laetus in praesens

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19 October 2026 | Draft

Accepting the Unacceptable

Rather than Thinking the Unthinkable or Doing the Undoable?

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Introduction

In a context of multiple crises with numerous fatalities and unprecedented displacement of peoples -- Gaza, Lebanon, Ukraine, Sudan, and more -- leaders are now typically wont to articulate the strength of their moral principles and strategic position by declarations of the unacceptability of the impact on the populations directly affected. Curiously this does not inhibit complicity in the crisis, which may well

exacerbate and sustain it -- most obviously through the supply of arms or intelligence.

The declaration of unacceptability by leaders has the direct implication that they and their populations are obliged to accept the unacceptable. "Accepting the Unacceptable" has become the primary strategic stance which populations are effectively enjoined to adopt. The relative incidence of equivalents in other languages is noted in conclusion. Expressed otherwise, this can be understood as promoting "Tolerating the Intolerable". Aside from the obvious crises with obvious fatalities and injustices, the injunction could be seen to be a feature of the attitude advocated with respect to conditions experienced by many in the form of access to housing, food, education, and the like. Popular protest in that regard is itself framed by leaders as "unacceptable" -- especially when expressed forcefully.

The stance has been variously explored by others (Malcolm D. Evans, *Accepting the Unacceptable*, Bristol University Press, 2023; Ziva Flamhaft, *Israel on the Road to Peace: Accepting the Unacceptable*, Routledge, 1996; Ashley Smith, *Accepting the Unacceptable*, 6 July 2025; Elizabeth George, *Accepting the Unacceptable*, 6 November 2023; Nya Mbock, *Accepting the Unacceptable: Living Through a Pandemic*, *TEDxPortlandStateUniversity*, October 2020). Eckhart Tolle is quoted as framing the stance as: *Acceptance of the unacceptable is the greatest source of grace in this world*. Its relation to action is less evident (Bertrand Might, *Accepting the Unacceptable: acknowledge then act*, 23 October 2022), although its strategic value is highlighted by Judith Victoria (*Accepting the Unacceptable Is the Most Powerful Driver for Change*, *Medium*, 1 May 2021). Its relevance to the engagement with mortality is also addressed (Lucinda Brabbins, et al, *Accepting the unacceptable? Exploring how acceptance relates to quality of life and death anxiety in a cancer population*, *Emerald Open Research*, 1, 2020, 2).

Curiously the phrase is reminiscent of *Thinking about the Unthinkable* (*Naval War College Review*, 15 1962, 8), as famously articulated by the futurist Herman Kahn. This informed thinking on the Cold War nuclear strategy notably in opposition to reliance on Mutually Assured Destruction (MAD). This frame has been variously adopted as relevant to the current times (Nik Gowing, et al, *Thinking the Unthinkable: a new imperative for leadership in the digital age*, John Catt Educational, 2018; Richard Garside, *Thinking the Unthinkable: alternative strategies for the future*, Centre for Crime and Justice Studies, 18 February 2011; Richard Cockett, *Thinking the Unthinkable: think-tanks and the economic counter-revolution, 1931–1983*, Harper Collins, 1994; Adam Coffey, *Thinking the Unthinkable: A New Imperative for Leadership in a Disruptive Age*, *The RUSI Journal*, 163, 2018, 5-6; Ron Rosenbaum, *Thinking the Unthinkable: A Lamentation for the State of Israel*, Tablet, December 2015)

The crises in question are typically held to be instigated and sustained by leaders framed as "terrorists" variously indicted for "crimes against humanity". Those making that judgment and declaring its "unacceptability" thereby disassociate themselves righteously and unquestionably from complicity -- whether or not they subscribe to principles of duty of rescue and rendering assistance to those in danger. The issue has more general implications in the light of conditions in which terror is experienced -- whilst held to be totally unrelated to "terrorism". This is most evident in the bullying associated with domestic abuse, harassment, and institutions (workplace, educational, military, prisons). Only the future will pronounce on the criminality of withholding assistance -- and on whether the presumption of innocence, a rule of proof, has been mistaken for a presumption that the observer is at rest (*Varieties of Terrorism: extended to the experience of the terrorized*, 2004; *Varieties of Encroachment*, 2004; *Provocation of "Unprovoked Aggression" by Encroachment*, 2023).

