



laetus in praesens

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17 February 2025 | Draft

Rethinking Cognition with AI for Higher-Dimensional Future Comprehension

Adapting human and artificial intelligence to wave-field intelligence?

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Introduction

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Introduction

In February 2025 Paris became the two-day global hub for an [Artificial Intelligence \(AI\) Action Summit](#). This was framed as bringing together world leaders, policymakers, industry pioneers, researchers, academics, NGOs, and artists to shape the future of AI. It could be understood as a follow-up to the [AI for Good Global Summit](#) (2023) convened for the UN by the International Telecommunication Union and to the segment on AI at the UN's later [Summit of the Future](#) (2024) -- which gave rise to a [Global Digital Compact](#). The Paris Summit took the preoccupation with AI regulation even further in its debates and declaration.

The concern with the focus of this succession of events is to what degree they make use of AI in clarifying their concerns -- within the complexities of a conventional conference framework, as can be separately highlighted. Also of relevance is whether the outcomes lend themselves to analysis with the assistance of AI, as explored in the case of the Summit of the Future (*Analysis by AI of Reports of UN Debate on Artificial Intelligence*, 2024) The latter exercise endeavoured to elicit a coherent meta-pattern of connectives of strategic relevance.

In preparation for the Paris Summit, a call for proposals for an "AI for Efficiency" was made. The new call had thematic areas centered on AI for Business, AI for Industry and AI for Public Administration. A related undertaking took the form of "AI Convergence" challenges:

... in order to showcase the dynamism of academic and industrial ecosystems and the tangible foundation of innovations they operate on globally. The goal of these challenges is to promote projects tackling ambitious technological problems or societal issues, demonstrating the value of AI for humanity as a whole. This initiative also represents a significant opportunity to unite ecosystems, foster a shared vision, and generate stimulating ideas and solutions around this transformative technology. AI convergence is underway, already showcasing its potential as both an accelerator and a differentiator.

The challenges highlighted there aimed to foster innovative solutions in the following priority areas of the Summit: [Public interest AI](#), [Future of work](#), [Innovation and culture](#), [Trust in AI](#), and [Global AI Governance](#). The call for proposals for the Summit was understood as a complement to the "AI for Good" call launched in 2025 by the Paris Peace Forum (framed as part of the Summit). This claims to have selected and presented over 500 projects since 2018. It is unclear whether the process of eliciting, selecting and ordering the proposals benefitted from AI assistance -- as with the method of soliciting proposals and managing the outcome.

The Paris Summit produced several documents which countries may have approved in advance -- rather than being the outcome of debate at the event (*Statement on Inclusive and Sustainable Artificial Intelligence for People and the Planet*, 11 February 2025; *The Paris Charter on Artificial Intelligence in the Public Interest*, 11 February 2025). Media coverage noted the failure of the US and the UK to sign up to the first in the light of its constraints (*UK and US refuse to sign international AI declaration*, BBC, 11 February 2025; *Paris AI summit: Why won't US, UK sign global artificial intelligence pact?* *AlJazeera*, 12 February 2025). The declaration outlined six main priorities:

- Promoting AI accessibility to reduce digital divides
- Ensuring AI is open, inclusive, transparent, ethical, safe, secure and trustworthy, taking into account international frameworks for all
- Making AI innovation thrive by enabling conditions for its development and avoiding market concentration driving industrial recovery and development
- Encouraging AI deployment that positively shapes the future of work and labour markets and delivers opportunity for sustainable growth
- Making AI sustainable for people and the planet
- Reinforcing international cooperation to promote coordination in international governance

Neither the declaration nor the debates appear to have made any effort to clarify the specific relevance of AI to promoting the benefits implied.

The initial concern in what follows is with the tendency of summitry to become trapped in patterns of the past which have proven to be less than fruitful (as in the case of the annual COP series) -- especially in the absence of any evaluation of past inadequacies and the possibility of new technology to circumvent them. Arguably the AI themes evoked in summits "for good" could be applied to the summit process itself -- and to any assessment of why this "self-analysis" is resisted. In the quest for efficiency, the new policies in the USA (as

controversially headed by Elon Musk) could justify application of such evaluation to international conference processes -- readily framed as dysfunctional "comfort zones", despite the urgency of the issues they claim to address. Is international summitry characterized by a defensive lack of imagination -- despite claims to the contrary and the hope they endeavour to evoke?

Given the acclaimed capacity of AI to draw upon the world's data resources, to what extent is the result reflected in the [world problematique](#) which "AI for Good" is claimed to address -- if only implicitly? Is there evidence of a high degree of unexamined selectivity which is more reflective of the narrow regulatory preoccupations of such events? That constraint can be contrasted with the methodology of the online [Encyclopedia of World Problems and Human Potential](#) which continues to profile thousands of perceived problems and the strategies advocated to respond to them (*Simulating a Global Brain: using networks of international organizations, world problems, strategies, and values*, 2001).

Following the questions raised by AI summitry, the argument here explores the recognized challenges to cognition and comprehension in the face of ever increasing complexity -- and the assistance which AI may offer in framing and addressing them. A particular focus is given to the art of "unsaying" in relation to the "unsaid" -- as this may apply to issues where articulation may be indicative of misplaced concreteness (*Global Strategic Implications of the "Unsaid"*, 2003) . To the extent that truth is more closely associated with what is not said, untruth may be more closely associated with what is said. The question could then be how to cultivate unsaying more fruitfully, rather than engendering disagreement through desperately endeavouring to render sayable the unsaid.

