambiguity of a profound anomaly to justify the consolidation of unaccountable power.

1. The Weaponization of Faith (The Historical Model: The Church)

Historically, religious authorities leveraged profound, yet subtle, anomalous events—such as alleged miracles, visions, or demonic possession—to solidify centralized control. The Catholic Church established itself as the sole interpretive authority over these spiritual phenomena.

From the late medieval period onward, institutional tools crystallized the Church's use of ambiguity for social control. The inquisitorial apparatus and episcopal courts transformed visionary claims and alleged demonic activity into legal categories, producing confessions and compliance under threat of punishment. The witchcraft persecutions—codified by manuals like the *Malleus Maleficarum* (1487)—standardized procedures for investigation, testimony, and execution, while the *Index Librorum Prohibitorum* (1559–1966) centralized censorship of disruptive texts. In both cases, indeterminate experiences (visions, portents, unexplained misfortunes) were reframed as actionable evidence, justifying authority and consolidating interpretive monopoly over anomaly.

2. The Weaponization of Secrecy (The Modern Model: The State)

In the modern context, the US government and its security apparatus are running the same playbook, but with the language of technology and national security replacing that of dogma and faith.

The current "disclosure" push is a strategic screen. The narrative that "non-human intelligence has been recovered" provides a theoretical, unchallengeable justification for new, vast, and ultimately unaccountable spending on black-budget programs [3.4]. The secret is not the aliens; the secret is the money and the unaccountable power that the NHI narrative allows to flourish. The Phenomenon is the useful, timeless tool that ensures the game of control never ends.

3. Other Sociological Weaponizations: State, Media, Intelligence, and Cults

****State and Intelligence Playbooks:****

Cold War information management framed ambiguity itself as a risk. The CIA's Robertson Panel (1953) recommended debunking campaigns and monitoring of civilian groups to prevent communications overload; subsequent Air Force programs like Project Blue Book and the university-led Condon Report normalized reassurance and centralized adjudication.

****Modern Bureaucratic Management:****

Today, AARO formalizes multi-domain collection, trend analysis, and public releases, reporting prosaic explanations for the majority of cases while sustaining secure reporting channels. The bureaucratic architecture—definitions, pipelines, cleared disclosures—exerts narrative power independent of ontology.

****Media and Platform Economies:****

Commercial media and social platforms monetize ambiguity through attention cycles and spectacle, setting agendas and saturating public bandwidth—redirecting scrutiny away from concrete governance failures toward generalized fascination with mystery.

****Cults, New Religions, and Private Networks:****

Ambiguity incubates charismatic authority and epistemic dependency: contactee groups, miracle cults, and elite ‘invisible colleges’ can leverage secrecy, artifacts, and initiation to enforce orthodoxy, mobilize resources, and protect non-accountable power.



Intermission: about Little Boys and Their Red Wagons

Every day, a boy pulled his little red wagon across a guarded border. The guards tore through its contents—boxes, bricks, straw—searching for secrets. At last, the boy laughed: “You were right! I was smuggling all along.”
“What?” they cried. “What magic? What contraband?”
He grinned: Little red wagons.

The truth hides in plain sight. The wagon is the Phenomenon. The boy is Awareness. The contents? Irrelevant. What matters is the act of pulling—the creative tension that summons worlds from the void. UFOs, spirits, cryptids—they are masks for the same message: humans are imaginal beings. We fixate on the wagon’s cargo, but the real magic is the journey. Once you understand that, you stop asking what the wagon “is.” You just pull it—and live.



Why Ontology Matters—Until It Doesn’t

The ontology of the Phenomenon matters profoundly—until it doesn’t. For those still climbing toward understanding, the question of ‘what it is’ is indispensable; it shapes inquiry, sustains imagination, and keeps the conversation alive. But once one lives from the standpoint of the Little Red Wagon meta—where the Phenomenon is recognized as inseparable from the self—the entire ontological debate collapses. At that point, the question becomes irrelevant, not because it was never important, but

because its purpose has been fulfilled. Ontology is the scaffolding; once the structure stands, the scaffolding falls away.

Quantum Interpretations of Hyperobject Phenomena

The elusive nature of a hyperobject-type phenomenon, such as UAP, invites comparison to principles found in quantum theory. Quantum mechanics challenges classical notions of locality, determinacy, and observer independence—concepts that resonate metaphorically with the phenomenon's behavior. First, consider indeterminacy: just as quantum particles exist in probabilistic states until measured, the phenomenon seems to occupy a liminal zone between categories—technological, psychological, and ontological—without collapsing into a single, definitive identity. Second, the observer effect: in quantum systems, observation alters the state of what is observed. Similarly, cultural, political, and scientific attempts to 'measure' or define the phenomenon inevitably reshape its narrative and perceived reality. Finally, non-locality: quantum entanglement defies spatial constraints, suggesting interconnectedness across vast distances. The phenomenon operates in a comparable fashion, exerting influence across geopolitical, cultural, and temporal domains without being reducible to a localized event. These parallels do not imply that UAP is literally quantum in nature, but they underscore the epistemological challenge it poses. Like quantum systems, the phenomenon resists classical frameworks, demanding interpretive models that accommodate ambiguity, distributed agency, and participatory observation. In this sense, invoking quantum metaphors is not mere speculation—it is a recognition that our most advanced scientific paradigms already grapple with realities that defy binary logic, much like the phenomenon itself.