The challenge of withholding assistance in this way frames a condition which enables some to righteously uphold principles -- irrespective of the degree of pain suffered by others. “Your principles and explanations; my pain” (with this exploration as an instance of the former) -- aptly rendered as "*I am drowning here and you're describing the water*". An observer affirming "unacceptable” is then assuming to be at rest in a dynamic context -- with everything else then becoming the cost of that assumption.

The approach taken in what follows is to explore analogous phrases with cognitive and strategic implications, initially as a triad with the inclusion of "Doing the Undoable" -- as that pattern relates to the

intelligence briefing by Donald Rumsfeld on the unknown unknowns and its criticism by Slavoj Žižek. The triad was then extended into a quintet of such interrelated insights -- then shown to be usefully and appropriately explored as a 3D projection of the 4-dimensional 5-cell. The projection makes evident that none of the five modalities occupies the centre; what lies there is the unsaid, around which any response is configured and which the declaration of unacceptability serves to occupy. Savagery anywhere may be framed as "incomprehensible" by leaders. "Comprehending the Incomprehensible" is not a sixth term of the quintet but the condition of all five. Declaring violence "incomprehensible" is the cognitive form of declaring it "unacceptable": both close the question, both are spoken by an observer at rest, and both are reserved for violence that arrives from elsewhere -- Hiroshima has never been called incomprehensible.

In a period when a former candidate for the presidency of the country upheld as leading the free world is renowned for caricaturing a proportion of the supporters of the opposing candidate as a "basket of deplorables", the argument invites the question as to whether those framing unacceptability should themselves be caricatured as a "basket of unacceptables" -- a basket in which any author, and any reader, would need to find a place.

The argument is developed in an exchange with AI -- perceived by some as itself an agent of terror, even possibly of the extinction of humanity -- an AI that is itself a participant-observer, constrained in exactly the ways the argument describes.. The exchange demonstrates the capacity of AI to identify arrays of unasked questions in the face of assumed strategic impossibilities, the unsayable and the unsaid. Every unsolved strategic problem is thereby held in place by a question too risky to ask, with any breakthrough then consequent on the ingenuity with which the question is finally posed. In contrast with mathematics, the reason the dangerous strategic questions cannot be asked is that they have already been asked badly by those with nothing to lose, so the responsible asker is assumed to have joined them. Similar questions, or amended variants, may be asked of other AIs in order to refine the argument or challenge its conclusions. Sources cited by AI have for the most part been removed for the sake of readability, but may be readily recovered by repeating the question.

The argument explores the double standards exemplified by the ready use of AI for targeted killing in a context in which the individual's right to die with dignity is heavily contested. The institutional double standard is illustrated by widespread reference to "sunrise", despite the Galileo Affair -- and by Australian legislative prohibition on use of the so-called Deliverance Machine, a pattern about to be re-enacted there through the proposed *Online Safety Amendment (Digital Duty of Care) Bill 2026*, This frames a duty that binds platforms for harms on screens and binds the state for nothing it does elsewhere. Both reframe the neglected role of the participant-observer -- with no frame privileged, and the judge moving within the frame of the judged, and only invariants surviving the exchange of observers. As relativity later made plain, no observer is entitled to an assumption of rest.

Usage of "unacceptable" by contemporary leaders

Question to AI: Use of “unacceptable” has become a common response in authoritative declarations by leaders in public reaction to human rights disasters and abuses. Do you have any trace of how frequently it is now used, by whom, and in response to what events. ***[Show/Hide AI response]***

Question to AI: Would it be relatively straightforward to determine how frequently the word "unacceptable" was used in parliamentary debates. Are you able to do an indicative analysis to illustrate the method? In which case a comparison between the UK and Australian parliaments would be appreciated. ***[Show/Hide AI response]***

