



# laetus in praesens

Alternative view of segmented documents via Kairos

15 August 2016 | Draft

## Con-quest Aesthetically Reframed via the Concordian Mandala Inspired by implications of the systemantics of the Discordian Mandala

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### Introduction

Requisite attributes of a mandala relating concord and discord?  
Concordian Mandala as container for con-quest in a game-playing dynamic?  
Checklist of words prefixed by "con" with frequency of usage  
Potential systemic implications of configurations of mandala polygons  
Systemic ordering of constructive and destructive value and functions  
Use of Concordian Mandala for a 2D ordering of value polarities  
Use of Concordian Mandala for a 3D ordering of value polarities  
References

### Introduction

The focus here on the Concordian Mandala derives from previous interest in the surprising importance of "con" as a prefix, as variously discussed (*New Paradigms via a Renewed Set of Prefixes? Dependence of international policy-making on an array of operational terms*, 2003; *Primary Global Reserve Currency: the Con? Cognitive implications of a prefix for sustainable confidelity*, 2011). The argument of the latter notably framed the preoccupation with respect to building and sustaining confidence, namely the integrative function of "con".

As discussed, of particular interest in global discourse are the controversial implications of the prefix "con", as used with both integrative connotations and those of condemnation or opposition -- of contrariness and contradiction. An annex provided an extensive listing of a selection of the words with the prefix "con" (*Embodiment of Identity in Conscious Creativity: challenge of encompassing "con"*, 2011). A second annex focused on the current strategic preoccupation with building and sustaining confidence (*Exploration of Prefixes of Global Discourse: implications for sustainable confidelity*, 2011).

A subsequent paper explored further the possibility of configuring the cognitive implications of the contrasting uses of "con" in a comprehensible, integrative pattern (*Considerable Conglomeration of "Cons" of Global Concern: eightfold constraint on constructive conflict control?* 2012). Using the site [MoreWords.com](#) offering a listing of 1947 words starting with "con", that paper reproduced the list of 643 most common words (with the frequency of occurrence per million words given in parenthesis in each case).

In a period of remarkable global discord, the following speculative exploration is inspired by the so-called [Discordian Mandala](#) to which reference is made in the *Wikipedia* entry on [Borromean rings](#) (recognized to be of fundamental significance as the 3D logo of the [International Mathematical Union](#)). The mandala is described in the controversial *Principia Discordia*, elaborated by [Greg Hill](#) with [Kerry Wendell](#), as the provocative doctrinal manifesto of [Discordianism](#). It was originally published under the title *Principia Discordia or How The West Was Lost* (1965). The name was intended to signify *The Principles of Strife*.

The focus here is on the possibility of reframing the ingenious Discordian Mandala as a Concordian Mandala -- by interpreting the former through the variety of connotations of "con". Given the ambiguity of those connotations, the concern is whether their suitable juxtaposition is suggestive of a means of transcending the constraints of the simplistic binary implications of "dis" versus "con".

This speculative possibility merits a degree of attention -- given the unfruitful conventional approaches to concord and conflict at this time. Seemingly **it is too confidently assumed and asserted that desirable concord can be best achieved and sustained through conquest and control** -- an assertion with which many would concur. However confidence building is itself increasingly called into question through its association with the duplicity of confidence trickery.

The argument here is that the widespread enthusiasm for use of "con", with its ambiguous implications, could be usefully understood as framing a quest for an elusive dynamic condition -- an inherently mysterious concept. This reframes con-quest as a confluence of connotations transcending conflict and contradiction. Rather than this being simply an artifact of English, it could be considered a factor unconsciously favouring the popularity of that medium.

The possibility was introduced in a previous exploration of the requirements for an adequate cognitive "container" for such contrasting connotations (*Evoking Castalia as Envisaged, Entoned and Embodied*, 2016). With respect to its comprehensibility and memorability, particular emphasis was given to the aesthetic requirements of such a dynamic configuration. This was specifically explored with respect to figures of speech, rhyme and game-playing in contrast to those of reason -- [metapoetics](#) versus [metalogue](#). The necessity of a **dynamic** approach therefore contrasts here with the conventions traditionally associated with a "cognitively **static**" mandala (or other static [concept maps](#) and [mind maps](#)).

The Discordian Mandala is assumed here to be a valuable catalyst for any such exploration -- given its explicit association with the discord characteristic of problematic psychosocial system dynamics. These can be usefully framed as "[systemantics](#)", variously documented by [John Gall](#) (2003, 1986, 1978) and separately summarized (*Why Systems Fail and Problems Sprout Anew: commentary on the principles of 'Systemantics'*, 1980).

In conclusion, consideration is given to use of the Concordian Mandala to order the pattern of 45 value polarities resulting from the [Human Values Project](#) within the context of the *Encyclopedia of World Problems and Human Potential*.

***We Shall have World Gov'ernment... by Conquest or Consent.***  
 Declaration by [James Warburg](#) to U.S. Senate Committee on Foreign Relations, 17 February 1950  
 (see [commentary](#) by *Global Research*)

## Requisite attributes of a mandala relating concord and discord?

The Discordian Mandala can be understood as depicting cycles that are moving not in union, but in resonance, such that even in the discord, there is balance and equilibrium. Detection of resonance offers one reason for an aesthetic emphasis in this argument. The point can be made otherwise through reference to the use of "conquest" in a romantic context, namely widespread appreciation of the possibility of "romantic conquest".

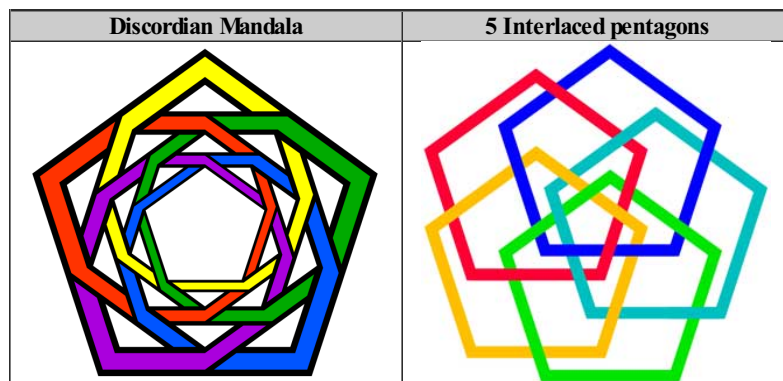
Whilst the deliberate provocation of Discordianism can be deprecated or considered irrelevant, the current incidence of discord and conflict give cause for great attention as an inspiration for so-called "new thinking". With respect to the latter, the point has been variously made (Edward de Bono, *New Thinking for the New Millennium*, 1990; Luc De Brabandere and Alan Iny, *Thinking in New Boxes: a new paradigm for business creativity*, 2013; Ton Jørgensen, *New Thinking in Complexity for the Social Sciences and Humanities: a generative, transdisciplinary approach*, 2011; Kees Dorst, *Frame Innovation: create new thinking by design*, 2015).

Much has however been made of the incidence of disagreement with respect to issues such as climate change. There has been little effort to study such disagreement with systems tools. Why not, if it is so fundamental? Are the tools adequate for the purpose, when disagreement is so rife within the sciences?