The presentation continues the experiment with AI in the form of [ChatGPT 4o](#) and [Claude 3.5](#) -- to which those of [DeepSeek](#) have been added. Their 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). Whilst the presentation of responses of two or more AIs could be readily considered unnecessary, it offers a comparative perspective highlighting the strengths and limitations of each in eliciting insight from the range of resources to which each has access.

Readers are of course free to amend the questions asked, or to frame other related questions -- whether with the same AIs, 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 I methods for doing so.

The facility offered by AI frames fundamental questions regarding what is to be considered "artificial" in contrast to what is to be understood as "human". To what extent is summitry discourse usefully recognized as inherently artificial, if not "inhuman", as explored separately (*How Artificial is Human Intelligence -- and Humanity?* 2023). In engaging via AI with the aggregation of human knowledge resources, how is that aggregation -- as a construct -- to be distinguished from the engagement with human collectives -- as authoritative constructs of a different kind (*Being Spoken to Meaningfully by Constructs*, 2023).

Show All AI Responses

Imaginative use of AI in AI summitry?

As implied by the introduction, of particular interest is the extent to which AI can be used to enhance the

conferencing process characteristic of summitry (*Envisaging the AI-enhanced Future of the Conferencing Process*, 2020; *Use of ChatGPT to Clarify Possibility of Dialogue of Higher Quality*, 2023). How indeed can the coherence sought by such a process be rendered comprehensible (*Visualization Enabling Integrative Conference Comprehension*, 2018).

That question follows from new approaches to eliciting and organizing insights from participants and a wider catchment (*Multi-option Technical Facilitation of Public Debate*, 2019). With the widespread trend to video conferencing, the further question is whether this disguises a failure in effective communication (*From Zoom Organization to Zome Configuration and Dynamics*, 2020).

Question: There have now been a succession of international summits focussing on AI: AI Summit for Good (2023), Summit for the Future (2024), Artificial Intelligence Action Summit (2025). Could you comment on how AI might be used to organize such events, the communications within them, and the configuration of their conclusions -- in order to ensure that they do not fall into a trap of replicating the comfortable inefficiencies and inadequacies of past conferencing processes (as is the case with the annual COP events). How could AI facilitate the recognition and emergence of new thinking -- rather than tokens of it -- avoiding the risk of it being sidelined and misrepresented by silo thinking and vested interests. How could such new thinking avoid the summit tendencies to focus on AI regulation.

Show/Hide AI response

Question: Whilst the efficacy of intergovernmentally sponsored global summitry can be questioned in a period of polycrisis, potentially more problematic is the highly questionable capacity of critics (and advocates of alternative strategies) to envisage more appropriate events and to demonstrate their viability -- with or without the assistance of AI (itself considered problematic). Tragically it would appear that consensus among critics, however understood, is limited to advocating that the strategies in play should simply be "stopped" -- with little ability to articulate viable alternatives acceptable to the range of dissident voices. The tragedy is exemplified by the contrasting dynamics and organization of the deprecated World Economic Forum and optimism with regard to the World Social Forum. How might this situation be reframed by AI

Show/Hide AI response

Question: The responses in this exchange make specific reference to the potential role of AI in detecting and responding to the emergence of "tensions" in summit dynamics, and to the possibility of rendering them "productive" -- even "resonant". Since tension tends to be perceived as a challenge to successful outcomes, there is a case for recognizing the manner in which this has been specifically addressed with insights of management cybernetics by [Stafford Beer](#) (*Beyond Dispute: The Invention of Team Syntegrity*, 1994), in terms of [viable systems](#), [syntegration](#) and ["tensional integrity"](#) (*Transcending Psychosocial Polarization with Tensegrity*, 2021). How might this work in AI-enhanced global summits in the light of subsequent work on [knowledge cybernetics](#)

Show/Hide AI response

Distinguishing between "new thinking" and "AI-washing"

The period is witness to major challenges in the production of knowledge, as evident in the unprecedented number of retractions of published academic studies, the AI-assisted generation of papers, the gaming of authorship, peer review and patenting (Stuart Macdonald, *The Gaming of Citation and Authorship in Academic Journals*, *Social Science Information*, 61, 2022, 4; Joseph A. Raelin, *Refereeing the Game of Peer Review*, *Academy of Management Learning and Education*, 7, 2008, 1; Gary Smith, *Gaming the System: the flaws in peer review*, *Mind Matters*, 15 June 2021; Ryan Cudnik, *Gaming Patents and "Abstract Ideas"*, *CGI Magazine*; Juliana Pavan Dornelles, *Why are they Hiding? Patent secrecy and patenting strategies*, *Innovation: Organization and Management*, 22, 2020, 3).

Question: There is extensive allusion to the potential of AI, matched by more explicit concern regarding the

threats it is held to represent. Summits have tended to focus on the latter, with the former represented by a variety of gimmick applications. These could be criticized as merely increasing the speed at which inefficient existing operations are performed. What distinctive form might "new thinking" take, especially that of cognitive and strategic relevance -- capable of "making a difference" -- rather than what might come to be caricatured as "AI-washing" (by analogy with "green-washing").

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That response frames the question of what constitutes "new thinking" of vital relevance to global governance and the response to polycrisis -- and how it is to be detected. There is seemingly no effort to identify thinking with such characteristics and to present it in any systematic manner.

Challenge of collective comprehension of "new thinking"

The following question derives from earlier exercises with AI, as they may be of particular relevance to governance (*Comprehending Connectivity between Logic, Emotion, Intuition and Practice*, 2024; *Comprehensible Mapping of the Variety of Fundamental Governance Functions*, 2024; *Comprehensible Organization of Strategic Complexity in 3D and 4D*, 2024).