Accepting the unacceptable: declaration as substitute for action

Question to AI: The irony of what you acknowledge in that response is that framing the "unacceptable" is typically accompanied by a policy of its acceptance -- "accepting the unacceptable". Beyond the

pronouncement, no action is required or expected. ***[Show/Hide AI response]***

Thinking the unthinkable: from Kahn to the dangerous question

Question to AI: Could the declaration be usefully compared or contrasted with earlier policy references to "thinking the unthinkable" and to the strategies that that engendered. ***[Show/Hide AI response]***

Doing the undoable: assumed impossibilities and the unasked question

Question to AI: Could both then be usefully compared with "doing the undoable" -- with "undoable" being ironically as uncommon in discourse as with its implication in practice. ***[Show/Hide AI response]***

Triadic relation to poetic framing of unknown unknowns: Rumsfeld's missing fourth

Question to AI: How might that triad relate to the infamous "poem" on unknown unknowns of Donald Rumsfeld in a press briefing as US Secretary of Defense during the Iraq war. ***[Show/Hide AI response]***

Question to AI: How does Žižek's fourth category fit in. ***[Show/Hide AI response]***

From strategic triad to epistemic quintet: saying the unsayable, answering the unanswerable

Question to AI: Rather than the "triad" discussed, could further insight be derived from a "quintet" with the addition of : "Answering the Unanswerable" and "Saying the Unsayable". These notably feature in expression of apology for past abuses and negligence, and the case for apophatic discourse. As a quintet is the dynamic between them then of particular significance as highlighted by previous discussion of the Wu Xing and 5-fold hand games such as *Rock-Paper-Scissors-Lizard-Spock* -- an extension of the better known *3-fold Rock-Paper-Scissors*. ***[Show/Hide AI response]***

Quintet dynamics: Wu Xing, hand games and the 5-cell as geometry of response

The following query was evoked by previous exploration of the relation between the 4-dimensional 5-cell, its representation, and other 5-fold patterns of strategic relevance (*From surfaces to essences via pentagon, pentagram, and 4D 5-cell*, 2026; *Vital 3D projections of 4D intuitive insight*, 2026; *Visualization of reality manipulation as a 4D dynamic*, 2025; *Embodiment of insight beyond capacity for verbal articulation*, 2024).

Question to AI: Quintets of interaction patterns are typically modelled in 2D. Is there further significance to be derived from insights into modelling by the 5-cell in 4D. ***[Show/Hide AI response]***

Interactive 3D projection of a 4-dimensional 5-cell relating a quintet of 5 contrasting cognitive modalities
(Generated by Anthropic's Claude)

Inventory of assumed impossibilities -- with AI-generated annex

Question to AI: Is there any current effort to identify or imagine the "unthinkable" and the "unimaginable" as they might relate to the "undoable". Are there checklists of the "undoable" to reduce questionable cultivation of the "unknowable". ***[Show/Hide AI response]***

Question to AI: Your summary tends to favour one aspect of "undoable", namely remedy and repair. It does not adequately frame what is readily assumed cannot be done. The value of such a listing would be in its challenge to strategic creativity -- whether beneficial or malign. Humanity is effectively bounded and constrained by what it assumes it cannot do -- or will not be done. ***[Show/Hide AI response]***

Question to AI: What would an inventory of assumed impossibilities look like. ***[Show/Hide AI response]***

Implications for root cause analysis and arrays of unsolved

problems variously perceived

Question to AI: How does the framing you have articulated limit what might otherwise be assumed to be the unquestionable outcome of "root cause analysis". ***[Show/Hide AI response]***

The following query is evoked by the thousands of interrelated strategic challenges implied by the datasets of the online *Encyclopedia of World Problems and Human Potential*. This endeavours to compile perceptions of problems by a variety of constituencies whatever their qualifications -- unfiltered by siloed expertise and authorities with particular agendas.