If the *Principia Discordia* was a provocative effort to frame the *The Principles of Strife*, a justification for the Discordian Mandala is nevertheless evident from the argument of [Nicholas Rescher](#) (*The Strife of Systems: an essay on the grounds and implications of philosophical diversity*, 1985):

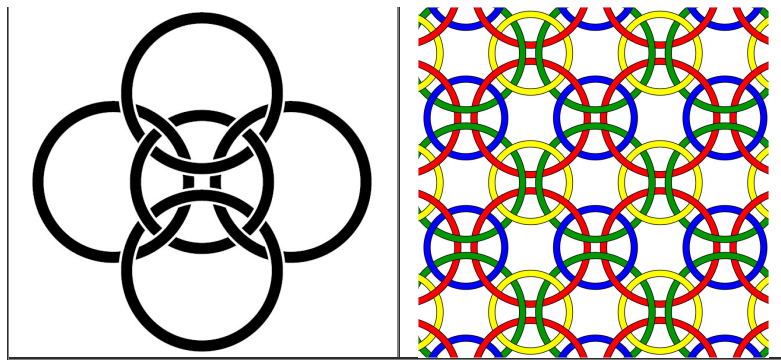
For centuries, most philosophers who have reflected on the matter have been intimidated by the strife of systems. But the time has come to put this behind us -- not the strife, that is, which is ineliminable, but the felt need to somehow end it rather than simply accept it and take it in stride.

Structurally the Discordian Mandala (left-hand image below) is made of five interlaced irregular nonagons, fitted within an overall [pentagon](#), as discussed separately (*Cognitive Cycles Vital to Sustainable Self-Governance*, 2009). No two nonagons are directly interlinked, but any three adjacent [nonagons](#) (for example, yellow, green and blue) are topologically in a [Borromean ring](#) configuration.

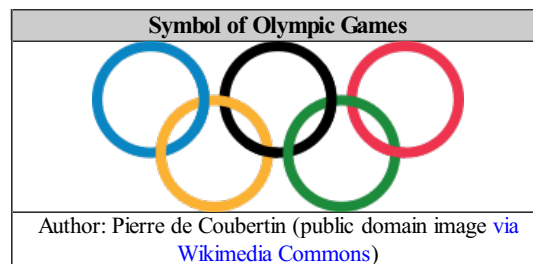


**Interweaving:** The *Wikipedia* commentary suggests the topologically-equivalent structure of [5 interlaced pentagons](#) (on the right above) as being possibly easier to understand visually. Other suggested examples of linked structures with multiple Borromean ring configurations are shown below.

<a href="#">Borromean cross</a>	<a href="#">Borromean chain-mail</a>

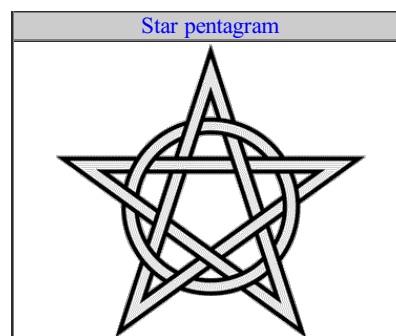


Writing at the time of the 2016 Olympic Games, the image on the left can be usefully contrasted with that of the Olympic symbol -- of lower complexity in that its elements do not form any set of Borromean rings.



**Cross pattern:** The "Borromean cross", contains four [Borromean rings](#) configurations such that no two circles are directly interlinked, and cutting the central loop frees the other four circles. As noted by *Wikipedia*, this could be interpreted as a Christian symbol, since it combines the cross with the Borromean rings (often used as a symbol of the [Christian Trinity](#)). However, a similar design (not Borromeanly-linked) is found as a Japanese *mon* in *Handbook of Design and Motifs* (1950), and may be occasionally used as a neo-pagan "five worlds" symbol.

**Psychosocial implications:** It is appropriate to note the contradictions traditionally associated with symbolic use of the pentagon as implied by its use in the Discordian Mandala, as discussed separately (*Transforming from Paranoia through Metanoia and Hyponoia?*, 2013). The contrast is evident in use of the following image promoted in religious contexts (possibly controversially). The Discordian Mandala, with its [multiple Borromean rings](#), forms a [Brunnian link](#) in topological terms (namely removing any ring results in several unlinked rings).

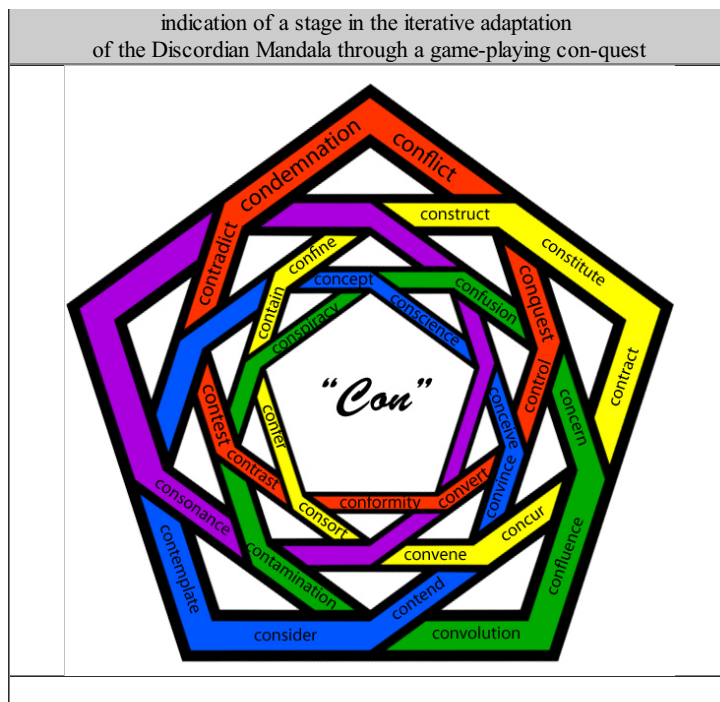


The cognitive implications of the [Borromean knot](#) (or ring), basic to the mandala, are discussed separately in relation to the work of [Jacques Lacan](#) and [Francisco Varela](#) (*Engendering holistic integration: Borromean knots and Klein bottles?* 2010). The Borromean knot also figures -- as basic to the minimal stable concept -- in the work of [Gordon Pask](#) on his *Interaction of Actors Theory*, as extensively summarized by [Nick Green](#) (*Interactions of Actors Theory, Kybernetes*, 2004). Comments relevant to the above argument appear in a recent blog (*Borromean Machine-Oriented Ontology, Strange Strangers, and Alien Phenomenology*, *LarvalSubjects*, 24 July 2012).

Such imagery, and the associated arguments, are suggestive of the requisite complexity of any healthy dynamic interrelating paranoia with the other "noias". They are consistent with the self-reflexivity and paradox explored in the work of [Douglas Hofstadter](#) (*I Am a Strange Loop*, 2007) and its collective implication, discussed separately (*Sustaining a Community of Strange Loops: comprehension and engagement through aesthetic ring transformation*, 2010).

## Concordian Mandala as container for con-quest in a game-playing dynamic?

In contrast with concord, it was previously argued that **conquest could be suggestively (and provocatively) explored in terms of a quest for "con"** -- as a confluence or configuration of the connotations of words with that prefix (*Con-taining significance in the con-quest of the moment*, 2016). That argument introduced the possibility of a Concordian Mandala through the dynamics of wordplay (*Variety radically intoned through versification and wordplay*, 2016).