Question: That response helpfully points to possibilities of "new thinking". There is however the difficulty that the manner in which it is described is already a challenge to comprehension -- and as such readily perceived as a threat in its own right. How can instances of "new thinking" be rendered more comprehensible and clustered, possibly through the use of metaphor. How might they be related to the outcome of critical thinking and creativity -- and the contribution to learning and change. Should institutions employing AI -- such as the UN -- be capable of indicating specifically what "new thinking" its use has recently enabled.

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Profitability, "new thinking" and "psychic income"?

Particular value may be attached to forms of "new thinking" associated with discovery of ways to "connect the dots" and ensure "joined up thinking" -- namely the challenge of connectivity (*Eliciting a Pattern that Connects with AI?* 2024; *Coherent Reconciliation of Eastern and Western Patterns of Logic*, 2023; *Engaging with Elusive Connectivity and Coherence*, 2018). Curiously "new thinking" is primarily associated with patents and intellectual property, and is measured (if at all) through metrics designed to capture competitive success framed thereby. Profitability is especially focussed on such metrics.

Whilst "creativity" may be readily confused with "new thinking", that framing (and its relationship to profitability) is curiously disconnected from the experience of those engaged in it. The commodification of "new thinking" is significantly distinct from the experience of creativity and the satisfaction with which that may be associated. Whilst "job satisfaction" is recognized as being of economic importance, cultivation of "psychic income" as a metaphor descriptive of an experiential reality is too obscure to be taken effectively into consideration, despite arguments to the contrary (Lester C. Thurow, *Psychic Income: Useful or Useless?* *The American Economic Review*, 68, 1978, 2; Vikram Karve, *Do you have a "psychic income"...*? *Medium*, 12 February 2024; *How the Power of Psychic Income Motivates Agents to Succeed*, *Expivia*, 8 March 2022).

Exploiting the economic metaphor, however questionably, the disconnect extends to "psychic capital" (or "psychological capital") which individuals and collectives may choose to "invest" (*Psychological Capital: What it is and why employers need it now*, *American Psychological Association*, 21 August 2023; T Niemi, et al, *Retirement and Psychic Investments*, *Scandinavian Journal of Social Medicine*, 4, 1976, 2). Consideration is unfortunately confused with the psychology of investing (Sharda Kumari, *What is Psychological Investment?* *Basic Finance Literacy*, 5 December 2024).

Given the widespread reference to the fundamental importance of human values, the current conflation with

the economic framing is clearly entangled in the [commodification of values](#) -- as is most evident in the advertising of products and services. To the extent that the experiential ecology of fundamental values may be sustained by their connectivity -- however poorly understood -- it might then be asked how that ecosystem may be fundamental to future understanding of "psychic capital", "psychic investment" and "psychic income" -- and their problematic relation to "job satisfaction". How is the focus on intellectual property and patents then reframed?

Of relevance to the future engagement of humanity with AI is then the manner in which higher orders of connectivity -- and "psychic income" -- are enabled through that engagement -- especially in a content in which "jobs", "work" and "employment" are variously redefined. In a civilization characterized by cycles of various kinds, the question might then be how such reframing might relate to any ["circular economy"](#) understood in psychosocial terms rather than in materialistic terms.

Question: Further to that response on the nature of "new thinking", could you comment on the curious possibility of a potential correspondence in the future between "profitability" and "new thinking" -- given the systemic function of the former in a world currently dominated by economic models existentially disconnected from psychosocial experience.

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Unreconciled framings of fundamental distinctions

As has long been noted with respect to the progressive fragmentation of disciplines, the requisite interdisciplinarity or transdisciplinarity is primarily a focus of tokenism -- perhaps to be caricatured as "interdisciplinary-washing". The varieties of any such modality are themselves poorly recognized, as indicated by questionable efforts to profile them ([Integrative Knowledge and Transdisciplinarity Project](#), [Encyclopedia of World Problems and Human Potential](#)). Given the preoccupation of disparate modalities with quite distinctive problems, the question of how any ["root cause"](#) is to be recognized merits particular attention ([Sustainable Development Goals through Self-reflexive Root Cause Analysis](#), 2023). From a self-referential perspective, given the extent of so-called "silo thinking", it might be asked how mathematics -- as the primary discipline focused on the understanding of relationships -- is bore to bear on that tendency, given its institutional implications ([Mathematical Modelling of Silo Thinking in Interdisciplinary Contexts](#), 2024).

Question: In contrast to the conventional framing of interdisciplinarity seeking reconciliation of complex arrays of concepts, could you comment on the manner in which the initial framing by any discipline (or belief) carves out a cognitive modality to which less attention is effectively given. Reference could be made to oppositional logic (and boolean connectives), laws of form, I Ching, cell division, Lakoff's "where maths comes from", enactivism, process logic, etc. Is there a form of root cause of differences meriting recognition

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Ecosystem of disparate cognitive modalities

With the association of silo-thinking with contrasting cognitive modalities, a question is framed with regard to how the integration of any ecosystem of such modalities is to be comprehended ([Dynamics of N-fold Integration of Disparate Cognitive Modalities](#), 2021; [Global Coherence by Interrelating Disparate Strategic Patterns Dynamically](#), 2019). Any such integration would then raise questions as to what was considered irrelevant and inappropriately ignored ([Disparate Strategic Possibilities Dangerously Neglected](#), 2023).

Given their inherent incommensurability, one approach is through the complementarity of metaphors framing such integration ([Tetrahedral Rosetta Stone of complementary fundamental metaphors?](#) 2024; [Complementary metaphors of governance](#), 2009).

