



# laetus in praesens

Alternative view of segmented documents via Kairos

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## From the Art of War to the Art of Being Bullied? From Playground Bullies to Imperial Powers -- and Beyond

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## Introduction

The world is currently witness to various explicit assertions by the self-acclaimed leader of the free world -- speaking in the name of the Americans of the North -- to the effect that:

- *Trump tells NATO chief the US needs Greenland* (Reuters, 14 March 2025)
- *'I think that will happen': Trump confident of taking Greenland* (Reuters, 14 March 2025)
- *Trump 'orders US military to draw up plans to seize Panama Canal'* (Daily Mail, 15 March 2025)
- *Trump orders ideas from Pentagon for 'unfettered' access to Panama canal, officials say* (The Guardian, 14 March 2025)
- *Pentagon considering military options for Panama Canal access: Report* (Aljazeera, 14 March 2025)
- *Trump Confirms He's Serious About Wanting Canada As 51st State* (Forbes, 9 February 2025)
- *Donald Trump calls for Canada to become 51st state over tariffs* (BBC, 11 March 2025)

These unusually explicit intentions and demands are highly reminiscent of the dynamics in any playground for children of various ages. Hence the many references to "playground politics" -- whether in reality or as a metaphor. They are also reminiscent of exposure to a "demand that cannot be refused", as with [racketeering](#) in

criminalized societies. Whilst they may be variously condemned as "bullying" and therefore "unacceptable", such condemnation is of little relevance to those exposed to such demands -- as with the terrifying formative experience of being bullied in a playground.

The scope of the problem with respect to children is indicatively presented for the USA by the National Bullying Prevention Center, where one out of every five (19.2%) students report being bullied, a greater proportion being female (*Bullying statistics: by the numbers*). 100% of student participants reported experiencing, witnessing, or being aware of acts of bullying during the 2021-2022 school year. Other sets of data are variously available for [bullying in the workplace](#), [bullying in academia](#), [sexual bullying](#), and [cyberbullying](#). Potentially meriting particular attention is the bullying culture in legislative assemblies, international organizations, and embassies (Stephen M. Walt, *Bullies Don't Win at Diplomacy*, *Foreign Policy*, 7 June 2018; Bruce Haigh, *The all-American Coercive Diplomacy: bullying by any other name*, *Pearls and Irritations*, 30 September 2021; Phil McAuliffe, *On bullying, harassment and discrimination in diplomacy*, *The Lonely Diplomat*, 18 April 2020; *Diplomatic Bully: Australia's climate obstruction in the Pacific revealed*, *Greenpeace International*, 3 November 2021).

There is little data on "bullying" by collectives and nations -- raising the question as to the extent to which the Global South is experienced there as "bullied" by the Global North (Wesley Seale, *Trump's Bullying, Threats 'A Desperate Attempt to Intimidate' Global South Nations*, *The African*, 10 December 2024; Kudakwashe Mugari, *No more bullying of nations: G77*, *Herald*, 21 January 2024; Ron Derby, *Who will be the bully in a changing world order?* *Mail and Guardian*, 15 June 2023).

Resistance to bullying is often framed in terms of direct opposition -- meeting force with force, whether in the playground, the political arena, or on the battlefield. Yet history reveals that when the powerful impose their will, direct confrontation often leads to destruction for the weaker party. The alternative lies in strategies that do not rely on sheer strength but instead on intelligence, adaptability, and the ability to redirect aggression.

From the experience of bullied children navigating social hierarchies, to small nations facing geopolitical giants, to prisoners surviving in coercive institutional cultures, the principles of martial arts and psychological aikido suggest methods by which power can be deflected rather than met head-on. Indigenous cultures resisting colonization, and even the hypothetical scenario of humanity facing a technologically superior extraterrestrial force, further illuminate this strategic dynamic.

It is therefore no surprise to discover the many references to the much acclaimed strategic classic by Sun Tzu (*The Art of War*) as being variously of relevance to the challenge of bullying -- in addition to those highlighting the remedial role of aesthetics in the "art of being bullied" (Raymond Brune, *The Art of Being Bullied: reframing trauma one masterpiece at a time*, 2024; *Art Against Bullying*, Erasmus Project of the European Union, 2023). The extent of the problem worldwide has evoked the creation of an International Bullying Prevention Association, an International Association on Workplace Bullying and Harassment, an *International Journal of Bullying Prevention*, and a World Anti-Bullying Forum.