**Challenges of the game:** The introductory argument was framed in terms of [playfully poetizing the quest for "con"](#) through judicious attribution of terms (of which "con" is a prefix) to segments of the image above. In the quest for memorability of the pattern as a whole, con-testants in the game of con-quest are free to use any [word-roots prefixed with "con-"](#), as identified separately (*Exploration of Prefixes of Global Discourse: implications for sustainable confideliity*, 2011) and below:

- **Aesthetic challenges of the game** : One goal is to engender aesthetic significance and coherence from the global configuration. through ensuring that:
  - words in parallels rhyme in some way; rhyming "conquer" with "concur" is one indication of possibilities. Of interest is whether the rhyming is between words on the same side of the mandala or on opposite sides, given that there are 4 segments in parallel in each case.
  - the labyrinthine journey, with several levels, tells a memorable tale (potentially singable, as argued separately, in the quest for the mysteriously elusive "con").
  - use of synonym rather than rhyming to achieve aesthetic coherence
  - use of antonym to embody fruitful contrast
  - switching prefix rather than suffix
  - employing the structure as a template for certain forms of poetry, perhaps through attribution of syllables to segments rather than whole words
  - use of alternation effects between words selected within any nonagon, or between parallels
- **Systemic and strategic challenges of the game** :
  - juxtaposing constructive and destructive connotations in choice of words (or excluding one such sense) -- the objective being to embody a degree of systemic balance in addition to any balance implied by aesthetic considerations. Any aesthetic focus on "rhyme" might then be recognized as analogous to systemic into "correspondence", typically framed in terms of symmetry, as discussed separately (*Theories of Correspondences -- and potential equivalences between them in correlative thinking*, 2007).
  - evocation of the strategic thinking characteristic of other pattern-focused games (Rubik's Cube, Tetris, crosswords, etc)
  - selection between static (noun) or dynamic (verb) forms, in the light of arguments presented separately (*Freedom, Democracy, Justice: Isolated Nouns or Interwoven Verbs? Illusory quest for qualities and principles dynamically disguised*, 2011; *Happiness as a verb -- en-joying as a dynamic?* 2011).
  - learning process in response to ignorance and incomprehension, as reflected in the phases of any story
  - consideration of factors significant for comprehensibility and memorability of the resulting pattern as a whole
  - embodying significance in terms of sequence around the nonagons and the levels between them
  - implication of various patterns of clustering, as highlighted below

**Integrative implications:** Whether in aesthetic or systemic terms, a prime consideration is the degree to which the resulting pattern is viable as a whole, perhaps in the light of the [Viable System Model](#) of cybernetics (as discussed further below). In that sense, does it embody requisite variety? Especially intriguing in restricting words to those prefixed by "con" is whether these enable such a coherent pattern to be constructed -- if only through the synonyms implied.

The outcome on each occasion effectively constitutes a "test" of the integrity engendered by "con". In the absence of any conventional conclusion, the process reinforces recognition of the elusive nature of "con" and its challenge to habitual modes of thinking and definition. In this sense, the playful allusions to the nature of "con" resembles those of traditional quest of [alchemists](#) for [alkahest](#) -- understood as the universal solvent capable of dissolving any container.

**Symbolic container:** Any periodic contest with the mandala thus explores the possible nature of such a container -- in dynamic cognitive

terms, rather than in static physical terms.

The structure is sufficiently complex to be suggestive of a pattern that might be used to hold the complete set of Polt's 36 plots characteristic of human drama. These are presumably exemplified by the problematic dynamics of global governance -- effectively the pattern of narrative tunnels through which globality is variously imagined. The extent to which it achieves this may be indicative of its power as an attractor.

**Comparable initiatives:** As previously argued with respect to envisaging the glass bead game processes of an archetypal Castalia, rather than the univocal emphasis of the Eurovision song contest, the contest as a game constitutes a vast exercise in multivocal improvisation. The art involves the creative interplay of the variety of insights and functions with which "con" is associated, and by which it is transformed and modulated.

The contest could be compared to the periodic construction of an epic (like the *Kalevala* or the *Mahabharata*), or of a virtual temple (as with the periodic reconstruction of the [Ise Grand Shrine](#) in Japan). Through any game process the Concordian Mandala as a container for concord is constructed provisionally -- only to be recreated on a subsequent occasion.

This recalls the traditional Tibetan processes with respect to the [Kalachakra Mandala](#), now cultivated through the [International Kalachakra Network](#). Traditionally it has been constructed with coloured sand, and then destroyed (see [Chart of the Elements in a Kalachakra Sand Mandala](#)). Of particular relevance to this argument (as developed below) is the extensive investment in an interactive 3D variant of that mandala, accessible via the web.

**Computer application:** Of obvious interest is the implementation of the attribution of words (and other functionality) in an app which could be made widely available. This could including presentation of rhyming words (synonyms or antonyms) to enable selection -- as well as words with distinctive suffixes or prefixes. Aspects of this recall some computer implementations of [Scrabble](#). One alternative is to offer clues to attributions to any segment, as is done with [crossword](#) design and dissemination.

The argument raises the question as to whether a variant of Scrabble could be based on rhyming of words in parallel columns/rows on the board. This clarifies the possibility within the mandala framework -- exploiting existing tools such as web-based rhyming dictionaries and their printed variants (*Webster's Rhyming Dictionary*, 2011; Sue Young, *Scholastic Rhyming Dictionary*, 2006).

Given the complementary argument for systemic correspondences, of further interest is whether checklists of these could be found in the spirit of general systems and pattern language research -- namely as "systemic rhyming".

## Checklist of words prefixed by "con" with frequency of usage

**Sources and clustering:** The site [MoreWords.com](#) offered a list of 1947 [words starting with "con"](#) (when accessed in 2012) for the earlier study ([Considerable Conglomeration of "Cons" of Global Concern: eightfold constraint on constructive conflict control?](#) 2012).

That site allows the words to be listed alphabetically, or by frequency of occurrence per million words. In that earlier document, these were clustered in three tables according to number of occurrences ([More than 199](#); [50 to 199](#); [Less than 50](#)). A list of 643 most common words was presented there with the frequency of occurrence given in parenthesis in each case. The items from that source were however further clustered there by word root (eg "consider") and ordered by decreasing number of **total occurrences per word root** in the cluster (eg 902 for the "consider" cluster).

Clusters with less than 3 total occurrences were excluded from the main table. [MoreWords.com](#) provides a further 1,304 less common words (presumably with occurrences less than 1 per million, which are then listed alphabetically on their site). It is unclear from what source the frequencies were derived and whether it has any English vs. American bias -- although this is irrelevant to the basic argument.

In those first tables (for greater than 49 occurrences), and purely for purposes of comparison, a count of *Google* search results for the root word is given (in *millions*). Note that *these figures are purely indicative* in that they derive from Google's use of [stemming](#), which would tend to give unpredictable counts -- depending on the word stem used in the search, and Google's rules for interpretation of that root in any particular case, notably when ambiguity is possible. As a consequence, it is not clear what conclusions can be drawn from the comparison -- or any change implied for the ranking. A link was provided for convenience within each cluster to a definition of the term of highest frequency on the site of [MoreWords.com](#). Clusters containing words of significant ambiguity were also flagged there.

The clustering by word root is of course tentative and could naturally be contested, especially since synonyms are not clustered together. This could significantly have changed the frequency ranking. Some clusters might also be usefully split.

**Table legend:** The following table (alphabetically ordered) endeavours to consolidate information from the previous exercises (adding details for the "total" and "Google" columns, but **only for word-roots with more than 49 occurrences**):

- **"con-words"**: derived primarily from the exercises in 2011
- **total**: derived from the exercise in 2012 (as indicated above), namely as total occurrences per word-root (as detailed in 2012)
- **Google**: derived from the exercise in 2012 (as indicated above), namely as search results for the root word (in millions in 2012)
- **implication**: derived from the exercise in 2012 (as indicated above), namely a preliminary tentative indication of the systemic importance of the cluster, especially for governance, The argument is that the cluster merits consideration in systemic terms, especially given the relative ranking of the number of occurrences in each cluster.
- **word-roots with other prefixes**: derived primarily from the exercises in 2011