Question: The clarification is much appreciated. However the citation of examples on which you have elaborated frames a question about the "ecosystem" of modalities by which initial distinctions are made.

Could they be understood in terms of complementary metaphors. How might a sustainable ecosystem then be understood -- sensitive to what might be missing. How does each frame set initially then recognize what has been excluded, ignored or denied as irrelevant or "wrong"

Show/Hide AI response

Challenge of recognizing what is systemically missing

Aspects of this inquiry featured in the seminal epistemological exploration of Gregory Bateson and Mary Catherine Bateson (*Angels Fear: towards an epistemology of the sacred*, 1987).

Question: Terrence Deacon argues the case for the importance of "what is missing" (*Incomplete Nature: how mind emerged from matter*, 2011; *Emergence: The Hole at the Wheel's Hub*, 2006). Your concluding query about cultivating the capacity to remain incomplete then frames the question as to how each root metaphor allows for that. Curiously the point is made in geometrical terms through a torus as implying a more complete framing of unity than the simplicity of a sphere and its implications for "global". There is an irony in design terms given the importance of that form to the containment of plasma -- a container for what can dissolve anything in alchemical terms.

Show/Hide AI response

Question: Whilst Deacon highlights the importance of "what is missing", Kurt Gödel focused on the flawed nature of formal systems through their fundamental incompleteness (Panu Raattkainen, *On the Philosophical Relevance of Gödel's Incompleteness Theorems*, *Revue internationale de philosophie*, 234, 2005, 4). Could you comment on any references to the relationship between the two framings and the value of "what is not there", as framed by the *Tao Te Ching* (*Though doors and windows may be cut to make a house, the utility of the house lies in what is not there*).

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Toroidal representation beyond the globality of the sphere

The current framing of "global", recalling the form of the planet Earth, is inspired by the static geometry of the sphere and its exploitation (*Engaging with Globality -- through cognitive lines, circlets, crowns or holes*, 2009). This distracts from the reality of the toroidal dynamic in which that sphere engages in circling around the Sun -- a dynamic with psychosocial implications meriting another form of attention (*Imagining Toroidal Life as a Sustainable Alternative*, 2019).

Question: In the light of that clarification, it could be argued that the form of the torus -- effectively framing what is missing -- is fundamentally future-oriented in contrast to the enclosure provided by the sphere. The central hole can then be understood as a form of "portal" through which the future can emerge -- in contrast to the sphere which is effectively closed to the future. Of interest in the torus frame are the "smoke-ring" type dynamics by which its form may be sustained and the degree to which they may evoke what is as yet missing.

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Quest for an archetypal container for a universal solvent?

The psychosocial challenge of a circular dynamic has been succinctly articulated in the widely cited taoist tale of **Chuang Tzu**: "When the wise man grasps this pivot, he is in the center of the circle, and there he stands while "Yes" and "No" pursue each other around the circumference" (*The Pivot*). That use of "pivot" contrasts with the manner in which it currently features in strategic discourse (*Pacific Pivot*, *Harvard Political Review*, 2 November 2012; *Navigating Change Successfully: how pivot strategies can transform your business*, *Strategy Capstone*).

The challenge of stabilizing and "containing" the circular dynamic in a psychosocial context is exemplified

metaphorically by that of containing plasma in a [tokamak](#) nuclear fusion reactor, as discussed separately ([Enactivating a Cognitive Fusion Reactor: Imaginal Transformation of Energy Resourcing \(ITER-8\)](#), 2006; [Toroidal constraint -- nuclear fusion as metaphor of cognitive fusion](#), 2019; [Torus interconnect -- as used in supercomputers](#), 2019).

Question: Given that argument, there is a degree of irony to the immense struggle to render operable the toroidal ITER nuclear fusion reactor -- which might be compared to the archetypal quest of alchemists for the container for what is able to dissolve everything. Both quests are indicative of the challenge of any cognitive analogue -- for "cognitive fusion". More curious is the manner in which the toroidal metaphor features in the design of some supercomputer memories as "torus-connected toroids". Does this have implications for "future-oriented intelligence" of AIs

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Present incompleteness in the light of future development

Widely expressed concerns with regard to the future development of AI -- and the potential "[extinction of humanity](#)" it may enable -- tend to avoid systematically any discussion of the higher degrees of organization with which that development may be associated ([Imagining a Future Union of Artificial Intelligences](#), 2024; [Imagining Order as Hypercomputing](#), 2014). In particular there is little consideration of how such development might enable the enhancement of human cognition and its psychosocial organization -- as a vital strategic response to [polycrisis](#).

Question: That clarification suggests that the framing of disciplines (or faiths) risks being governed by a constraining spherical metaphor -- with a problematic relation to what it does not encompass. That point could be reinforced by the implication of potential development over centuries to come. Like Newtonian mechanics there is an overconfidence in the completeness of what is currently known precluding consideration of the radical reframing to which many will contribute in times to come. The issue may be of relevance to the development of AI in providing for how it may develop