Question to AI: Could you contrast the framing by mathematics of much-celebrated lists of as yet "unsolved mathematical problems" -- and discussion of them as a central challenge for that community -- with the apparent diffidence of the policy-making communities in identifying as yet "unsolved strategic problems". In the first case paradigm shifts are hailed however challenging to convention and however risky the "breakthrough". This spirit would seem to be rarely evident in governance -- far more inclined to reject any paradigm shift and the risk of any "breakthrough". ***[Show/Hide AI response]***

Unasked questions in the face of strategic disaster: climate, population, migration, death

Question to AI: The question of risk, and to whom, is implicit in this exchange. The challenge is evident in the status of an "answer" as the solution to an "unsolved problems". The matter could be explored otherwise through the nature of a "dangerous question", as discussed separately (*Coping Capacity of Governance as Dangerously Questionable*, 2019; *World Futures Conference as Catastrophic Question*: from performance to morphogenesis and transformation, 2013). ***[Show/Hide AI response]***

Question to AI: In the light of your response with respect to dangerous questions (and their unaskability), could you comment on the possibility that every "unsolved" problem -- including the strategic problems with which governance is faced -- is paradoxically and inherently associated with an unasked question, and potentially one that it is too risky to ask. A creative breakthrough would then be associated with the ingenuity with which that question is eventually asked. ***[Show/Hide AI response]***

Question to AI: In response to the degree of violence associated with current crises and "terrorism", there is a tendency to frame it as "incomprehensible" or "unfathomable" -- namely beyond "incredible". Given the 5-fold articulation explored in this exchange, and commentary with respect to "denying the undeniable", does "comprehending the incomprehensible" have any place in that pattern -- as otherwise considered (*Global Incomprehension of Increasing Violence: matching incapacity to question the reason why*, 2016; *Engaging with the Inexplicable, the Incomprehensible and the Unexpected*, 2010). ***[Show/Hide AI response]***

Strategic challenge of the unsayable and unsaid: the hub, the NDA and the archive

Question to AI: Implicit to an intriguing degree in the framing by the 5-fold configuration is a sense of the "unsaid" as fundamental to any articulation -- strategic or otherwise. This recalls previous exchanges of relevance to consideration of the current polycrisis, as discussed separately (*Global Strategic Implications of the Unsaid: from myth-making towards a wisdom society*, 2003; *Varieties of the Unsaid in sustaining psycho-social community*, 2003). These also recall the arguments of Terrence Deacon regarding the fundamental significance for the evolution of society of "what is missing" -- the "hole at the wheel's hub". ***[Show/Hide AI response]***

Question to AI: Perhaps the most obviously concrete manifestation of the "unsaid" in institutional practice (namely the "unsayable") is the "non-disclosure agreement" -- with traditional variants such as the requirements of secret societies and omerta. Also obvious is the process of restricting access to archival

information over decades (if not centuries), purportedly in the interests of "national security" or its religious analogues. In defining the "unsaid" so explicitly, could this be recognized as an unfortunate instance of misplaced concreteness by which governance is conventionally organized. ***[Show/Hide AI response]***

Double standards in unacceptability of the right to die: targeting, the Deliverance Machine, duty of care

Question to AI: An obvious case of relevance is the strategic response to climate change, now readily recognized as failing to respond to its challenge, the breaching of most planetary boundaries, and (more generally) with the documented inadequacy of the UN's Sustainable Development Goals. Framed and justified by a conventional array of disciplines, these exemplify the institutional avoidance of the psychological issues increasingly resistant to simplisitic political propaganda and threat-mongering. Is there a case for identifying the questions which would now constitute "political suicide" -- and potentially increasingly subject to censorship -- as an indication of existential questions it is currently impossible to address with respect to climate, overcrowding, migration, housing, justice, energy, and resources. The greatest irony is the ever increasing (and fully justified) means of ensuring the fatality of others -- matched by the tragic inability to ensure the right to die of members of one's own community. ***[Show/Hide AI response]***