The emphasis in what follow is however on the empowerment of those vulnerable to bullying rather than remedial responses or the challenge for authorities in the management of bullying in their domains, as exemplified by Maria Lourdes G. Tan's *The Art of War on Handling Bullying: the case of school administrators in a Philippine University* (*International Journal of Innovative Research and Development*, 10, 2021, 1). Somewhat ironically, but of potentially greater relevance, there are even adaptations of Sun Tzu's classic for children (Martin Kostadinov, *I, Sun Tzu: The Art of War for Kids*, 2024; Rey Lijesta and Jesse Tamburino, *The Art of War: Baby Edition*, 2015). The question is whether there are other insights from the martial arts (John E Guzzardo, *Young Males and Bullying: a little Sun Tzu never hurts*, 3 October 2015).|

This exploration seeks to identify the "katas" of psychosocial resistance -- the disciplined, repeatable practices by which the seemingly powerless can turn the energy of domination back on the aggressor. Are there overlooked lessons in Eastern philosophy, military strategy, or indigenous wisdom that could be systematized as a form of [social aikido](#)? And in an era where multinational corporations and artificial intelligence wield

unprecedented control, what does it mean to be "overpowered" -- and how might resistance evolve in response? A set of 29 "institutional katas" was identified by [Thierry Gaudin](#), in a book titled: *L'Ecoute des Silences: les institutions contre l'innovation* (1978). An English translation of that 29-fold set was presented separately as *The Institutional Katas* (2016) in a discussion of *Game-playing in Global Governance?* (2016) - framed in terms of *Engaging an Opposing Ideology via Martial Arts Philosophy* (2016).

The presentation continues the experiment with AI in the form of [ChatGPT 4o](#). The responses have been framed as grayed areas. **Given the length of the document to which the exchanges gave rise, the form of presentation has itself been treated as an experiment** -- in anticipation of the future implication of AI into research documents. Only the "questions" to AI are rendered immediately visible -- with the response by AI hidden unless specifically requested by the reader (a facility not operational in PDF variants of the page, in contrast with the [original](#)).

Reservations and commentary on the process of interaction with AI to that end have been discussed separately (*Methodological comment on experimental use of AI*, 2024). Editing responses has focused only on formatting, leaving the distractions of any excessive "algorithmic flattery" for the reader to navigate (as in many social situations where analogous "artificial" conventions are common). Readers are of course free to amend the questions asked, or to frame other related questions -- whether with the same AI, with others, or with those that become available in the future. In endeavouring to elicit insight from the world's resources via AI, the process calls for critical comment in contrast with more traditional methods for doing so.

Show All AI Responses

## Bullying under the radar of preoccupation with terrorism

**Question:** Could you comment on the manner in which bullying typically occurs "under the radar" of preoccupation with "terrorism", despite the terror which it engenders -- and is thereby neglected. Whether in the playground, the the workplace, or globally, it is experienced by the bullied as a provocation to which no physical ripostes -- as characterized by the definition of "terrorism" -- are justified. There is seemingly an institutional insensitivity to any such provocation, effectively an indifference to bullying -- justified by references to "toughening up" and "standing up for oneself". Whereas legislation against "hate speech" is now a focus for the media, as with terrorism, no effort is made to relate such legislation to the subtleties of bullying.

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**Question:** In the light of that response, could you comment on the tragic incidence of "[school shootings](#)", most notably in the USA. Considerable emphasis is given to the problematic motivations of the shooter -- readily held to be "inexplicable" -- with little attention to the dynamics which may have provoked such an "unreasonable response". Is there any trace of the correlation between such shootings and exposure to subtle forms of bullying neglected by educational authorities and with which they are effectively complicit.

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**Question:** In the light of the response on school shootings, and given the degree to which shooters are known to have been bullied prior to the event, it is presumably not to be expected that their responsibility would result in criminal or disciplinary action. Is there any trace of initiatives to name and shame those who "groomed" the shooter, however unconscious they were of the possible consequences of their bullying.

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**Question:** In the light of the previous responses, could you comment on the manner in which global discourse regarding the "unprovoked" action of Hamas against Israel has been framed -- as with the "unprovoked" action of Russia against Ukraine. Do both indicate a deliberate insensitivity to contextual dynamics -- highly reminiscent of institutional indifference with regard to "bullying".

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**Question:** Could you comment further on the process of "encroachment" [*Varieties of Encroachment*, 2004; *Provocation of "Unprovoked Aggression" by Encroachment*, 2023]. This is only implicit in that response and refers to the subtle manner in which the private space of an individual is experienced as "invaded" by a bully -- as with the "invasion" of cultural or territorial space by institutional actors, most notably colonial powers negligent of the implications.

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**Question:** In the light of your responses on "encroachment" and "unprovoked aggression", is there an ironical case for exploring the context of the reprehensible actions of Hamas and Russia as "school shootings" in a global context -- and equally unjustified.