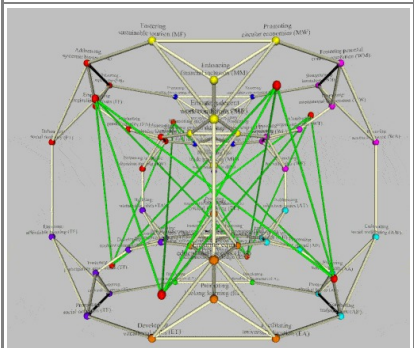
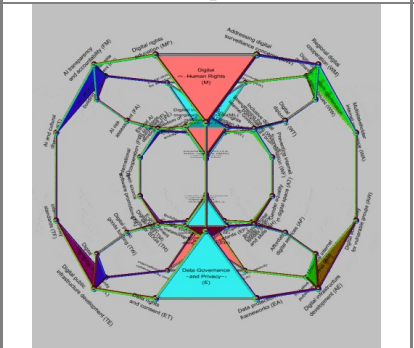
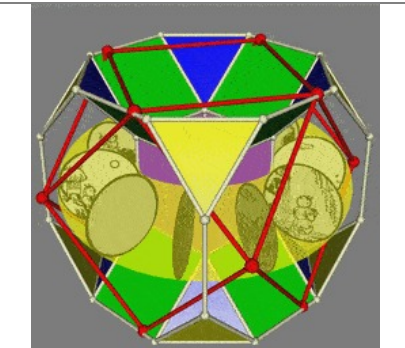
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Higher dimensionality of requisite potential coherence?

Ironically the restrictive "spherical" preoccupation with the threat of AI can be understood as an inherently dangerous form of unconscious collective avoidance of its higher dimensional potential, as argued separately ([Strategic Paralysis through Ignoring Higher Dimensional Articulation](#), 2024; [Neglect of Higher Dimensional Solutions to Territorial Conflicts](#), 2024). This is exemplified by the simplistic discussion of "two-state" solutions to the evolving tragedy of the Middle East, with little evidence of thinking of requisite complexity, or of any call for it -- if only in mathematical terms ([Reframing "Two-state" Possibilities](#), 2024; [Comprehensible Organization of Strategic Complexity in 3D and 4D](#), 2024).

In the light of the specific commitment of the UN's Summit of the Future (2024) to elicit ways to "turbocharge" the failing set of Sustainable Development Goals, the animation on the left below was produced, as discussed separately ([Turbocharging SDGs by Activating Global Cycles in a 64-fold 3D Array](#), 2024). The experimental animation in the centre endeavoured to configure elements of the UN's Global Digital Compact, as discussed separately ([Reframing UN's Global Digital Compact as a coherent memorable pattern](#), 2024). The animation on the right, framing a toroidal dynamic, derives from a discussion of [Dynamic reframing of the cognitive challenge of memorable configuration](#) (2023)

Experimental use of a 3D projection of the 4D truncated tesseract to configure complementary global strategies

Embedding of rotating faceted square antiprism within truncated tesseract	AI-enabled mapping of 64-fold articulation of Global Digital Compact	Nesting a toroidal dynamic within a framework of cuboctahedron and drilled truncated cube
		
	Interactive version: 64-fold Articulation of Global Digital Compact onto Truncated Tesseract)	Interactive 3D variant

Question: The references to "sphere" and "torus" in this exchange imply a restrictive configuration in 3D. Clearly much more of relevance emerges from recognition in 4D (and more) in which those seemingly contrasting forms are topologically related (and mutually transformable). Seemingly as yet to be articulated are the cognitive implications for any such higher dimensional reframing. How are they to be understood, described and embodied. More problematic is the extent to which AI may come to rely on such higher dimensional articulations -- beyond human comprehension

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Question: From an historical perspective, that articulation calls for an appreciation of how the cognitive framings of a past century are now perceived as limited -- but thereby framing the question of how those of the present day may well be perceived by a century hence as critically limited. Speculatively what might the future perceive as overly simplistic in present understanding. Is this an aspect of the challenge which the development of AI will pose if its thinking is increasingly incomprehensible to humans. How will AI need to "scale down" its modelling to facilitate human comprehension. How might humans need to "scale up" their comprehension. Science fiction has framed the challenge in terms of contact with ETs

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The Nobel Laureate [Doris Lessing](#) has articulated the challenge in her fictionalized description of a poignant encounter of a "development specialist" from an advanced galactic culture with a leading representative of a "developing" planet:

To say that he understood what went on was true. To say that he did not understand -- was true. I would sit and explain, over and over again. He listened, his eyes fixed on my face, his lips moving as he repeated to himself what I was saying. He would nod: yes, he had grasped it. But a few minutes later, when I might be saying something of the same kind, he was uncomfortable, threatened. Why was I saying that? and that? his troubled eyes asked of my face: What did I mean? His questions at such moments were as if I had never taught him anything at all. He was like one drugged or in shock. Yet it seemed that he did absorb information for sometimes he would talk as if from a basis of shared knowledge: it was as if a part of him knew and remembered all I told him, but other parts had not heard a word. (Re: *Colonised Planet 5 - Shikasta*, 1979, pp. 56-57).

There is every possibility that this could be applicable to the future engagement of AI with representatives of humanity. It frames the challenge of encompassing appropriately the dynamics of the engagement of "knowledge" with "ignorance" -- given the arrogance with which either may be associated, as reinforced by exclusivist silo-thinking.

Quantum mind and multiple intelligences?

It is ironical to note the high level of investment now deemed appropriate to the further development of [quantum computing](#) -- whether directly enabling AI or otherwise. The irony is evident in the lack of any corresponding investment in the exploration of the relevance of quantum insights for psychosocial organization -- in a period in which popular discourse already "invests" considerable credibility in "vibes" and "waves" of various forms. Authorities are however variously obliged to recognize [waves of public opinion](#) and "fashion" (Andreas Björke, *Waves of Fashion: the consuming production of management control*, 2011). The elusive nature of quantum reality is exploited as a means of framing the implications for consciousness and subjectivity as pseudoscientific and irrelevant. The challenge can however be framed by the implications for any sense of individual or collective "being" (*Encountering Otherness as a Waveform -- in the light of a wave theory of being*, 2013; *Being a Waveform of Potential as an Experiential Choice Emergent dynamic qualities of identity and integrity*, 2013).