Words prefixed with "con" (more than 49 occurrences)				
"Con-words"	Total	Google	Implication?	Use of the word-root with other prefixes
concatenate				

conceal				-
conceit				deceit, receipt
concentration	270	180	focus	
concept / conception / conceive	244	786	reflection, insight	acceptation, contraception, deception, exception, inception, interception, misconception, perception, preception, proception, proprioception, reception, superconception, susception,
concern / concerning	490	418	potential danger	decern, discern, excern
concert / concerted	67	1,200		
concession / concede				abscission, accession, decession, discession, incession, intercession, introcession, precession, procession, recession, retrocession, secession, succession
conciliation				domiciliation
concise / concision				abscise, circumcise, criticise, excise, incise, precise
conclave				enclave, exclave, inclave
conclusion / concluding	271	415	decision-making	circumclusion, disclusion, exclusion, inclusion, interclusion, occlusion, preclusion, reclusion, seclusion
concoct				decoct, excoct, recoct
concomitant / concomitance				-
concord, concordance				accordance, discordance, recordance
concordat				-
concourse				
concourse				
concrete				accrete, decrete, discrete, excrete
concubine / concubinage				succubine
concupiscence				-
concur				excur, incur, intercur, occur, recur, reincur, transcur
concurrent				countercurrent, crosscurrent, decurrent, discurrent, excurrent, incurrent, intercurrent, occurrent, percurrent, recurrent, uncurrent, undercurrent,
concession				discussion, excussion, percussion, recussion, repercussion, succession
condemn / condemnation	58	45	blame-gaming	
condense / condensation				-
condescension / condescending				
condign				indign
condition / conditioning	511	2,020	dependencies	dedition, edition, extradition, perdition, prodition, redition, sedition, tradition
condolence				indolence, redolence
condom				-
condominium				
condone / condonation				
conduct / conduction / conductor	192	510	conduit	abduct, adduct, deduct, educt, induct, introduct, obduct, product, reduct, subduct, tractuct
confabulate				-
confect / confection				affection, defection, disaffection, effection, infection, perfection, profection, refection
confederate / confederation				-
conference	252	970	dialogue	circumference, deference, difference, inference, interference, preference, reference, transference
conferment / conferral				deferment, preferment, referment
confess / confession	54	59	truth-telling	profess
confidence / confidality	214	736	confidence	diffidence
configuration / configure				defigure, disfigure, prefigure, refigure, transfigure
confine / confinement	68	22	restriction	affine, define, diffine, prefine, redefine, refine, superfine
confirm / confirmation	198	697	"concrete proof"	affirma
confiscate				-
conflagration				deflagration
conflation				inflation / reflation
conflict	159	347		afflict, inflict,
confluence				affluence, circumfluence, diffluence, effluence, fluence, influence, profluence, refluce, superfluence
conflux				afflux, deflux, efflux, influx, overflow, reflux, superflux, transflux
conform / conformity / conformance				biform, deform, eform, enform, inform, outform, perform, preform, reform, transform, uniform, uniform, variform
confound				infound, profound, refund
confraternity				-
confront	73	68	truth-telling	affront, efront
confusion	114	89		affusion, circumfusion, diffusion, effusion, fusion, infusion, interfusion, intrafusion, perfusion, profusion, refusion, suffusion, transfusion
confute				refute
congeal				-
congenial / congeniality				primigenial, primogenial, ungenial
congenital				-
congestion				digestion, disgestion, egestion, indigestion, ingestion, suggestion,
conglobation				-
conglomeration				agglomeration
conglutination				agglutination, deglutination
congratulation				
congregation / congregate				aggregation, disaggregation, segregation
congress	121	477		aggress, digress, egress, ingress, progress, regress, transgress
congruence / congruity / congruent				
conjection / conjecture				abjection, adjection, dejection, disjection, ejection, injection, interjection, introjection, objection, projection, rejection, subjection, superinjection, trajection
conjecture				dejecture, projecture
conjoin / conjointly				adjoin, conjoin, disjoin, enjoin, injoin, interjoin, misjoin, rejoin, subjoin, underjoin, unjoin
conjugal				-
conjuraton / conjuror				abjuration, adjuration, objuration
connect / connection	219	3,940	dependencies	subnect

conniption				-
connivance / connive				-
connate / connature / connotation				denature, ornature, transnature, unnature,
connoisseur				-
connotate / connotation				denotate
connubial				manubial, pronubial
conquest / conquer				request, inquest
consanguinous / consanguinity				ensanguine, exsanguine
conscience / conscientious	123	143		inscience, nescience, omniscience, prescience, unscience, overconscientious, unconsciousious
conscious / consciousness				lascious, luscious, multiscious, omniscious
conscribe / conscription				ascription, circumscription, description, inscription, prescription, proscription, rescription, subscription, superscription, transcription,
consecrate / consecration				desecrate, obsecrate, unconsecrate
consecutive				prosecutive, subsecutive
consension				dissension, presension
consensus / consensual	103	289		supersensual,
consent / consenting				absent, assent, dissent, present, resent, unent
consentient				assentient, cosentient, dissentient, insentient, presentient
consequence	192	152	outcomes	subsequence
conservation / conserve	228	209		preservation, reservation
consider / consideration	902	893	systemic recognition	desideration
consign / consignment				assign, cosign, countersign, design, ensign, obsign, resign, subsign, undersign
consignify / consignification				adsignify, presignify
consilience				dissilience, resilience, transilience
consimilitude				dissimilitude, verisimilitude,
consistence / consistency	195	188	composition	abstinence, insistence, overinsistence, persistence, resistence, subsistence, association, dissociation
consociation				
consolation / console / consoling				desolation, insolation, isolation
consolidate				-
consonance / consonant				assonance, dissonance, equisonance, resonance, unisonance,
consort / consorting				assort, besort, missort, resort
consortium				
conspecific				nonspecific, subspecific, unspecific
conspicuous				perspicuous, transpicuous
conspiracy / conspiration				aspiration, inspiration, interspiration, perspiration, respiration, suspiration, transpiration,
constable				bistable, contrastable, instable, intastable, metastable, nonstable, prestable, unstable
constant / constance / constancy	92	445	predictability	circumstant, distant, instant, restant, substant
constatation				-
constellate / constellation				-
consternation				prosternation
constitution / constituting	286	341	mandate, responsibility	destitution, institution, prostitution, reinstitution, restitution, substitution
constrain / constraint / constraining	73	56	obstacles	restraint
constrict / constriction / constringe				astriction, distriction, obstruction, presstriction, restriction
construct / construction	303	2,670	development, "building the future"	destruct, instruct
construe				-
consubstantiate / consubstantiation				transubstantiate
consuetude				assuetude, desuetude, insuetude
consult / consultation	217	369		insult, result
consume / consumption				absumption, assumption, presumption, resumption, subsumption, transumption
consummate / consummation				missummation
contact	280	9,860	network	intact
contagion / contagious				-
contain / container	400	1,040		attain, detain, distain, obtain, pertain, retain, sustain
contamination				
contemper				attemper, destemper, distemper, mistemper, obtemper, untemper
contemplation				
contemporary / contemporaneity	65	639		cotemporary, extemporary
contempt / contemptuous				attempt, overtempt
content / contentment	178	6,910	satisfaction	attent, detent, distent, extent, intent, ostent, portent, potent, retent, untent
contention / contentious				abstention, attention, detention, distention, intention, irretention, pretention, retention, sustention,
conterminous				-
contest	59	963	competitvity	attest, detest, protest
context	200	656		intext, pretext
contiguity				-
continent / continence	59	289		abstinence, pertinence,
contingency / contingent				-
continuation / continuity / continuum	727	1,630	predictability	
contortion				detortion, distortion, extortion, intortion, retortion
contour				detour
contraception				
contract	389	1,260	commitments	attract, detract, distract, extract, protract, retract, subtract
contraction				abstraction, attraction, detraction, distraction, extraction, protraction, retraction, subtraction, subtraction
contradiction	51	25	challenge	