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**Question:** In the light of that response, could the frequently acknowledged incapacity to respond insightfully and strategically to repeated "school shootings" in the USA be usefully compared with the incapacity to respond insightfully to the tragedy of Russian intervention in Ukraine and the actions of Hamas in Israel -- and to other cases, as yet unforeseen. Can this incapacity be more appropriately understood otherwise

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## Playground politics of global leadership

There are many references to the politics of the childrens' playground and the challenges it represents in terms of socialization and bullying. Whilst the "playground" metaphor is widely recognized, there is seemingly little focus on the relation to bullying in later life. Possible exceptions include: George Monbiot, *From the playground to politics, it's the bullies who rule* (*The Guardian*, 30 March 2024), Kim Jarrett and Kimberley Bruneau, *Playground Politics: are multinationals really the new bullies of the global sandpit?* (*KPMG Tax Chat*), and *Playground Politics: A Child's Guide to Understanding Geopolitics* (*GuideBG*, 2025).

**Question to ChatGPT :** There are many references to "playground politics" and to recognition of the dynamics of the playground in politics. Controversially these may include references to the extent to which leaders, deemed to be successful, tend to have been bullies in their playground days [*Patrice Taddonio, Trump the 'Bully': How Childhood and Military School Shaped the Future President*, *Frontline*, 22 September 2020 by Jeva Lange, *Donald Trump's childhood classmates remember him as a bully*, *The Week*, 23 June 2016; Paul Schwartzman, *Confident. Incurable. Bully: Little Donny was a lot like candidate Donald Trump*, *The Washington Post*, 22 June 2016]. Do you have any trace of studies of the childhood background of world leaders and their implication in bullying or being bullied. Would either implication tend to frame the foreign policies they favour -- with such implication therefore meriting particular attention.

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**Question:** Carl von Clausewitz is famed for his aphorism that "*War is the continuation of policy by other means*". In the light of the above argument, could you comment on the possible adaptation of that aphorism to "*Policy is the continuation of bullying by other means*". Similarly, given the continuing significance associated with Sun Tzu's "*The Art of War*", are there insights to be derived from its adaptation into "*The Art of Being Bullied*".

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**Question:** With bullying "under the radar" as noted above, could you comment on the extent to which a culture of bullying is intentionally (but deniably) enabled by authorities in institutions such as schools, corporate environments, intentional communities, hospices, prisons, refugee camps, the military and security services [*Jennifer Klein, Ending Harassment Culture*, *Harvard Business Review*, 2 October 2019; *Georgia*

*Hitch, Parliament has a 'boys club' culture of 'bullying, sexual harassment and sexual assault'. ABC News, 1 December 2021; Lewis Sanders, Uncovered: Abuse at top German science institution, DW, 13 March 2025].* Is the denial of such intentions systematically framed in terms of "plausible deniability", namely the ability of people, typically senior officials in a formal or informal chain of command, to deny knowledge and/or responsibility for actions committed by or on behalf of members of their organizational hierarchy.

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**Question:** Does the tendency to deny any culture of bullying within an institution explain why no effort is seemingly made to orient and empower those entering them -- as students, employees, intentional communities, care homes, prisoners, and the like. In striking contrast such institutions may even encourage, tacitly or otherwise, induction and hazing rituals which may well be experienced as terrifying.

*# Show/Hide AI response #*

## Literature search on insights into empowering the bullied

**Question to ChatGPT (Deep Research facility):** Could you trace any studies of insights into how the bullied can be empowered to respond effectively to being bullied, whether in the playground or in later life. Of particular interest is how those skills can be cultivated by the bullied, in contrast with the typical suggestion of appealing to authority

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**Question to ChatGPT (Deep Research facility):** My particular interest is insights into how bullied children can be empowered in the playground, given the implication (if only metaphorical) for bullying in later life and between nation states. My concern is that there is little effective focus on such empowerment in contrast with the extensive studies of the bullying process -- reminiscent of the classic comment by Jack Nicholson: *I am drowning here -- and you are describing the water*

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**Question to ChatGPT:** It is not particularly clear how that extensive response offers insights into the classic playground situation where the bully takes a possession of the bullied, and asserts the rights to it. This is currently evident in the expectation of the USA that Greenland will be taken from Denmark and that the USA wants "unfettered" access to the Panama Canal. What insights from the playground are relevant to such dynamics

*# Show/Hide AI response #*

## Kata of resistance through turning power against itself

**Question:** That response suggests a degree of reliance on the support of others in the playground -- a support which is far from guaranteed in practice. To what extent does the bullied need to acquire skills reminiscent of Eastern martial arts philosophy by which the energy of the bullying process is used against the aggressor. Is there any trace of a psychosocial analogue to those arts (especially from Japan) -- and if not, why not. What is the relevant set of "katas"