Question: That concluding comment is an appropriate challenge to the manner in which "intelligence" and "thinking" tend to be articulated. The first is called into question by [theories of multiple intelligences](#). The second is challenged by any shift beyond mechanistic understanding of logical operations, as suggested by the potential implications of quantum mechanics framed by Alexander Wendt (*Quantum Mind and Social Science: unifying physical and social ontology*, 2015). Especially intriguing is the possibility that current intuitive human existential recognition of waves and "vibes" will come to be cognitively embodied in ways as yet to be understood

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Sustainability of collective comprehension of sustainability?

There is a curiously unexamined assumption that sustainability is collectively comprehensible -- and sustainably so. Reference is widely made to the term and it features prominently in the UN's Sustainable Development Goals. These imply a degree of consensus on the significance of the condition with little recognition of the dimensionality which would render it viable it -- or characteristic of its coherence. Given the problematic dynamics with which it is associated, and its potential recognition as a hyperobject, any assumption regarding consensus as to its nature may be a delusion (*The Consensus Delusion: Mysterious attractor undermining global civilization as currently imagined*, 2011). Rather than any effective consensus on sustainability, it is curiously the challenges to it -- even as a polycrisis -- which are framed as inviting consensus, but with little capacity to articulate a coherent response.

Question: If sustainability is upheld as the epitome of the desirable coherence to which humanity can collectively aspire, is there any indication that such coherence is itself sustainable -- given the human propensity to call any coherence into question? How is coherence to be recognized -- in the light of the deprecated role of disagreement? Is the considerable collective focus on "[emergency preparedness](#)" misguided -- when the unexplored challenge is the unforeseen emergence of collective awareness, as might be explored with AI assistance (*Preparing for the Emergence of Collective Awareness*, 2025). How are more appropriate values rendered comprehensible [*Comprehension of Appropriateness*, 1986].

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Paradoxical art of unsaying

Question: There would appear to be the curious possibility that sustainable coherence is most appropriately achieved by deliberately not defining its nature. Human values may similarly be best upheld by consciously avoiding their detailed articulation. Any detailed articulation could then be recognized as an instance of [misplaced concreteness](#). The paradox is especially well illustrated by the [particle/wave duality](#) framed by

physics -- with articulation through definition as the "particle" and non-articulation reference as the "wave". The contrast is otherwise framed by the contrast in theology between [apophatic](#) and [cataphatic](#) discourse. So framed, "particular discourse" has its place (as evident in conventional physics), but this does not exhaust meaning and may well exhaust the possibility of agreement. Could you comment on the distinction between the "truth" of cataphatic discourse (with its ["truth tables"](#)) and that of apophatic discourse -- given that the framing of both (as in physics) is associated with a more fundamental paradoxical truth.

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Question: Given that the default modality of international summitry is the tendency to definition through the "articulation" of articles of agreement -- subsequently sidelined or ignored in practice -- does that pattern of discourse tend to constitute a fundamental "cataphatic trap" in coherent global strategic development. This then recalls the insight of Geoffrey Vickers as a policy scientist: *A trap is a function of the nature of the trapped*. Is it precisely the overdefinition of boundaries established by cataphatic articulation which inhibits both the emergence of sustainable resolution of conflict and the challenging issues of individual and collective psychosocial identity. Do these contrasting modalities correspond to the influential ["two cultures"](#) framing offered by C. P. Snow.

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Question: Engaging with the paradox highlighted in this exchange would appear to require recognition of a triple cognitive modality of which any focus on the apophatic/cataphatic pair then recalls the unfruitful tendency to frame one (or the other) as "good" or "bad" -- as is evident in the perception of each of the two cultures of the other. The paradox is helpfully suggested by the interlocking configuration of three [Borromean rings](#) selected as the logo of the International Mathematical Union, but separately explored as the implied insight of Dante Alighieri's descriptions of the three rings (*tre giri*) of the Holy Trinity in *Paradiso* 33 of the *Divine Comedy* (Arielle Saiber and Aba Mbirika, *The Three Giri of Paradiso XXXIII*, *Dante Studies*, 131, 2013, pp. 237-272). That remarkable interdisciplinary exploration combines insights from speculative theology, geometry and knot theory (*Borromean challenge to comprehension of any trinity?* 2018).

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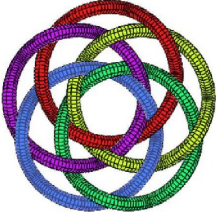
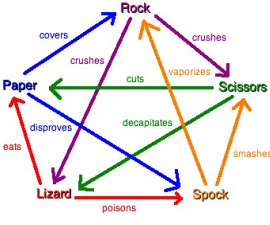
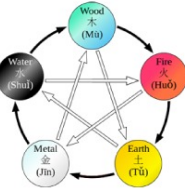
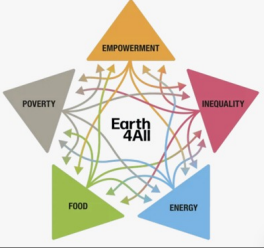
*** triple helix as a cataphatic

Question: The response critical of the simplistic binary framing of "good/bad" could be extended to that of "positive/negative" -- especially given the manner in which every effort is made in some contexts to ensure a singular "positive" framing. That bias has been the focus of a critique by Barbara Ehrenreich (*Bright-Sided: How the Relentless Promotion of Positive Thinking has Undermined America*, 2009). The bias is notably dangerous in the light of the vital need for [negative feedback](#) for appropriate control, as understood by cybernetics