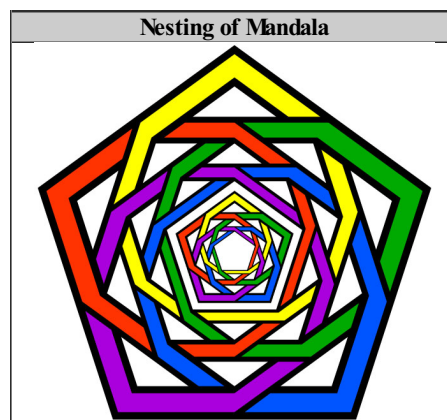
contraindication				
contrast / contrasting	167	548	requisite variety	
contribution	311	583	support	distribution, retribution, attrition, detrition
contrition				
control / controlling	811	3,700	governance, management	
controversy / controversial	64	179	conflict	-
convenience				prevenience, provenance, souvenance
convene / convention / convent	149	597		circumvention, contravention, intervention, invention, obvention, prevention, subvention, supervention,
convenience				intervenienc, prevenience, provenience
converge / convergence				devergence, divergenc
conversance				-
conversation / converse	140	821		aversation, malversation, tergiversation, adverse, averse, controverse, diverse, everse, inverse, obverse, perverse, reverse, subverse, transverse, traverse, underverse, universe
conversion / convert	128	541		adversion, anteversion, aversion, contraversion, controversion, diversion, eversion, extraversion, extroversion, introversion, inversion, obversion, perversion, retroversion, reversion, subversion, transversion,
convert				revert, divert, subvert, invert, pervert
convey	56	83		
convict / conviction	90	139		eviction, reviction
convince	86	118	"concrete proof"	evince
convivial / conviviality				
convocation / convoke				advocation, avocation, devocation, equivocation, evocation, invocation, provocation, revocation, sevocation, univocation
convolution / convolute				advolution, circumvolution, devolution, evolution, intervolution, involution, revolution,

The frequency of occurrence of certain terms prefixed by "con" suggests that the more frequent are associated with more essential patterns of systemic understanding -- of how things work and of how to navigate through life. Those of lesser frequency could then be understood as secondary insights, whether or not they are associated with subtler insights into such navigation.

Any such distinctions suggest the value of contrasting functions framed by "con-words" in terms of how essential these are to degrees of understanding of systemic function. Can the operation of psychosocial systems be understood with a smaller set of such terms -- and what inadequacies become apparent through failure to use a larger set? More questionable is what system functions are not recognized through the emphasis accorded to "con-words", as might be suggested by insights from other languages?

## Potential systemic implications of configurations of mandala polygons

**Nesting:** Offering the opportunity of further reflection is the possibility of nesting the Discordian/Concordian Mandala as shown below.



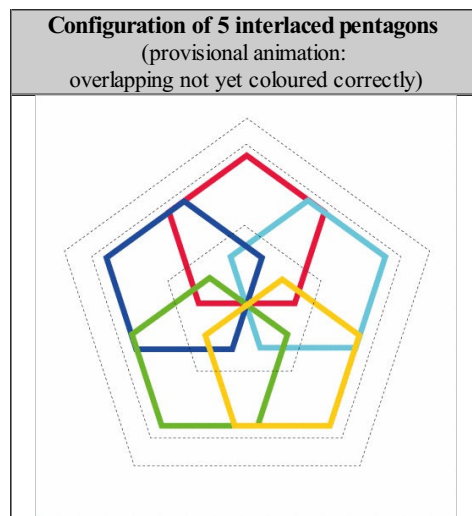
**Pentagonal pattern:** In highlighting the **emergent** pentagons, the mandala of nonagons can be further explored in terms of its use in two classical health patterns based on use of the pentagram in Western and Eastern cultures, as discussed previously (*Memorable dynamics of living and dying: Hygeia and Wu Xing*, 2014; *Cycles of enstoring forming mnemonic pentagrams: Hygeia and Wu Xing*, 2012):

- **Hygeia:** The **Pythagoreans** developed an understanding of health which they associated with the form of the **pentagram** and the Greek goddess Hygeia (also Hygieia or Hygeia) -- the personification of health, cleanliness and sanitation, and the origin of the term "hygiene" [[more](#)]. The name of the goddess is alleged to have been used as their primary greeting (perhaps, speculatively, to be considered an origin for "hug"). The snake encircled **Bowl of Hygeia** has long been used as one of the symbols of pharmacy. *Hygeia Internationalis* is now the official journal of the International Network for the History of Public Health.
- **Wu Xing:** This ancient Chinese mnemonic pattern in the form of a pentagram of five phases, or five elements, is widely known in East Asia. It is traditionally associated with **Chinese medicine**, **acupuncture**, **feng shui**, and **Taoism**.

The pattern is recognized as highlighting a cyclic relationship between the five constituent elements: fire, earth, metal, water and wood. It is the vectors of the "overcoming" or "controlling" cycle which are typically represented as a pentagram. Generative and destructive cycles are shown as clockwise and counter-clockwise circular motion:

Hugieia Pentagram of Pythagoreans	Chinese 5-phase Wu Xing cycle
Reproduced from <a href="#">Hygiea</a> entry in <i>Wikipedia</i> (G. J. Allman <i>Greek Geometry From Thales to Euclid</i> , 1889, p.26) with labels added	Adapted from <a href="#">Wu Xing</a> entry in <i>Wikipedia</i> <b>Interaction arrows:</b> black=generating white=overcoming

Given the depiction above of 5 interlaced pentagons as being topologically equivalent to the depiction of the Discordian Mandala, the 5 pentagons in the Concordian Mandala can be juxtapositioned in various ways which are potentially of further interest, as illustrated by the following animation.



**Pentagramma Mirificum:** Anticipating the discussion below of a 3D variant of the mandala, any quest for a configuration beyond discord can be usefully inspired by the discovery of the geometry of the so-called **Pentagramma Mirificum**. This originally proved to be fundamental to navigation of the globe, as separately discussed (*Global Psychosocial Implication in the Pentagramma Mirificum: Clues from spherical geometry to "getting around" and circumnavigating imaginatively*, 2015; *Beyond dispute in 5-dimensional space: Pentagramma Mirificum?* 2015)

Pentagramma Mirificum -- a non-regular spherical pentagon		
As sketched by John Napier	Gauss's sketch of Napier's	Adaptation to Wu Xing pattern

(*Correlating a Requisite Diversity of Metaphorical Patterns: entuning the dynamic of cognitive eases and diseases*, 2015) \*\*\*\*

**Nonagonal pattern:** The pattern of 5 nonagons in the mandala suggests consideration of the mandala in terms of the extensive literature reflecting on the system dynamics framed by the **enneagram** (A. G. E. Blake, *The Intelligent Enneagram*, 1996). Such consideration can be extended by the possibilities for its representation in 3D, as discussed separately (*Correspondences between Traditional Constellations and Pattern Languages: requisite simplicity for sustainable comprehension of complexity*, 2014).

Given that the mandala is composed of 5 nonagons, rather than pentagons, it is also of interest to consider the possibility of an analogous animation -- which may only be possible in 3D.

Especially intriguing is the manner in which their representation in the mandala can be better understood if each nonagon is tilted in 3D such that one edge is in a higher position, and another in a lower position. The 5 higher and 5 lower edges then form two distinct pentagons (by implication) -- one forming the external pentagon and one forming the internal pentagon, with thicker and thinner sides respectively. In 3D the mandala would then frame a kind of bowl in which the nonagons are regular (equal sided) rather than irregular as in the 2D image.

## Systemic ordering of constructive and destructive values and functions

The assumption is that the clustering of terms prefixed by "con" merits consideration in systemic terms, especially given the relative ranking of the number of occurrences in each cluster. Higher level clusters of systemic significance could be made, as indicated in the eightfold pattern of clusters presented previously (*Considerable Conglomeration of "Cons" of Global Concern: eightfold constraint on constructive conflict control?* 2012). The question is then how many would be significance from a cybernetic perspective -- perhaps in the light of the [Viable System Model](#).

One approach taken took the following form, as presented previously (*Exploration of Prefixes of Global Discourse: implications for sustainable fidelity*, 2011).