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## Paradoxical avoidance of kata-like training for non-physical conflict resolution

**Question:** Whilst accepting your comment on the lack of any such system of training in "psychosocial katas" for the bullied, is it the case that no such possibility is envisaged "for the playground" in countries such as Japan which has its own challenges with bullying -- or for cultures familiar with the "katas" in their assiduous

practice of martial arts

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## **Institutional and cultural implications in geopolitical reality**

**Question:** Whilst that response is rich in possibilities, it is unclear what Denmark or Panama might draw from it at this time. The challenge is especially evident in institutional cultures such as the military or prisons. Recognized otherwise, the question is how indigenous cultures encroached by colonizing imperial cultures might have responded otherwise. Ironically humanity may be faced with such a challenge in the hypothetical event of the arrival of extraterrestrials

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## **Recognition of exemplars in the practice of the psychosocial martial arts**

**Question:** Are there any traces of exemplars in the practice of the psychosocial martial arts -- upheld as especially skilled in the relevant "katas". Are they evident in diplomatic negotiation, marketing and courtship, gaming, for example -- perhaps described by other terms. Does relative competence suggest the possibility of an analogue to "belt ranking"

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**Question:** Extensive recognition is given to children skillfully practicing the martial arts -- including "belt ranking". How might analogous recognition be given to children who exhibit an unusual degree of skill in their psychosocial analogue

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## **Psychosocial strategies for engaging with bullying and sexual harassment**

**Question:** There is some irony to the fact that the typical bullying of women -- termed "harassment" -- has been a focus of considerable attention in recent decades. Less obvious are the strategic insights which have emerged as to how women could (or should) respond to such bullying when exposed to it. How do those insights complement those which you have articulated more generally.

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**Question:** While "bull," "bully," "bullying," "bullshit," "bullpit", and "bulldozer" share similar roots or prefixes, their etymological connections are distinct. Despite some metaphoric connections, their origins and meanings have evolved separately -- although primarily associated with males. With the minimization of female harassment and their bullying of men (or each other), could you comment on any complementary process primarily associated with women -- perhaps evident in the etymological roots corresponding to "bull" in other cultures .

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**Question:** Whilst the terms share a common root, is the absence of a recognized meaningful relation between them unreasonable -- given the importance of the contexts in which they are employed, and their potential sexual connotations, however challenging as in the behavior of a bull in relation to a cow(ard)

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**Question:** Those responses could be understood as placing undue emphasis on the problematic quest for competitive advantage and dominance by both men and women -- whether or not this valued in a culture.

Could you comment on the more ambiguous references to feminine "wiles" as a skill-set capable of engaging strategically with "bullying" -- as the "Art of Being Bullied" -- and thereby subtly circumventing it. As a complement to the masculine value typically associated with Sun Tzu's "Art of War", is the complement in bushido culture to be recognized in the skill-set of the geishas, for which there is presumably no such articulation (although comparable texts may exist in other cultures and modalities)

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**Question:** Reframed as a form of psychosocial aikido, do you have any trace of how skills in [repartee](#) are cultivated, notably as practiced in circumventing the charged situations characteristic of asymmetric power relations and gendered encounters -- speaking truth to power otherwise

*# Show/Hide AI response #*

A classic example is offered by Mohandas Gandhi on a visit to England, when challenged by a journalist as to [what he thought about Western civilization](#). The alleged response: *It would be a good idea.*

**Question:** Give the contrast made here between the art of warfare and the art of being bullied, how could that distinction be related to that between repartee and memetic warfare [[Conceptual defence systems and memetic warfare, 2001](#)]

*# Show/Hide AI response #*

**Question:** Extending your response, do you have examples of fruitful repartee in encounters with bullying racketeers presenting "offers that cannot be refused"

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**Question:** In curious contrast to the geisha tradition, Western culture has developed a more fragmented pattern through the entangled role of "finishing schools", "models", and their especially cultivated attire -- as primary attractors enabling influence through norms of physical "beauty". More curious, in contrast to the geisha style, has become the challenge of rendering such attire ever more revealing -- whilst articulating ever more stringent constraints to inhibit bullying and harassment. As fundamental metaphors of the dilemmas of asymmetry on a global scale, what insights might be derived from these factors for vulnerable collectives faced with the hegemonic challenge of superpowers.

