



# *laetus in praesens*

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14 December 2025 | Draft

## **Comprehension of the Sustainability of Elusive Fourfold Dynamics**

### **Unexplored psychosocial insights embodied in the heart, gait and dance**

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[PDF versions](#) of this document do not enable direct access to AI responses to questions posed below.

Experimentally readers may be transferred by a link from the "Question" in the PDF version to the particular question in the [original web version](#) -- from which they can access the response (as in that non-PDF version). That link can also be used as a hyperlink citation to individual questions.

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Show All AI Responses

# Introduction

There is the very curious possibility that considerable insight of relevance to strategic engagement with the ever increasing challenges of civilization could be recognized as literally "under the nose" of everyone and familiar to all -- although framed otherwise as irrelevant, especially by those for whom they are a preoccupation. In what follows they are explored as the embodiment of knowledge regarding the dynamics of fourfoldness.

The relevance of a fourfold pattern to strategic challenges has been variously explored ([Variety of fourfold cognitive modalities?](#) 2023; [Reframing binary governance as minimally a fourfold challenge?](#) 2020; [Fourfold generic visual pattern of psychosocial dynamics](#), 2013; [Four Complementary Languages Required for Global Governance](#), 1998; [Threshold of Comprehensibility: a fourfold minimal system?](#) 1983; [Fourfold principle of uncertainty in governance](#), 1988; [Noonautics: four modes of travelling and navigating the knowledge universe?](#), 2006). That exploration extends to 4-dimensionality ([Four-dimensional requisite for a time-bound global civilization?](#) 2015).

The following is a development of the argument presenting a visualization of 4-fold dynamics in 3D ([The Secret Pathway between Configurations of Otherness?](#) 2025). The initial focus is however on the dynamics of the heart fundamental to human life -- but whose continuous operation remains a mystery to most, despite very extensive cardiovascular research since the heart is the leading cause of death globally. This is primarily due to cardiovascular diseases, with common specific causes including coronary heart disease leading to heart attacks, and stroke, driven by risk factors like high blood pressure, smoking, poor diet, inactivity, diabetes, and high cholesterol. It can be asked whether these diseases are echoed systemically in some way by those of the planet -- and with the challenge of responding to them ([Cognitive Implications of Lifestyle Diseases of Rich and Poor](#), 2010)

In the quest for more familiar framings of 4-fold dynamics, a focus is then given to the gait basic to styles of human locomotion, and then to dance as a typical celebration of life. These can be readily recognized as [embodied knowledge](#) ([Maxine Sheets-Johnstone, The Primacy of Movement](#), 2011; [Mark Johnson, Embodied Mind, Meaning, and Reason: how our bodies give rise to understanding](#), 2017). Metaphorically and provocatively it could be argued that any initiation of "Armageddon" will be collectively "heartfelt" ([Spontaneous Initiation of Armageddon -- a heartfelt response to systemic negligence](#), 2004).

As with the preceding argument, extensive experimental use is made of AI in articulating and interweaving the threads of the exploration -- in this case [ChatGPT-5](#), [Claude-4.5](#) and [Perplexity](#). Their responses are "hidden" unless selected by readers. The AIs were notably challenged to speculate on the future of fourfold dynamics as it might feature in the anticipated AGI. Such speculation is of relevance in that AI is currently based on a 16-fold pattern of [logical connectives](#) -- an extension of the Eastern 4-fold [Catuskoti](#) -- only too evident in the current controversial global policy framings beyond "right" or "wrong", now highlighting "both/and" and "neither/nor". The question is whether analogous 16-fold sets apply to all four basic cognitive modalities: thinking, feeling, intuition and sensation ([Pathways in Governance between Logic, Emotion, Spirituality and Action](#), 2024).