Clarion Calls, Collapses, and Why 'Solving' the Phenomenon Would Impoverish Us

Across eras, the clarion call is always the same: a group claims it has finally decoded what the Phenomenon “is” in its current cultural clothing. Yet this has never happened, and likely never will. The Phenomenon exhibits hyperobject properties — distributed across time, space, psychology, and culture — making definitive closure a category mistake. Each attempted “solution” collapses complexity into a single, local answer and misses the larger function: the Phenomenon as an engine of cultural evolution.

When some insist that it “doesn’t matter” what the Phenomenon is, believers in demons or in physical aliens arriving here understandably bristle. It does matter — but in a new way. It matters because the Phenomenon sustains our civilizational capacity to imagine, to dream, to reconfigure meaning under pressure. Its very ambiguity catalyzes new art forms, scientific paradigms, social movements, and spiritual vocabularies.

If the Phenomenon were ever “solved” and its “waveform” collapsed into one mundane answer, the cultural utility of ambiguity would be crushed. We would lose the generative tension that feeds discovery and mythopoesis — the evolution of the capability to dream. In this sense, the Phenomenon matters not because it can be nailed down, but because it

refuses to be: its quantum-like indeterminacy is the habitat within which imagination, critique, and renewal survive.

Therefore, the task is not to force a final ontology but to cultivate discernment: to separate human-engineered manipulation from the innate nature of the Phenomenon, while preserving the ambiguity that fuels cultural growth. Deconstruction without disenchantment. Vigilance without closure.

From Quantum Indeterminacy to Cultural Waveform

Quantum metaphors illuminate more than physics: they frame a cultural truth. Just as observation collapses a quantum state, a definitive 'solution' to the Phenomenon would collapse its ambiguity—the very ambiguity that powers art, science, and spiritual imagination. Preserving this indeterminacy is not evasion; it is stewardship of possibility.

So that would indicate that the Phenomenon is either purely or mostly a human thing, either now or in the future, or that at the very least we have little or no reason to be afraid of the Phenomenon. At that point, we should be AFRAID and consider corrective action against those who weaponize the Phenomenon far more than the Phenomenon itself, which has proven itself more peaceable than the humans who seek to manipulate it.

Perhaps this is a species-wide test—maybe even the Phenomenon's true purpose. If so, our challenge is clear: stop weaponizing ambiguity before we lose the very capacity to understand. On the human end of things, we are unlikely to ever grasp the actual nature of the "Hyperobject of Ambiguity." This may, in fact, be a species-wide test of the human animal—and possibly the very purpose of the Phenomenon itself. Before drawing that conclusion, it should be noted that seldom, if ever, have humans been injured by the Phenomenon itself. When injuries occur, they are almost always the result of human deception, not deception on the part of the Phenomenon.

Credo: Guard Ambiguity, Expose Manipulation

The dual challenge endures: disentangle human-engineered deception from the innate nature of the Phenomenon, while safeguarding the ambiguity that nourishes cultural evolution. Deconstruction without disenchantment. Vigilance without closure.

From the Perspective of the Author

This paper was authored by Kevin Cann, the founder of the Platonic Surrealism framework.

It should be stated that the general nature and thrust of the Phenomenon have always been pretty clear to those who were born and raised in the company of the Phenomenon. But due to the nature of the slow evolution of the human animal, such people are generally ostracized and seldom understood; and in all fairness, they themselves are hard pressed to express these things with mathematical precision. (Though that too is not impossible).

Such individuals would rather share the common fate of the EVERYPERSON and not claim any special status, but to go with the creative flow, of this lovely, self-reinforced deception for the welfare of all, to preserve that creative tension that leads to human cultural evolution.

Authority and References

Dr. Jacques F. Vallee: A Brief Biography

Jacques Fabrice Vallée (born September 24, 1939) is a computer scientist, astrophysicist, and venture capitalist known for moving UAP research past the Extraterrestrial Hypothesis (ETH) to the Psychosocial/Interdimensional Hypothesis. Vallee's work, including *Passport to Magonia*, argued that UAP reports throughout history are structurally identical to folklore, concluding that the phenomenon is a control system designed to effect long-term, manipulative changes in human consciousness and belief.

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