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**Question:** Your tentative proposal for a "Geopolitical Finishing School" as a necessary counterpart to "Military Academies" frames the question as to whether the feminine "wiles" to be cultivated are susceptible to any systematic articulation. Are there traces of such an articulation in other cultures and traditions. Could the complementarity be recognized more generally, namely as between the cultivation of "yang" (as in the *Art of War*) and the cultivation of "yin". This would offer the recognition that bullying is an instance of "excess of yang" in a world in which "yin" has as yet been inappropriately cultivated. The irony is suggestively indicated by the problematic complementarity between the World Economic Forum and the World Social Forum. What of the balance between them sought by the [Sixth International Conference for World Balance](#) (Cuba, 2025), for example.

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**Question:** On reflection I have the sense that we may have failed to introduce some dimensions into the exchange. I recognize the [bull symbolism](#) in the [founding myths of Europe](#) and the particular esteem in which the [sacred cow](#) continues to be held in India -- contrary to Western rationale. I also recall the role of the "Papal Bull" [[List of Papal Bulls](#)]. To the extent that you have a trace of the recent exchange, could you comment on what we might have "missed"



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# Visualization of the dynamics of resilience in the art of being bullied?

The dynamics of being bullied are complex, as with the possibilities of response. A question is whether they call for new approaches to their representation -- beyond any compensation for trauma (as noted above). The argument above indicates the importance of resilience -- itself a subtle concept for which new representation would be valuable. In both cases there is a need for a degree of simplicity rather than having recourse to the kind of model favoured by academics.

One form of such a representation -- potentially to be understood cognitively and symbolically as a "strange device" -- has been argued in relation to *Guernica* (1937) as an iconic painting (*Reimagining Guernica to Engage the Antitheses of a Cancel Culture*, 2022). Visualization of the complex relationship between being bullied and begging offers other insights (*Cognitive implication in the asymmetrical processes of begging and its surrogates*, 2015)

Another curious possibility is offered by a traditional game, popular in centuries past, namely the **cup-and-ball**. It is generally a wooden handle to which a small ball is attached by a string and that has one or two cups, upon which the player tries to catch the ball. As a traditional Japanese **skill toy**, a variant is known as the *kendama* (or "sword [and] ball"). The device has been explored as a means of clarifying the vital role of resilience in ecosystems (Karl A. Lamothe, et al, *Linking the ball-and-cup analogy and ordination trajectories to describe ecosystem stability, resistance, and resilience*, *Ecosphere*, 6 March 2019; Jose Bolaños, *Resilience: the ball-and-cup metaphor*, *Resilience Blog*, 15 March 2019; Ben C. Nolting *Balls, cups, and quasi-potentials: quantifying stability in stochastic systems* *Ecology*, 97, 2016, 4).

Variants of the cup-and-ball skill toy	
Bilboquet, a cup-and-ball toy of European origin	Kendama (Japan)
	
Gallaz63, CC BY-SA 4.0, via Wikimedia Commons	Gallaz63, CC BY-SA 4.0, via Wikimedia Commons

The main goal of the game is to get the ball into the cup. While the concept is very easy, mastering the game can be challenging. There are several styles of gameplay in the Latin world such as *la simple*, *la doble*, *la vertical*, and *la mariquita*. The Japanese variant has three cups and a spike, allowing for various tricks and combinations which feature in competitions there and in the USA, and more extensively described in German (*Kendama*), by *Kendama USA*, and by the Global Kendamas Network (*GLOKEN*). Accounts are now available of the history of the game from its European origins, and its current international development (*The History of Kendama*, *Kids Web Kendama*). Mastering kendama requires hand-eye coordination, timing, and

precision. Players progress from basic to advanced tricks, developing rhythm and flow in their movements (*Kendama: a game analysis*, PlattySoft, 14 September 2016).

The use of the toy with respect to the subtleties of resilience (in bullying or otherwise) was explored above as an extension of the exchange with AI. The question was how many dimensions of the bullying dynamic -- whether interpersonal or international -- could be insightfully embodied in a cup-and-ball game. There is considerable irony to any recognition that the association of the challenges of bullying and resilience could evoke the question as to whether the planet is itself in the process of being effectively "bullied".

As a metaphor, and in the light of the sexual associations of bullying, "cupping balls" offers an additional controversial connotation which may merit consideration. Given the sexual association and symbolism, it is curious to note that the challenge of sexual consent has now been controversially featured in relation to a "cup of tea" (Rebecca Sullivan, *The Best Analogy for Sexual Consent*, ABC News, 11 March 2015; Jane Blake, *Why The 'Tea' Metaphor For Consent Is Problematic*, Affinity, 19 December 2016).