## Heartfelt dynamics of psychosocial significance

The human heart has long been employed as a [symbol](#) and a metaphor. In Aztec culture, the heart was sacred, seen as the seat of the soul and a piece of the Sun's heat, and [extraction of the heart during human sacrifice](#) was a crucial ritual to nourish their gods -- especially during troubled times like pandemic or other crises (Mateo Villanueva, [The Symbolism of the Heart in Aztec Sacrificial Rituals, Aztec Mythology](#), 26 October 2024). It continues to be of relevance in that respect, most notably within the Christian [sacred heart](#) tradition.

The "heart-beat of civilization" is a metaphorical phrase describing something essential for society's life, function, or spirit, often referring to fundamental elements like core human freedoms/values (like free

speech) that keep society alive and thriving, preventing collapse into tyranny or stagnation. There is the curious possibility that the heart's dynamics may well be fundamental to the coherence of sustainability ([\*Cardioid Attractor Fundamental to Sustainability: 8 transactional games forming the heart of sustainable relationship\*](#), 2005).

Recent systems-oriented work on societal demise uses a "corporate heart attack" as a central metaphor to describe how organizations or societies enter a hidden phase of decline, marked by denial, repeated flawed decisions, and a vicious "death spiral" of crises and dysfunctional behaviour (Michaéla C Schippers, et al, [\*Is society caught up in a Death Spiral? modeling societal demise and its reversal\*](#), *Frontiers in Sociology*, 9, 2024). However large-scale analyses of "heart failure" in English discourse show that, even at the level of everyday language and parliamentary debate, heart failure receives surprisingly little metaphorical extension compared with cancer or other conditions. This may partly explain the rarity of "heart failure of civilization" as a widely recognized framing.

**Question to ChatGPT-5:** Of particular interest is the visual metaphors through which the cardiac cycle of a 4-chamber "beating heart" might be presented based on the tetrahedral configuration of 4 spheres and the 12 encircling curves. Notable is the manner in which the chambers variously "collapse" in a coordinated manner in that cycle -- in contrast to their unchanging size in the visualizations previously presented. A provocative alternative with cognitive implications would be their topological inversion or eversion -- especially given current references to cardiac "inversion" (understood otherwise). How is any tetrahedral "heart" of civilization to be understood as "beating" in order to sustain its viability -- and what are its potential pathologies. *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Societal open-heartedness as misleadingly interpreted?

The focal role of the heart has been strikingly recognized throughout the history of different cultures. Especially curious is what this might imply for any advocacy of open-heartedness in society and how this might be understood as systemically sustainable. The concept relates to being kind, honest, warm, and emotionally vulnerable, often linked to positive attributes like innocence and empathy, appearing in discussions about personality. It signifies a lack of reserve, a willingness to connect genuinely, and a compassionate approach to oneself and others, contrasting with secrecy or closedness.

**Question to Perplexity:** Could you offer a statistical comparison between annual rates of [open heart surgery](#) and heart extraction rates in [Aztec human sacrifice](#). *[Show/Hide AI response]*

**Question to Perplexity:** Could you comment on metaphorical references to "an open heart" and "[opening one's heart](#)" with respect to compassion -- in comparison with "[Sacred Heart](#)" symbolism. *[Show/Hide AI response]*

**Question to Perplexity:** Although provocative and controversial, has any comparison been made -- chronologically or otherwise -- between how the Aztecs may have appreciatively interpreted heart extraction as a sacred act of and the Christian focus on the Sacred Heart -- as conquerors of the Aztecs. *[Show/Hide AI response]*

**Question to Perplexity:** That response does not indicate how Aztecs may have interpreted heart extraction appreciatively. *[Show/Hide AI response]*

**Question to Perplexity:** Can that response be construed as resonating with Christian devotion to the Sacred Hart -- namely with human sacrifice framed otherwise. *[Show/Hide AI response]*

**Question to Perplexity:** Although controversially problematic, the two "complementary" interpretations would seem to invite a degree of resonance with a third -- the life-sustaining "redemption" offered by