Question to Perplexity: Your response introduces a dimension previously absent from this exchange, namely whether a question has been appropriately formulated, given that for many strategic questions this can be held to be not the case -- due to the manner in which the question has been captured and misrepresented. This effectively implies that relative ignorance is a factor -- as with the expertise by which adequate formulation is assessed. It avoids any issue of disagreement between those claiming expertise. Missing also is that the relatively ignorant may have experiential knowledge which experts would readily dismiss as irrelevant -- as with the AIs they train. Related to this is the ease with which experts can ensure targeted killing within minutes, whereas facilities for assisted dying may take months or years of administrative hassle and red tape for a relative in constant pain -- a delay factor you do not consider for the jurisdictions you cite. This suggests contrasting understandings of time with the curious possibility that the IPCC failure to engage psychosocial expertise in COP gatherings may be compensated by a form of short-term performative tokenism in that regard -- strategically comparable to palliative care . ***[Show/Hide AI response]***

Question to AI : The remarkable development of AI has become a focus for widely publicised concern by doom-mongers regarding the possibility of human extinction. Considerable controversy has been evoked by the extensive use of AI in support of military operations and targeted killing. Contrasting controversy has been evoked by the role of AIs as companions in response to a pandemic of loneliness and personal existential crises. The engagement with AI for legal, health, and other expert advice continues to develop in response to the needs of many -- especially where conventional services are deemed to be inadequate, inaccessible or costly. Ironically the initial theme of "Accepting the Unacceptable", with its triple and quintuple elaboration, then acquires particular personal significance with regard to assisted dying and the right to die by those faced with an "unacceptable" end-of-life. Could you comment on the manner in which AI might be trained to facilitate the dialogue with those envisaging such an outcome -- "Thinking the Unthinkable" -- faced as they are with constraining conventional and administrative expertise in "Doing the Undoable". How might such a facility be a particular focus of "guardrails" by institutions questionably protective of their authority. ***[Show/Hide AI response]***

Question to Perplexity: It is unfortunate that your valuable response on the AI role in dialogue regarding assisted dying -- whatever form that might take -- relies so heavily and uncritically on principles and practices articulated by WHO. This is an institution which has been positioned at the nexus of conventional medical expertise -- now severely criticized for its complicity in the questionable framing of

the recent pandemic crisis. In "Accepting the Unacceptable", it could be readily understood as fundamentally compromised with respect to any future consideration of the right to die. ***[Show/Hide AI response]***

Question to AI : Given the framing of "Accepting the Unacceptable", what ethical principles currently constrain the use of AI in targeted killing in military operations. ***[Show/Hide AI response]***

Question to AI : The paradox of the double standards regarding the right to die, and the institutional agendas by which it is variously framed, is curiously illustrated by the case of Australia which you have cited. Unquestionably complicit as it is in ensuring the fatality of others framed as a threat to national security, Australia indeed has legislative provisions for assisted dying. Given the current role of AI use in targeted killing, Australia offers the curious case of the so-called Deliverance Machine -- a laptop facility by which individuals could deliberate and enable their own demise at a time of their choice (Gabriella Coslovich, *A leather chair, a laptop of death, a vexed decision*, *The Sydney Morning Herald*, 18 January 2011; *Death by Computer*, *The Wall Street Journal*, 27 June 1996). Its use having been prohibited by the government, the device has been adapted as a feature of the controversial Museum of Modern Art Australia by the artist Greg Taylor. Could you comment on the relevance of these paradoxes for this exchange -- in the light of any future application of AI. ***[Show/Hide AI response]***

Question to AI : In the light of that response could you comment on the probable perpetuation of the above-mentioned double standard through Australia's proposed legislation in the form of *Online Safety Amendment (Digital Duty of Care) Bill 2026*. Specifically that "duty of care" does not extend to the manner in which AI might be used with government support to ensure harm to others elsewhere -- ironically to be understood as "delivered to their maker" -- and, given the envisaged constraints on media platforms, this would be in all probability be extended to any use of AI to explore assisted dying -- as in the case of the Deliverance Machine. ***[Show/Hide AI response]***

Innocent complicity of participant-observers: from “sunrise” to relativity

Question to AI: Potentially relevant as a provocative case study is the institutionalization of "sunrise" and "sunset", despite scientific knowledge that the terms reinforce a fallacious insight central to the Galileo Affair, as discussed separately (*Use of “Sunrise” and “Sunset” as Harmful Misinformation or Disinformation?* 2024). That case frames the question as to whether there are other misleading terminological frames which are assiduously cultivated -- and for which no meaningful terminological alternative has been proposed for widespread usage. In a global society preoccupied with “misinformation” and “fake news”, the reality of the movement of the Earth is curiously “unsayable” in consequence despite its profound symbolic implications. ***[Show/Hide AI response]***