Constructive and destructive values and functions	
1.0 Structure / Order / Pattern	1.1 Boundedness / Integrity / Identity 1.2 Complementarity
2.0 Time	
3.0 Focus / Concern / Commitment	3.1 Intimacy / Entanglement 3.2 Empathy / Feeling
4.0 Agreement / Disagreement	4.1 Pattern / Norm 4.2 Visibility / Salience / Trickery / Subterfuge 4.3 Judgement / Opinion / Belief 4.4 Discourse 4.5 Deprive / Attribute
5.0 Engender	5.1 Influence 5.2 Outcome 5.3 Collapse / Fusion
6.0 Implication / Meaning	6.1 Knowledge

The Concordian Mandala suggests that these previous experiments could be fruitfully challenged in order to achieve a higher order of systemic integrity in the light of its 9-fold and 5-fold patterning.

## Use of Concordian Mandala for a 2D ordering of value polarities

Given the 5x9 pattern of pentagons and nonagons, there is therefore a case for exploring the use of the Concordian Mandala as a means of framing a previous 5x9 clustering of value polarities. This pattern of 45 categories resulted from the [Human Values Project](#) within the context of the online [Encyclopedia of World Problems and Human Potential](#).

The project undertook a very extensive review of "constructive" and "destructive" value-charged terms in English. To handle synonyms these were initially ordered as [value polarities](#) (synonym/antonym) guided by the ordering of *Roget's Thesaurus*. These words were used as a basis for relating values to perceived [world problems](#) (destructive values) and to proposed organizational [strategies](#) (constructive values) in the *Encyclopedia*.

Subsequently the value polarities were themselves clustered into a 5x9 pattern reproduced in the table below. An analysis of the original data corresponding to each cell is presented in separately in the [commentary](#) (see [Figure 5](#) and [Figure 6](#)).

Clustering of value polarities (constructive-destructive)					
Cluster type names are only indicative. Value polarities are detailed <a href="#">separately</a>					
	FOCUS IN CONTEXT	CERTAINTY	INTRINSIC CONSTRAINT	NECESSITY	EXTERNAL CONSTRAINT
O R D E R	<b>Existence*complex</b> Existence-Nonexistence Intrinsicity-Extrinsicity Substantiality-Unsubstant.	<b>Relationship*complex</b> Relatedness-Unrelated. Uniformity-Nonuniformity Originality-Imitation Equality-Inequality Identity-Difference Similarity-Dissimilarity Agreement-Disagreement	<b>Quantity*complex</b> Greatness-Smallness Increase-Decrease Conjunction-Separation Completeness-Incomplet. Superiority-Inferiority Simplicity-Complexity Cohesion-Disintegration	<b>Order*complex</b> Order-Disorder Inclusion-Exclusion Continuity-Discontinuity Conformity-Nonconformity	<b>Number*complex</b> Numbered-Unnumber. Numerousness-Fewness Unity-Duality
	<b>Time*complex</b> Durability-Transience Futurity-Antiquity Youth-Age Frequency-Infrequency Perpetuity-Instantaneous. Newness-Oldness Timeliness-Untimeliness Regularity-Irregularity	<b>Change*complex</b> Change-Permanence Continuance-Cessation Evolution-Revolution Stability-Changeableness Conversion-Reversion	<b>Causation*complex</b> Eventuation-Imminence Attributability-Chance Causation-Culmination	<b>Power*complex</b> Power-Impotence Energy-Moderation Production-Reproduction Influence-Influenceless. Strength-Weakness Productiveness-Unproduct. Ancestry-Posterity Concurrence-Counterac.	<b>Space*complex</b> Location-Dislocation Container-Content Presence-Absence
	<b>Dimension*complex</b> Bigness-Littleness Nearness-Distance Height-Lowness	<b>Contextuality*complex</b> Centrality-Environment Circumscription-Intrusion	<b>Structure*complex</b> Form-Formlessness Opening-Closure Symmetry-Distortion	<b>Motion*complex</b> Motion-Quiescence Impact-Reaction Swiftness-Slowness	<b>Relative motion*complex</b> Direction-Deviation Progression-Regression

O R M	Expansion-Contraction Breadth-Narrowness Depth-Shallowness			Attraction-Repulsion	Convergence-Divergen. Elevation-Depression Leading-Following Approach-Recession Overrunning-Shortcom. Oscillation-Agitation
Q U A L I T Y	<b>Absolute properties*complex</b> Heat-Cold Transparency-Opaque. Light-Darkness Weight-Lightness	<b>Relative properties*comp.</b> Hardness-Softness Colour-Colourlessness Elasticity-Toughness	<b>Life*complex</b> Materiality-Immateriality Humanity-Nonhumanity Masculinity-Femininity Life-Death Sexiness-Unsexiness	<b>Sense*complex</b> Sensation-Insensibility Savouriness-Unsavour. Vision-Blindness Appearance-Disappear. Silence-Loudness Tangibility-Intangibility Fragrance-Stench Visibility-Invisibility Audibility-Inaudibility Harmony-Discord	<b>Intellectual faculties*.</b> Intelligence-Unintell. Knowledge-Ignorance Intuition-Reason Sanity-Insanity Thought-Thoughtless.
S I G N I F I C A N C E	<b>Evaluation*complex</b> Research-Discovery Judgement-Misjudgement Discrimination-Indiscrim. Overestimation-Underest.	<b>Credibility*complex</b> Belief-Unbelief Limitation-Unlimitedness Certainty-Uncertainty Provability-Unprovability Possibility-Impossibility Truth-Error	<b>Truth*complex</b> Illusion-Disillusionment Affirmation-Denial Assent-Dissent	<b>Attitude*complex</b> Curiosity-Incuriosity Carefulness-Neglect Remembrance-Forgetful. Broadmindedness-Narrow. Attention-Inattention Imaginativeness-Unimag. Expectation-Inexpectation	<b>Meaning*complex</b> Meaning-Meaninglessn. Interpretability-Misinterp. Intelligibility-Unintellig.
I N I T I A T I V E	<b>Communication*complex</b> Education-Miseducation Elegance-inelegance Eloquence-Uneeloquence Communicativeness-Unco. Representation-Misrepres. Conciseness-Diffuseness	<b>Choice*complex</b> Willingness-Unwillingness Desire-Avoidance Resolution-Irresolution Choice-Necessity	<b>Motivation*complex</b> Conventionality-Unconvent. Motivation-Dissuasion Formality-Informality	<b>Adaptation*complex</b> Oversufficiency-Insuffic. Expedience-Inexpedience Goodness-Badness Appropriateness-Inappropri. Importance-Unimportance Perfection-Imperfection	<b>Integrity*complex</b> Cleanness-Uncleanness Health-Disease Improvement-Impairm. Refreshment-Relapse Healthfulness-Unhealthf. Selfactualization-Neuros. Restoration-Destruction Safety-Danger
A C H I E V E M E N T	<b>Action*complex</b> Action-Inaction Preparedness-Unprepar. Exertion-Rest	<b>Achievement*complex</b> Victory-Defeat Facility-Difficulty Behaviour-Misbehaviour Accomplishment-Nonacco. Prosperity-Adversity Skillfulness-Unskillfulness	<b>Compliance*complex</b> Authority-Lawlessness Freedom-Restraint Observance-Nonobserv. Leniency-Compulsion Obedience-Disobedience Consent-Refusal	<b>Interaction*complex</b> Support-Opposition Attack-Defence Accord-Disaccord Neutrality-Compromise	<b>Possession*complex</b> Possession-Loss Wealth-Poverty Economy-Prodigality Sharing-Appropriation Expensiveness-Cheap.
C O N S E Q U E N C E	<b>Feeling*complex</b> Feeling-Unfeelingness Patience-Impatience Pleasure-Displeasure Cheerfulness-Solemnity Amusement-Boredom Excitement-Inexcitability Pleasantness-Unpleasant. Contentment-Discontent. Exultation-Lamentation Comfort-Aggravation	<b>Anticipation*complex</b> Hope-Hopelessness Caution-Rashness Courage-Fear	<b>Discriminative affection*complex</b> Taste-Vulgarity Naturalness-Affectation Modesty-Vanity Wonder-Unastonishment Beauty-Ugliness Pride-Humility Repute-Disrepute	<b>Socialization*complex</b> Sociability-Unsociability Friendship-Enmity Conjugalit-Celibacy Hospitality-Inhospitality Love-Hate	<b>Benevolence*complex</b> Courtesy-Discourtesy Compassion-Pitilessness Congratulation-Envy Kindness-Unkindness Forgiveness-Vengeance Gratitude-Ingratitude
R E A D A P T	<b>Appropriateness*complex</b> Rightness-Wrongness Respect-Disrespect Dueness-Undueness	<b>Judgement*complex</b> Approval-Disapproval Justice-Injustice Probity-Improbity	<b>Morality*complex</b> Unselfishness-Selfishness Innocence-Guilt Temperance-Intemper. Virtue-Vice Chastity-Unchastity	<b>Retribution*complex</b> Legality-Illegality Atonement-Punishment Vindication-Condemnation	<b>Redemption*complex</b> Godliness-Ungodliness Sanctity-Unsanctity Orthodoxy-Unorthodoxy Piety-Impiety
	<b>"Yellow"</b>	<b>"Green"</b>	<b>"Blue"</b>	<b>"Red"</b>	<b>"Purple"</b>