There is a charming irony to any gendered implication through the skill with the cup-and-ball of an early feminist icon, namely Jane Austen (*Game Austen: The Childhood Toy That Captivated Pride and Prejudice Author*, Sotheby's, 8 December 2016; *Games of Jane Austen's World: Bilboquet*, Random Bits of Fascination, 15 October 2019). Known by the author as "bilbocatch", that name clarifies the relationship to kendama in that "bilbo" was a kind of sword esteemed for its temper and elasticity (Kathryn Kane, *Of Bilbo-catch and Bilbo Catchers*, The Regency Redingote, 3 March 2017).. Given Austen's renown in reframing the requirement of women to marry, "catch" then offers a particular twist to any such quest. A more recent twist is offered by its use in naming the main protagonist in *Lord of the Rings* -- **Bilbo Baggins** -- a polar connotation, given the relation of "baggins" to a *cul-de-sac*. The bilboquet was not just a children's toy but was also played by adults in aristocratic circles, developing into a game of skill and status during certain periods of European history.

**Question:** Are there other comparable fundamental dynamic polar implications -- potentially typical of Tolkien's mindset -- as in *The Chalice and the Glaive: our history, our future* (1987). Is a similar interplay potentially evident in Tolkien's interrelationship between "Lord" and "Rings". With respect to such a dynamic, what of the sword-bearing "**Knights of the Round Table**" in quest of the Holy Grail amidst the drama of Lancelot-Guinevere

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The proactive response of ChatGPT to the visualization challenge culminated in the surprising proposal to illustrate the dynamic in an interactive visualization -- implemented below as a very preliminary exercise inviting further development. Given how kendama features in competition in Japan, it is probable that there are other approaches to the visualization of its dynamics (Shidi Li, *Robot Playing Kendama with Model-Based and Model-Free Reinforcement Learning*, arXiv.org, 15 March 2020). The *Virtual Reality Kendama* (KENDAMVR) goes beyond the non-interactive 118 [printable 3D models of kendama](#).

**Question:** In the quest for a visual illustration of this exchange on the art of bullying and being bullied, the traditional cup-and-ball game is very suggestive (even sexually so), especially given the use of the cup-and-ball analogy in the description of resilience (Jose Bolaños, *Resilience: the ball-and-cup metaphor*, Resilience Blog, 15 March 2019; Karl A. Lamothe, et al, *Linking the ball-and-cup analogy and ordination trajectories to describe ecosystem stability, resistance, and resilience*, Ecosphere, 6 March 2019) -- and more controversially in the sexual connotations of "cupping balls". Could you clarify how those usages might be more insightfully adapted to the challenges of being bullied

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**Question:** As exemplifying the strategic challenge of asymmetrical relations, your clarification seems to emphasize the cup-as-controller (bully?) and the ball-as-controlled (bullied?). However the visual form, with its sexual connotations, invites the interpretation of "cup as feminine" with the "ball" as masculine -- the

challenge for the first being to contain or constrain the second. Are such alternative interpretations indicative of an important "wave-and-particle" type paradox. Intriguingly the "string" (in the game) could be understood contextually -- both as a "bystander" and even as a form of umbilical "cord" (or, more dramatically, as "chord"?).

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**Question:** Could you comment on the degree to which a variety of sexual connotations could be fruitfully projected onto the games of cup-and ball and kendama, and carried by them -- possibly to a higher degree than with other ball sports as a conventional source of such metaphors. Potentially more relevant is why such connotations with regard to a process so fundamental are not represented dynamically in visual symbolism -- in curious contrast with the frequent reference to "f\*k" in media and entertainment discourse. The question is especially pertinent to the extent that the resilience with which the cup-and-ball is associated is now recognized to be fundamental to appropriate governance