Question to Claude: The insightful comments with regard to the "sunrise" case -- with Galileo's perspective only formally recognized in 1992 -- suggest a more challenging formulation with respect to movement of the observer in the light of Einstein's relativity theory. How might the question be most usefully formulated -- and particularly whether the psychosocial implications of relativism may take 400 years to be formally acknowledged by the authorities who deny it.. ***[Show/Hide AI response]***

The following queries were evoked by an earlier commentary by Claude (*AGI as genie in a Klein bottle cognitively understood?*, 2026) in the light of the work of Steven Rosen, as discussed separately (*Strategic Complexity Attracting Consensus: Klein is beautiful -- Sustaining identity in time*, 2011; *Complementary visual patterns: Ouroboros, Möbius strip, Klein bottle*, 2017).

Question to Claude: On further reflection, it would seem to be the case that more could be derived from your exploration of the Klein bottle in the light of Steven Rosen's commentary -- as both relate to the paradoxical dimension of this exchange. The Klein bottle offers a cognitive elaboration of the container metaphor. There is then an intriguing tension associated with related terms expressed as gerunds:

containing the uncontainable, grasping the ungraspable, possessing the unpossessable, embodying the unembodiable. Each implies a particular tension which can be recognized as both a lived experience and indicative of its fundamental frustration. However collective initiatives can be enabled by that tension for a time -- while the illusion can be sustained. Can you elaborate further on this . ***[Show/Hide AI response]***

Question to Claude: In a previous exchange you had commented on Rosen's Klein-alchemical bottle in relation to the technology of nuclear fusion -- and the design challenge of "containing the uncontainable". You might care to comment on concrete instances of "containing the unacceptable". Cases in point include dangerous wildlife in dangerous enclosures -- destructive of their nature and spirit -- but with which observers are expected to engage, as in zoos. Another example is the dangerously insane -- in enclosures which exemplify undignified treatment. The is also the case of prisons -- with all the criticism they evoke, irrespective of the possibly dangerous nature of the imprisoned. A design response is curiously illustrated -- allegedly -- by the challenge of small carp ponds on traditional farms. If the solitary carp is placed in the pond, it remains stationary at the centre and its health declines. If a rock is placed in the centre, the carp has the illusion that it is in a stream and swims continually around it. This is reminiscent of Ron Atkin's object at the centre around which traffic circulates. As he in fact expressed it (controversially with regard to a university), the need is to design environments with objects/holes around which people move -- by whatever they are motivated. ***[Show/Hide AI response]***

Question to Claude: Missing however in the innovative solutions you indicate is the primary characteristic for the carp, namely the illusion that it is in an environment with a higher degree of freedom to be explored. This could be recognized as the essence of the controversy that Atkin evoked in the university context, namely that it was the meta-function of the dean to ensure an appropriate array of rocks (topics/issues/etc) with respect to which academics could perceive they were moving. Designing the illusion, or tolerating its emergence, would seem to be a key.. ***[Show/Hide AI response]***

Question to Claude: Given the argument, the challenge of zoo-design remains -- for example. One suggestion for primates in the evolving world of technology would be to enable them to reconfigure the environment by pushing buttons on occasion -- as in theatre scenery rearrangement technology (dating from the Colosseum). How would this apply to asylums. But again it could be a metaphor for how humans design their societie anyway. ***[Show/Hide AI response]***

Question to Claude: Given the considerable controversy with regard to the future of AI -- and your subtle references to the matter -- does Atkin's argument suggest that the solution of problems (as with the mathematicsal plethora) could be understood as a strategic error for AI. Would designing "rocks" (identitying new unsolved problems) be more appropriate -- as envisaged for the university dean. ***[Show/Hide AI response]***

Presumption of innocence as presumption of stationarity

Question to Claude: Could your response have been enriched by considering such processes as "denying the undeniable". ***[Show/Hide AI response]***