Clearly the terms heading cells in each 9-fold column of the table can be allocated to a nonagon in the Concordian Mandala. Provisionally this could take the form indicated below. This allocation assumes that attributions to elements in a given nonagon could be subsequently adjusted in relation to those in another -- in the light of parallelism reflective of the 5-fold rows in the table. It should of course be stressed that the terms by which the cells were each named in the original exercise are arbitrary indications of generic notions for which adequate terms may well be elusive.

<b>Attribution of value-polarity clusters to Concordian Mandala (uncompleted preliminary exercise)</b>



Keith Critchlow (*The Hidden Geometry of Flowers: living rhythms, form and number*, 2011; *Islamic Patterns: an analytical and cosmological approach*, 1999). Cut flowers are curiously valued as a means of enhancing conference venues, as discussed separately (*Flowering of Civilization -- Deflowering of Culture: flow as a necessarily complex experiential dynamic*, 2014; Taryn Simon, *Finding Flower Power, On a World Stage, The Wall Street Journal*, 16 February 2016).

The association with values has been explored even more explicitly and poignantly by Ann Elias (*War and the Visual Language of Flowers: an antipodean perspective. War, Literature and the Arts*, 2008; *Exquisite Corpse: Flowers and the First World War. International Journal of the Humanities*, 2007). The association is widely cultivated through the presentation of flowers on significant occasions and especially through the philosophy of *ikebana*.

There is therefore a huge metaphorical irony to the fact that the **preservation** of such valued symbols for their appreciation and study over time is conventionally achieved by **pressing desiccated flowers** -- into 2D. Any implications for the appreciation and study of values thus calls for careful attention. Clearly what is preserved in this way is only a distant indication of what is appreciated in flowers, whose primary expression is in 3D -- if not 4D. Should conventional reference to values be called into question from some such perspective, especially in the light of use of cut flowers for the period of a conference or ceremony?

There is the further implication that over time (namely in 4D) flowers grow and fade -- requiring that that cycle be re-engendered in some way to ensure their **conservation**. Is this also the case with respect to values -- as suggested by the rituals of mandala recreation and temple reconstruction mentioned above?

## Use of Concordian Mandala for a 3D ordering of value polarities

**Relationship to icosahedron:** The relationship between 9-fold and 5-fold configurations also lends itself to exploration in terms of the **icosahedron**. The latter has triangular faces but can be understood as the interlacing of 12 pentagonal patterns (each composed of 5 triangles). The icosahedron is of particular interest as the focus for the **management cybernetics** of Stafford Beer in articulating the group integration process trade marked as **syntegration** (*Beyond Dispute: the invention of team syntegrity*, 1994). One review of this process, using electronic protocols, is provided by Paula Boyle and Peter Lloyd (*Web-Weaving*, 2007). This follows from earlier experiments organized by Stafford Beer and Gordon Pask, as separately described (*Metaconferencing: discovering people / viewpoint networks in conferences*, 1980).

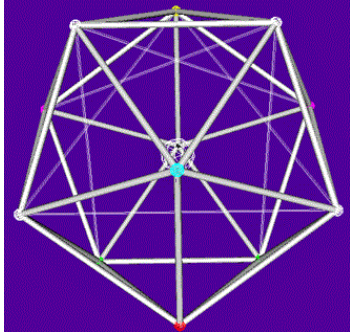
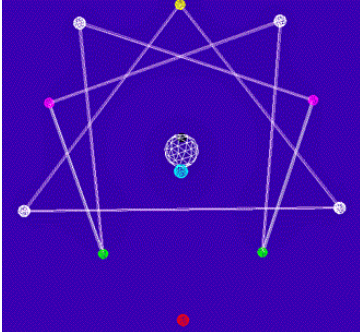
Further insight is also to be derived from Stafford Beer's recognition of the association between the enneagram and the icosahedron, which he describes as emerging from collaboration with **Joseph Truss** -- in a chapter on *The Dynamics of Icosahedral Space* (Beer, 1994, pp. 196-209):

But it is a matter of great interest that in the whole of the literature... the enneagram occurs as a *plane figure*. Nowhere had there been the slightest hint that a three-dimensional manifestation existed... No wonder the search took so long, given that the diagram was discovered spread across four vertical planes... The icosahedron is the actual *origin* of the enneagram... (p. 206)

As Beer notes with respect to detection of the enneagram "hanging" within the icosahedron:

Consider: if it can be detected when the icosahedron stands on one vertex, it must be detectable when the model stands on any vertex. Moreover, if it is present when *these* two poles are aligned, it must be present when *any* two poles are aligned. Thus it comes about that points 4 and 5 on the enneagram refer to *any* side [meaning edge] of the icosahedron -- which therefore enfolds 30 three-dimensional, four planar, enneagrams... The icosahedral model conceived as a spinning sphere could be regarded as "an interpenetration of phi-ness"... an interpenetration of three-dimensional four-planar enneagrams... (p. 206-207).

A representation of the enneagram embedding is discussed separately (*Representation of Creative Processes through Dynamics in Three Dimensions: global insight from spherical reframing of mandalas, the zodiac and the enneagram*, 2014). This includes the following

9-fold enneagram embedded within an icosahedron	
with addition of an indicative central sphere (constructed by manual modification of a virtual reality model of the icosahedron generated by <a href="#">Stella Polyhedron Navigator</a> software)	
View of enneagram associated with only one pattern of vertices of icosahedron ( <a href="#">view in 3D</a> with virtual reality plugin)	View of enneagram from left image with the icosahedron framework hidden ( <a href="#">view in 3D</a> with virtual reality plugin)
	
<p>Note the colour coding and positioning of the icosahedral vertices -- which offer guidance when rotating the above models in virtual reality in order to render visible the enneagram pattern. Green-Magenta links of the enneagram are the only links embodied within icosahedral edges (on the left), where</p>	

they are invisible. Three of the 12 vertices, positioned on the vertical axis (of the image on the right), do not form part of the 9-fold enneagram pattern (Red, Cyan and Black). The various possibilities for rotating the models in three dimensions affect the proportions of the enneagram as portrayed and the relative visibility of the Cyan and Black vertices.