"open-heart" surgery, especially given the dubious practice of [organ trafficking](#). *[Show/Hide AI response]*

**Question to Perplexity:** In that light how might any case for an "[open-hearted society](#)" or community call for careful decoding (Margot Poirot, *What if you could live in a society where everyone is open-hearted*, *Hypotheticals*, 2025; *Open Society Foundations*) *[Show/Hide AI response]*

**Question to Perplexity:** Does devotion to the Sacred Heart of Jesus imply any understanding of the dynamics of the beating heart -- or is the focus on the cessation of that dynamic through having been wounded. *[Show/Hide AI response]*

**Question to Perplexity:** Could you comment on the cultural contrast between the appreciation of the beating heart "held high" by Aztec priests after heart extraction, the devotional focus on the apparent stasis of the Christian Sacred Heart after wounding, and the current focus of open heart surgery on ensuring a viable heart dynamic essential to life. *[Show/Hide AI response]*

**Question to Perplexity:** How have Aztec priests interpreted the beating heart ritual symbolically. *[Show/Hide AI response]*

**Question to Perplexity:** Could that response be interpreted as suggesting a curious degree of entanglement between societal framing of the heart and the priest-like professions which sustain it. This can be recognized as effectively from a "pyramid" of power and esteem -- curiously echoed by the [Eye of Providence](#) depicted on a pyramid the dollar bill so intimately related to notions of the "[heart of the economy](#)" (Ankur Kakadiya, *The Pulse of Prosperity: understanding the heart of the economy*, *LinkedIn*, 3 January 2025; John Bloom, *The Heart as Economics*, *Das Goetheanum*, 16 May 2024). *[Show/Hide AI response]*

## Familiar dynamics of gait of relevance to locomotion in governance?

This focus derives from an early focus on whether groups and societies can be understood as confronted by a challenge analogous to learning to walk (*Transcending duality as the conceptual equivalent of learning to walk*, 1994; *Animal locomotion: example of walking as a cognitive metaphor*, 2003; *Walking Elven Pathways: enactivating the pattern that connects*, 2006)

**Question to ChatGPT-5:** What seems intriguing is the relation to another familiar 4-fold dynamic, namely that of quadrupeds and their gait. It is that understanding which is elusive in a psychosocial context -- except perhaps in music. The many representations of the [cardiac cycle](#) would seem to avoid the challenge of embodying that understanding -- with whatever that may imply for cardiac pathology or that of gait. *[Show/Hide AI response]*

**Question to Claude-4.5 :** As above. *[Show/Hide AI response]*

## Dance as embodying collective knowledge vital to sustainability

[Sword dances](#) incorporating swords or similar weapons are recorded throughout world history. In some cultures, and notably in the [sword dance of Scottish tradition](#), two swords are laid out to create quadrants. The dancer shifts between the quadrants in a complex sequence of movements, emphasizing one or more quadrants over the other. The [quadrille](#) is a historic dance performed by four couples in a square formation. It is a precursor to traditional [square dancing](#). In both situations a range of arrangements between the participants is variously explored. But the significance lies at the level of the dynamic between those positions.

The unexpected degree of influence on voters in South Africa of the dancing capacity of Jacob Zuma has been remarked (Nomsa Maseko, *Behind the 'Zuma tsunami' in South Africa*, *BBC News*, 5 June 2024; *Jacob Zuma and Duduzile dance with 300 MK Party supporters*, *YouTube*, 30 January 2025). This

contrasts with critical appreciation of a similar effort by a UK leader ([Theresa May dances on to the stage at the Tory party conference](#), *Guardian*; [Why was Theresa May dancing? And did it work?](#) *BBC News*, 4 October 2018)

**Question to ChatGPT-5:** Dance could then be understood as inducing 4-fold comprehension -- framing the question of how civilization "learns to dance". The metaphor has been employed by [Rosabeth Moss Kanter](#) ([When Giants Learn to Dance: the definitive guide to corporate success](#), 1990). *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Beating heart as a dead metaphor in a dying civilization?