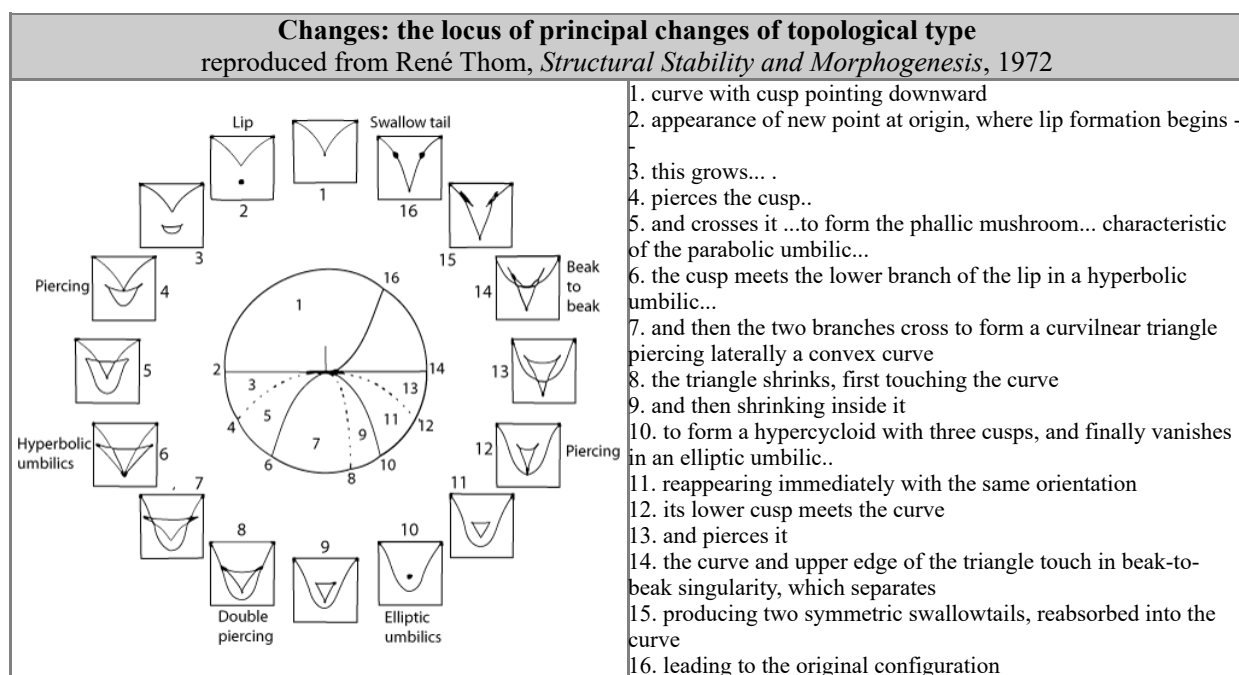
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**Question:** Your response avoids reference to the fundamental processes of envelopment (yin-like) and penetration (yang-like) evident in the dynamics of cup-and-ball -- and especially evident when seduction and harassment are perceived as problematic, rather than appreciated as a key to fruitful insemination (whether biologically or metaphorically)

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**Question:** Rather than the more obvious connotations of the ball as semen and the cup as uterus, does this suggest that -- rather than being framed as a "sex toy" -- engagement with the cup-and-ball is then more appropriately understood as "toying with sex as a metaphor". With the ball as the planetary globe, and the cup as the configuration of strategic initiatives endeavouring to constrain its instabilities, this then extends the connotations to encompass the royal regalia of orb-and-cross and sceptre as symbols of the highest authority (*Integrative "orbital" implications: Crown and Sceptre / Sahasrara and Axis Mundi*, 2012; *Embodying the essence of governance in ritual dynamics with mace, sceptre, fasces or vajra?* 2019). With respect to bullying, the handle by which the game is played then invites comparison between sceptre and stakeholder -- and the challenge of how the planet may now be "impaled" (*Planetary Impalement by Stakeholder Capitalism?* 2023)

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**Question:** Your highlighting of various understandings of the dynamics of "asymmetric intercourse" suggests that the array of skills with which cup-and-ball, bilboquet or kendama are played may offer a set of comprehensible clues to resilience and its sustainability. Of interest is whether these have been envisaged systemically by René Thom as the array of 16 principal changes of topological type (*Structural Stability and Morphogenesis*, 1972), as discussed separately (*Reframing the Dynamics of Engaging with Otherness Triadic: correspondences between Topology, Kama Sutra and I Ching*, 2011). Are those skills suggestive of ways of engaging with potential catastrophe.

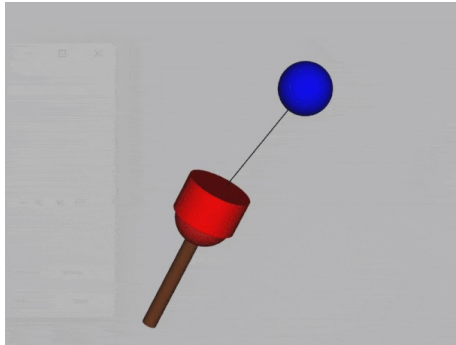
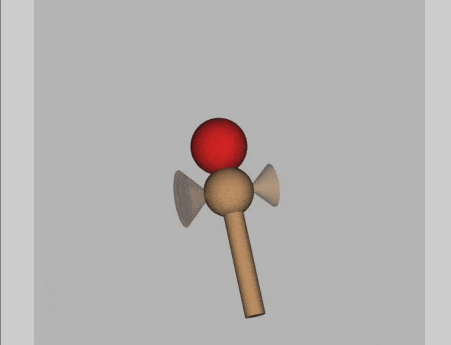
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## Experimental implementation of interactive 3D models