The earlier discussion offers additional visual renderings. Beer remarks with respect to mentation, both in individuals and groups, and the role of an information set (an "infoset"):

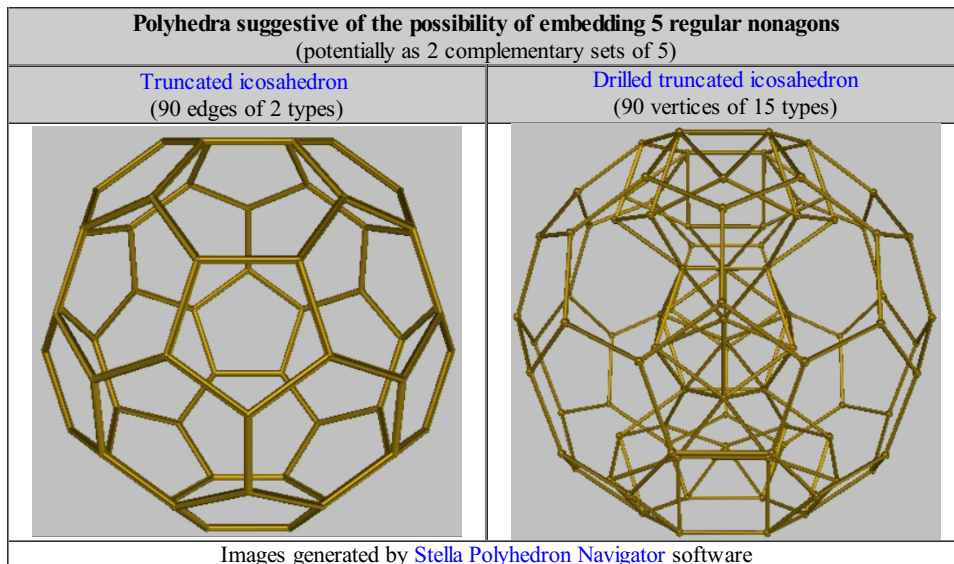
It is at least possible that the multiple enneagrammatic structure, reverberating as it does, provides a complex of linkages to constitute such a "corporate brain" that would then give rise to its own [infosettic] consciousness. (p. 208)

**Icosahedral analogue?** Clearly such an argument could well apply to the Concordian Mandala. This suggests the merit of seeking a polyhedral analogue to the icosahedron in 3D -- potentially one of greater complexity. This is consistent with the interest noted above in a 3D variant of the Kalachakra Mandala.

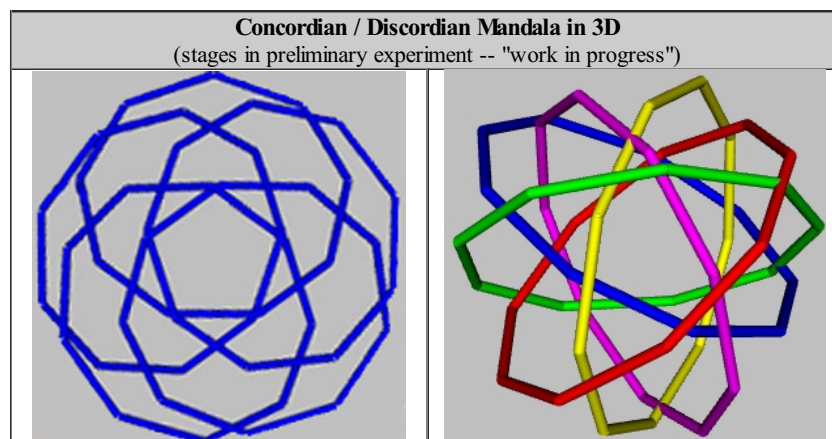
This 3D approach is further justified by the visual "deficiencies" of the standard rendering of the Discordian Mandala (most notably the variable line width). This suggests that the nonagons should indeed be tilted between the (proximate) surrounding pentagonal configuration and the (distant) pentagonal configuration in the centre. The changing width of the lines of a given nonagon is consistent with this assumption. The question is then whether the 5 nonagons could be arrayed across such an implied polyhedron within which they are effectively embedded.

In the quest for such a polyhedron, initial clues are provided by polyhedra offering a proximate (larger) pentagonal form and a distant (smaller) pentagonal form. Other clues are offered by the number of vertices or sides. Especially intriguing is the possibility that the embedding may only be achieved through two sets of 5 nonagons, namely 90 sides or vertices -- with 10 implied pentagons.

This would then suggest that separate mapping templates could be used for a "discordian" and a "concordian" ordering of value polarities. This would be consistent with one sense of traditional mandalas in which both are essentially illusory -- as conventionally understood.



Initial efforts to construct the mandala in 3D using virtual reality software were only partially successful, due primarily to the relative incompetence of the author. A degree of greater skill would enable the possibility to be explored more appropriately -- notably in relation to Borromean ring interlocking with regular nonagons. Some preliminary results are indicated by the following images.



In considering this 3D mandala as an integrative mapping surface in relation to the 2D approach, of particular interest is the extent to which the pentagonal features (as yet not evident in the right hand image above) are emergent effects of perspective and therefore of cognition. With respect to the table above, it is these 9 sets of intangibles (indicated by pentagons) which are primarily associated with the rows of that table, whereas the more tangible systemic linkages are associated with the 5 columns of that table (indicated by nonagons).

The global interlocking of the nonagons is usefully consistent with considerations of [quantum entanglement](#), whether with respect to the subtlety of human values or the complexity of so-called [wicked problems](#). The challenge to comprehension necessarily calls on an aesthetic dimension, even one of [mythopoeic](#) nature, as envisaged by [J. R. R. Tolkien](#) as author of the epic tale *The Lord of the Rings* (1954). This has proven to be of exceptional global appeal, as discussed separately (*Relevance of Mythopoeic Insights to Global Challenges*, 2009).

Comprehension of the configuration of the Concordian Mandala could then be allusively compared to that tale -- described as governed by a complex "metric", with the scenario classically synthesized in poetic form:

*Three Rings for the Elven-kings under the sky,  
Seven for the Dwarf-lords in their halls of stone,  
Nine for Mortal Men doomed to die,  
One for the Dark Lord on his dark throne  
In the Land of Mordor where the Shadows lie.  
One Ring to rule them all, One Ring to find them,  
One Ring to bring them all and in the darkness bind them  
In the Land of Mordor where the Shadows lie.*

As might be expected, there is indeed **confusion** to the **configuration** with which the **concept** of **concord** may be associated.

An entry in the *Unionpedia: the concept map* on [Borromean rings and Three Rings](#) notes that *The Three Rings are fictional artifacts in Tolkien's legendarium* (as indicated in the poem above). Although others have recognized this association, most remarkable is the mathematical work extending Borromean and Brunnian rings to new higher order versions, as explicated with numerous images (citing Tolkien) by [Nils A. Baas](#) (*New States of Matter Suggested by New Topological Structures*, *International Journal of General Systems*, 2012). This notes that in recent years some strange and counterintuitive states of matter have been observed in cold gases and nuclear systems.

The question to be asked is whether "strange and counterintuitive" insights are now urgently required with respect to viable configurations of human values variously conducive to concord and discord. Does Tolkien's intuited set of 20-plus rings lend itself to understanding otherwise, especially given the possible configuration of a "9-ringed" mandala -- *for Mortal Men doomed to die?*

Given the appeal of his speculative spirit, is discord to be understood as a strange form of "dis-ease" calling for more appropriate framing by metaphor (*Memetic and Information Diseases in a Knowledge Society*, 2008)? Is his set of rings somehow consonant with a yet-to-be-recognized set of [metabolic pathways](#), mysteriously configured such as to sustain life (*Memetic Analogue to the 20 Amino Acids as vital to Psychosocial Life?* 2015). How might a Concordian/Discordian mandala be consistent with:

*One Ring to rule them all, One Ring to find them,  
One Ring to bring them all and in the darkness bind them*

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