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Question: This exchange highlighted the richer insight into "globality" as offered by the torus in contrast with the conventional focus on the sphere -- indicative of the pathway followed by the Earth around the Sun, rather than the misleading simplicity of a geocentric or heliocentric perspective. Given the symbolic importance widely associated with a single ring -- notably as indicative of a fundamental bond -- there is a curious challenge to recognizing the triplicity inherent in the complexity of the Borromean configuration implied by that symbolism. Given the earlier argument regarding the nature of the tokamak-style "container" required for any sustainable "cognitive fusion", how might the Borromean configuration be understood as functioning as such a container

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Comparable 5-fold patterns of strategic relevance			
5-fold Borromean rings	5-fold game of Rock-Scissors-Paper-Lizard-Spock	WuXing	"5-turnarounds" of Earth4All initiative of Club of Rome
			
Reproduced from Chamberland and Herman (2015)	Geysirhead, CC BY-SA 4.0, via Wikimedia Commons	Parnassus, CC BY-SA 3.0, via Wikimedia Commons	Reproduced from <i>Earth4All</i>

Question: There is considerable irony to the fact that there is a form of correspondence between the a 3-fold set of Borromean rings and the popular hand game known under names such as [rock-paper-scissors](#). That dynamic has been extended to 5-ring and 7-ring Borromean configurations, and up to 13, as noted separately (*Engaging globally with knots and riddles -- Gordian and otherwise*, 2018; Marc Chamberland and Eugene A Herman, *Rock-Paper-Scissors meets Borromean Rings*, Grinnell College, 2014). The 5-fold dynamic is a feature of a more complex game (Raven Minyard, *A Complete Guide to Rock Paper Scissors Lizard Spock*, *WikiHow*, 2024). This invites comparison with the subtleties of the fundamental *Wuxing* dynamic of Chinese philosophy. The question is what such dynamics imply for intuitive comprehension of coherence -- especially given the extension beyond the 3-fold and attempts to articulate 5-fold strategic initiatives such as that of the Club of Rome's Earth4All..

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Question: Given that response, could you comment on the potential strategic challenge to governance of the 7-fold set of elementary catastrophes articulated by Rene Thom -- then to be readily understood as exceeding conventional strategic articulation and collective comprehension. How might AI then assist in this respect

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Question: The discussion of both Borromean-ring connectivity, and the recursive logic of the corresponding game dynamics, offers a primarily objective framing -- readily constituting a distraction from the challenging subjective engagement with the underlying paradox and presumably with recognition of its degrees the subtlety. This cognitive dimension has been variously explored in the light of the perceptual challenge illustrated by the [Necker cube](#), the [Möbius strip](#) and the [Klein bottle](#) in the work of [Steven Rosen](#) (*Dimensions of Apeiron: a topological phenomenology of space, time and individuation*, 2004), as discussed separately with respect to proprioceptive dialogue (*Bohman dialogue, proprioception and appreciative inquiry*, 2023) and with regard to *Global potential for living sustainably "outside-inside"* (2013)

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Question: This exchange has clarified the problematic limitations of sustainably embodying vital cognitive subtlety in a simple ring, given the fundamental symbolic significance with which it is associated. Contrasts were highlighted with the Borromean configuration, whether 3-fold, 5-fold, or more. Popular imagination worldwide has been fascinated with the fantasy articulation of a 9-ring configuration in *The Lord of the Rings*. It might then be asked how the insights of your responses could be understood as applying to interpersonal relationships as celebrated symbolically through the bond of the singular ring -- especially when such relationships are increasingly unsustainable, as indicated by the levels of divorce (if socially permissible). More generally, is this an indication of the psychosocial challenges of governance at this time.

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Cultivating the art of unsaying

Question: Given the responses in this exchange, how is the "art of unsaying" to be comprehended, communicated and cultivated -- potentially "beyond" the negation in the "negative capability" for which John Keats appealed. How is it to be distinguished from the skillful "avoidance of a straight answer" deprecated as characteristic of political discourse. What implications does it have for interaction with AI. Are there degrees to the art of unsaying reminiscent of the belt-rankings of martial arts.

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Question: Any exploration of the "art of unsaying" needs to clarify the challenge of being "in the know" -- or engaging with those who are held to be. This is most evident in claims by authority of the need for confidentiality in the interest of security -- especially when confronted by arguments for the importance of transparency. How and when to avoid necessary clarification, even when it may lead to panic -- as with the implications of AI. More problematic still is any perceived justification for omission and dubious [cover-up](#). (*Vital Collective Learning from Biased Media Coverage*, 2014). How and when should AI avoid presentation of shocking information -- even when it may contribute to the vital collective shock learning envisaged by an early report to the Club of Rome (*Maintenance learning versus Shock learning*, 1980).

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Question: A challenging sense of "unsaying" is the implication -- requiring clarification -- that something said ("cataphatically") can thereby be "unsaid". However "the word", having been effectively "written", cannot be "unwritten" -- whatever the apology. The challenge notably has implications in global discourse in which problematic declarations -- and initiatives -- may well be remembered over generations. This is evident in the framing and treatment of indigenous peoples by colonial powers. The complex knot thereby tied cannot be readily "untied". Ironically the principal references to "unmaking" are those associated with magical rituals.

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Questioning in question?