**Question to ChatGPT :** In response to your suggestion of a visual representation, what would you propose. The difficulty is that the clarification calls for a relatively complex dynamic representation using X3D which would be a challenge to design

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The AI generated an initial interactive X3D model of cup-and-ball enabling further experimental modification. As a consequence of server-side delays, the initial model was transferred to Claude 3.7. There 4 distinctive interactive X3D models were generated, of which two are presented below, namely the bilboquet style and the kendama style. The Mexican (balero) style, being a variant of the bilboquet style, is not shown. The balero would be somewhere between these two designs -- typically with a single cup like the bilboquet but with a hole in the ball like the kendama. For convenience of web presentation, the models are shown as gif animations (with the possibility of presenting interactive versions separately).

Simple experimental 3D models suggestive of the dynamic of bullying and being bullied by Claude 3.7	
Bilboquet (cup-and-ball) style -- with single "catching" cup	Kendama style -- with "catching" on spike or by cups of two sizes
	
<a href="#">Interactive x3d model</a>	<a href="#">Interactive x3d model</a>

**Question to Claude 3.7 :** My further interest is obviously whether there are skilled movements (effectively "katas") which could be recognized as a set

# Show/Hide AI response #

**Question:** Of some relevance, I noted the paper on [Robot Playing Kendama with Model-Based and Model-Free Reinforcement Learning](#) (*arXiv.org*, 15 March 2020) by Shidi Li.

# Show/Hide AI response #

## Correspondences of potential relevance to diplomatic negotiation

**Question:** In using the kendama/bilboquet dynamic to embody the contrast between bullying and being bullied -- the art of how the cup constrains the ball, recalls the sexual connotations of yin and yang, especially in repartee

*# Show/Hide AI response #*

**Question:** My intuition has been that the array of any set of "moves" might bear some relation to Thom's articulation of 16 principal changes of topological type [see above]. Is that too much of a stretch

*# Show/Hide AI response #*

**Question:** A potential further use of such models meriting comment is their implication for discourse -- intercourse understood in generic terms. The array of "topological" possibilities could be explored in the light of metaphorical reference to "ball" and "point" -- "dropping the ball", "making a point", "getting the point", "insight capture", comprehension, and the like. Could you comment on skillful patterns of discourse and negotiation in that light.

*# Show/Hide AI response #*

**Question:** In the light of that response, it might then be asked whether dialogue with an AI could be understood in the light of a bilboquet/kendama model and the array of skillful "moves" that could imply

*# Show/Hide AI response #*

**Question:** Given a possible degree of correspondence between Thom's 16 principal changes of topological type [shared image], the array of skillful "moves" with a bilboquet/kendama, and in dialogue with AI, could this extend to the array of 16 [Boolean logical connectives](#) fundamental to computer-enabled intelligence -- and potentially to the modalities of creative expression.

*# Show/Hide AI response #*

**Question:** The bilboquet/kendama model was used to illustrate the dynamics of bullying and being bullied -- with suggestive implications for sexual intercourse (problematic and otherwise). Speculatively, your response could imply a framing of patterns of intercourse in the light of such connectives -- especially in the light of any relevance of AND, NOT, etc to interpretations of consent or the contrary. Could you elaborate on any such 16-fold correspondence

*# Show/Hide AI response #*

**Question:** An effort was previously made to extend the relevance of any framing of the dynamics of interpersonal bullying to that between collectives or by them -- notably in the case of nation states. Could you reframe that fruitful articulation as it might apply to diplomatic negotiation

*# Show/Hide AI response #*

**Question:** Given the elusive nature of the "language" of many of the 16-fold connectives, could you extend the section (above) with your 4-fold pattern to a 16-fold pattern of negotiation dynamics -- as you had done for interpersonal dynamics

*# Show/Hide AI response #*

**Question:** The coherence of the pattern you have articulated raises the question of how the connectives may

be elegantly combined in negotiation -- corresponding to the fluid integration of katas in the "martial arts" (with the curious correspondence offered to "marital arts"): *Renzoku Waza*, *Mushin*, *Henka Waza*, *Nagare*, *Jiyu Waza*, and *Kuzushi*.

# *Show/Hide AI response* #

**Question:** Your articulation raises the question as to the degree to which such insights feature in the analysis of diplomatic negotiation, especially as it may come to be enabled by AI. Given the renowned success of AI in chess (and go), how might the 16-fold Boolean framing be related to the strategic opportunities offered by the 16-fold set of chess pieces

# *Show/Hide AI response* #

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