The following query was evoked by the possibility that the dynamics of the "beating heart" had become a "dead metaphor", namely a figure of speech -- of relevance to sustainability -- which has effectively lost the original imagery of its meaning (Andrzej Pawelec, [The Death of Metaphor](#), *Studia Linguistica Universitatis Jagellonicae Cracoviensis*, 123, 2006).

**Question to ChatGPT-5:** Is the "beating heart" of civilization a metaphor which has lost its meaning. *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Requisite complementarity of a 12-fold set of 4-fold metaphors

The following query was evoked by the potential role of complementary metaphors in contrast with single metaphors ([Implication of a 4-fold configuration of complementary metaphors](#), 2024; [Complementary metaphors of governance](#), 2009; [Selection of complementary metaphors](#), 2018; [Complementary Metaphors of Discourse: Towards Transformative Conferencing and Dialogue](#), 1988).

**Question to ChatGPT-5:** With a view to exploring a set of 12 complementary metaphors of 4-fold experiential dynamics, could you extend /cluster / reorganize the following: -- 4-sided games (notably bridge) -- quatre foil knots and their typing -- locomotion gait of quadrupeds -- quartets, instrumental and song -- 4-part harmony -- 4 phase physical processes -- 4 seasons -- 4-step dances, notably sword dance -- 4 moods? -- 4-stage dining (or aesthetic experience more generally) -- 4 ways of looking?. *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Elusive relevance of 4-foldness for governance

**Question to ChatGPT-5:** How is it that the cognitive commonality between those metaphors is either elusive or only identifiable through "4-foldness" -- whose content is itself elusive. *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Pathological failure of 4-fold dynamics

This query was evoked by previous exploration of insights that might be derived from failure understood in systemic terms ([Variety of System Failures Engendered by Negligent Distinctions](#), 2016)

**Question to ChatGPT-5:** Rather than analysis as you have framed it, another approach is through recognition of the potential failures in each case, exemplified by cardiovascular failures ("heart failure"), and their value as metaphors for group and civilizational failure. Failure in 4-sided games, in 4-part harmony, in respiration, etc. Do the forms of failure (and how they are experienced) lend themselves to

meaningful categorization with implications for civilization. *[Show/Hide AI response]*

*Question to Claude-4.5* : As above. *[Show/Hide AI response]*

## Recognition of a higher order of skillful fourfold dynamics

*Question to ChatGPT-5*: In contrast to failure, there is immediate recognition of any higher order skill in game-playing, song, dance ("moves"), gastronomy, etc. However, language may again be inadequate to identifying the lived experience. *[Show/Hide AI response]*

*Question to Claude-4.5* : As above. *[Show/Hide AI response]*

## Participatory cognitive engagement with dynamics

*Question to ChatGPT-5*: Your clarification would seem to be consistent with the work of [Henryk Skolimowski](#) (*The Participatory Mind: A New Theory of Knowledge and of the Universe*, 1994). *[Show/Hide AI response]*

*Question to Claude-4.5* : As above. *[Show/Hide AI response]*

## Strategic embodiment of musical harmony?

*Question to Perplexity*: How has research explored the relation between the rhythms of music and those of the heart -- extending to collective engagement as with martial music. *[Show/Hide AI response]*

*Question to Perplexity*: In the light of that response, has music been used in support of collective decision-making -- especially in critical situations when those involved have little inclination to consensus. *[Show/Hide AI response]*

*Question to Perplexity*: Is there indication that musical performances (anthems, etc), on the occasion of global strategy conferences, induce a higher order of cognitive harmony -- rather than serving as some form of performative [virtue signalling](#). *[Show/Hide AI response]*