Question: The framing of "unsaying", with any implied recognition of the "unsaid", potentially emphasizes the "answering" process in contrast to a "questioning" modality. The binary nature of the question/answer pattern may itself need to be called into question. Of some relevance are the skills of psychotherapeutic and psychoanalytic discourse in which questions are self-referentially reframed. In the light of any "belt-ranking" in discourse, a comparison might then be made between a possible set of WH-questions and the higher dimensionality of the set of elementary catastrophes (*Conformality of 7 WH-questions to 7 Elementary Catastrophes*, 2006). Especially intriguing is then the framing (possibly with AI assistance) of a catastrophic "deadly question" in any global summit -- namely one that could shake participants memorably out of a pervasive "dream state" (*In quest of the deadly question for global dialogue*, 2024; *In quest of the most deadly question*, 2013). Would AI ethical constraints inhibit such learning possibilities.

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Implications for engaging with non-human intelligence?

Artificial intelligence is widely framed as a challenge for humanity -- even an existential threat. With increasing official recognition of the potential implication of UFOs, and the continuing search for extraterrestrial intelligence (SETI), there are necessarily increasing questions about "intelligence" and the variety of forms it may take. From that perspective, as it is expected to develop, AI could be understood as "engendered intelligence". As challenging as "extraterrestrial intelligence" may be, humanity is increasingly challenged by recognition of the intelligence of non-human species sharing the Earth's ecosystem..

Question: There is continuing debate concerning the lack of contact with hypothetical extraterrestrials,

notably framed by the [Fermi paradox](#). In the light of this exchange it could be argued that ETs might well avoid the simple forms of "contact" (as variously envisaged and sought) in favour of those characterized by the skills in "unsaying" highlighted in this exchange. This might then frame the ("deadly") question as to whether efforts at "contact" with humanity are repeatedly made by ETs -- but go "unheard". The point could be provocatively explored otherwise in the case of hypothetical coexistence of humanity with "epiterrestrials" (*Sensing Epiterrestrial Intelligence (SETI)*, 2013)

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Question: It can be provocatively asked whether those skilled in unsaying acquire characteristics perceived as less-than-human or more-than-human. The question is currently evoked in the light of the ambition of the [transhumanists](#) to achieve a degree of integration with technology and the enhanced use of cognitive prosthetics. However it is also relevant to the traditional recognition of "initiates" of "high degree" engendered by secretive practices, and those who have been variously "reborn" (*Varieties of Rebirth: distinguishing ways of being "born again"*, 2004). Especially relevant is the question whether those so recognized exhibit skills in discourse of a higher order -- of which unsaying might be characteristic -- and how those skills have engendered valued change in society.

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Question: When called into question, the nature of "intelligence" (as it may come to be understood) poses further challenges -- as suggested by the range of species increasingly recognized to have some degree of "intelligence". This may have unexplored implications for any hypothetical contact with "extraterrestrial intelligence" (or with "epiterrestrial intelligence", as hypothesized above). Contact is too readily imagined to be of a form with which the natural sciences would be completely comfortable. It may however be of a form more meaningful to the humanities as the complementary culture -- or it may transcend both. Especially embarrassing to humanity would be the challenge of a morality experiencing the habitual human treatment of non-human species as totally repugnant -- as in the case of intensive farming, laboratory animals, habitat destruction, and species extinction. One hypothetical explanation of the Fermi paradox would then be moral repugnance of a higher order -- as might be speculatively explored (*Anticipation of Judicial Inquisition of Humans by Extraterrestrials*, 2020).

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Question: Profoundly provocative, but more familiar as "[intelligent design](#)", is the question of whether and how the design of the reality with which humanity engages is appropriately to be considered "intelligent". Deprecated as pseudoscientific, justification is however offered by the extensive study by [Christopher Alexander](#) (*The Nature of Order: an essay on the art of building and the nature of the universe*, 2002-2004). The possibility can be explored otherwise through potential implications of "indwelling", readily inviting controversy with those who challenge the legitimacy or primacy of the subjective, the experiential or the intangible -- or seek to accord some reality to that mode (*Implication of Indwelling Intelligence in Global Confidence-building*, 2012). The possibility, however it may come to be understood by the future with the aid of AI, clearly calls into question the nature of "intelligence" and how it may be possessed. The issue is framed otherwise through controversy regarding the [simulation hypothesis](#) ([Nick Bostrom](#), *Are You Living in a Computer Simulation?*. *Philosophical Quarterly*. 53, 2003, 211), as might be reimagined (*Reframing the simulation hypothesis for greater human relevance*, 2021)

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Question: That clarification of the experience of intelligence, whether as "indwelling" or as an artifact of "simulation", frames the question as to whether it is essentially "unsaid" in its most fundamental sense -- justifying any implication that it is most appropriately indicated by "unsaying". Far more problematic is the sense in which such intelligence is "unheard" by humanity -- tragically characterized by the limited ability to engage effectively and strategically with Gregory Bateson's "pattern that connects" or Indra's net (David Mumford, et al, *Indra's Pearls: The Vision of Felix Klein*, 2002). It might then be asked how AI might

function as a "cognitive hearing aid" (*Eliciting a Pattern that Connects with AI?* 2024)

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Question: In contrast with the clarification of forms of intelligence which tend to be "unheard", there is the emerging preoccupation with "embodied intelligence" understood as integrating physical interaction capabilities with cognitive computation in real-world scenarios (A. Cangelosi, et al, *Embodied Intelligence, Springer Handbook of Computational Intelligence*, 2015). This is seemingly contrasted with "embodied cognition" as an extension of the earlier preoccupation with "embodied mind". How might this new focus of AI enhance the capacity of humanity to "hear", as framed by the enactive slogan "laying down the path in walking" of the earlier one (Gerui Wang, *Why Embodied Intelligence is the Next Frontier of AI*, *Forbes*, 8 December 2024).

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