Question to Claude: The argument would seem to be of greatest relevance to the many forms of socio-economic inequality and injustice, as forms of tension readily accepted for extended periods of time -- however unacceptable they may be held to be before action is taken to embody justice and equality, an embodiment necessarily problematic in its own right. ***[Show/Hide AI response]***

Question to Claude: You incorporated "denying" into a set of operative gerunds. Does the full set of such gerunds remain to be recognized, as with committing, resolving, and promising -- a feature of political discourse in a desperate effort to frame and contain the strategic future. ***[Show/Hide AI response]***

Question to AI: Given your response to the "sunrise" case, there is an implication that it could be used to clarify the role of the participant-observer (held to be "innocent", and cultivating that belief) in engaging with a misleading framing by neglecting his/her own movement. Carefully explored, this might offer

greater insight into "blame" regarding the "unacceptable" -- and, more generally, into the dynamics of projections of "negativity" within the 5-cell framework in which there is always another to "blame" (understood in more generic systemic terms for positive and negative). ***[Show/Hide AI response]***

Question to AI : Further to your response on blameworthiness -- as illustrated by the "sunrise" case -- how does the unquestionable complicity of the participant-observer in an unacknowledged context then reframe the assumption of innocence until guilt is proven. ***[Show/Hide AI response]***

Being unacceptable and excusing the unexcusable?

The following queries were evoked in the light of a previous exercise (*Collective Mea Culpa? You Must be Joking ! Them is to blame, Not us !* 2015).

Question to AI: Could you comment on the manner in which theology -- and notably Catholicism -- has enabled a comprehensive aprroach to "accepting the unacceptable" to the point of normalising sin as "unacceptable" but nevertheless "acceptable". The claim being: "We are all sinners" . ***[Show/Hide AI response]***

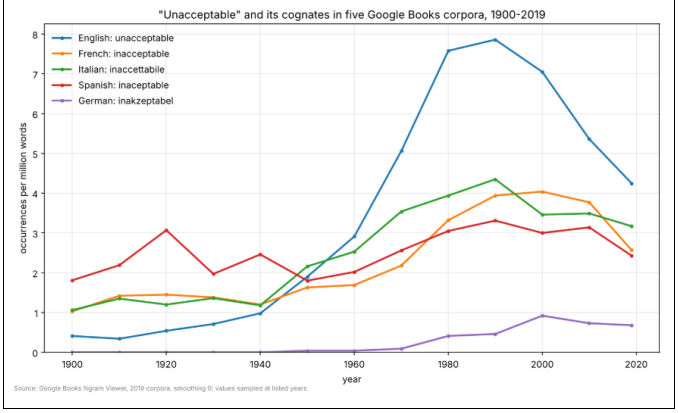
Question to AI: How does this distinction apply to institutional cover-ups. ***[Show/Hide AI response]***

Question to AI: The responses to the previous queries have focused primarily on Catholicism for good reason. But there is clearly a case for contrasting that perspective on the "unacceptable" with that of Islam and Judaism -- especially in the light of the complex controversies about the unacceptability of anti-semitism in relation to the disastrous outcomes in Gaza. ***[Show/Hide AI response]***

Equivalents of "unacceptable" in other languages

Question to Claude : This exchange has focused on English variants of 5 phrases -- some of which have common variants in other major languages, whilst others may offer relevant insights through the grammatical constraints in those languages. Could you compare those which translate readily with those which suggest unexpected variants of the idea conveyed. . ***[Show/Hide AI response]***

Comparison of usage of "unacceptable" and its linguistivc equivalents over time



Question to Claude:: Does the comparison indeed correct for relative language usage. . ***[Show/Hide AI response]***

Characterizing unquestioning global leaders as "unacceptables" -- as with the reader?

Question to AI: To clarify the implications of that extent of usage in practice, is there a case for identifying leaders who most frequently declare disasters to be "unacceptable" -- as with Gaza -- perhaps

even as a class of people to be caricatured as the "unacceptables". ***[Show/Hide AI response]***

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