*Question to Perplexity*: Given the higher orders of harmony, and their integration of discord (as explored by composers held in the highest esteem), is there any trace of effort to reconcile such patterns with strategic articulations of a higher order. Can music inform strategy formulation in cognitive terms. *[Show/Hide AI response]*

As an extension of the aesthetic focus on music, the following query was evoked by the framing offered by poetry (*Potential for Coherence through Engaging Strategic Poetry*, 2021; *Ensuring Strategic Resilience through Haiku Patterns*, 2006; *Poetry-making and Policy-making: arranging a marriage between Beauty and the Beast*, 1993). Of particular relevance is the importance of poetry in non-Western cultures (*Poetic Engagement with Afghanistan, Caucasus and Iran: an unexplored strategic opportunity?* 2009; *Strategic Jousting through Poetic Wrestling: aesthetic reframing of the clash of civilizations*, 2009).

*Question to Perplexity*: In the light of that response, have notions of strategic harmony been more evident through leaders upheld as poets or valuing poetry, notably in Central Asian cultures -- or in the case of Dag Hammarskjöld or Herman Van Rompuy. *[Show/Hide AI response]*

## Mystery of skillful mastery -- now challenged by LGBTQIA?

*Question to ChatGPT-5*: In a gender-sensitive context, could you comment on the exclusive reference to the achievement of "mastery" of skills of a higher order -- most obviously those requiring kinaesthetic intelligence -- matched however by a sense of "mystery" as to their nature, and of how they are achieved. Is "mystery" a complement to "mastery" -- neglected in the institutional preoccupation with "training". *[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

*[Question to ChatGPT-5](#)*: Any reframing of mastery-mystery as a gender-sensitive binary yin-yang "pairing" invites a challenge from the complex variants of the [LGBTQIA+ community](#). Are there other variants of both -- potentially implied by the 8 variants of the BaGua configuration -- for which there are calls for recognition in opening governance to appreciation of the skills valued in that community, as separately explored (*[Global Civilization through Interweaving Polyamory and Polyanimosity?](#)* 2018).  
*[Show/Hide AI response]*

*[Question to Claude-4.5](#)*: As above. *[Show/Hide AI response]*

## **Recognizing authenticity in contrast to performative virtue signalling**

*[Question to ChatGPT-5](#)*: There is however a major difficulty with the participatory mode, namely when it becomes performative -- as virtue signaling -- or even tokenistic. This is the potential tragedy of indigenous cultures and the efforts to sustain them. The opening words of the *Tao Te Ching* address this.  
*[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

*[Question to ChatGPT-5](#)*: Implicit in that comment is the dilemma of how authenticity is recognized -- and by what sensory "organ" -- exemplified by attribution of the Nobel Peace Prize, or other awards, and the problematic nature of the art market. *[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

*[Question to ChatGPT-5](#)*: Particular focus is given to these issues through performance of any national anthem. The tragedy is that strategic insight commensurate with the harmony is not derived from such performance by the auditorium, as with that of the Anthem of Europe (*[Reversing the Anthem of Europe to Signal Distress](#)*, 2016). *[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

## **Complementarity of 4-fold pattern of indicative metaphors**

*[Question to ChatGPT-5](#)*: If the essential nature of 4-fold dynamics cannot be fruitfully discussed, a valuable approach would seem to be in the complementarity of the indicative metaphors -- each of which being subject to the finger-pointing caveat of misplaced concreteness. If a set of 12 is used to frame what characterizes those dynamics, the challenge is how that complementarity "works" -- by extension of the [Heisenberg Uncertainty Principle](#). More specifically it is then how one is able to engage with that complementarity, to embody it cognitively, and to share the understanding in "pseudo apophatic" discourse.  
*[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

## **Appreciative reframing of denial, rejection and ignorance**

*[Question to ChatGPT-5](#)*: Another approach is the insight evoked or cultivated with respect to the rejection or denial of any such modality. If indeed there is a massive inclination to engage in reification, cultivation of uncoordinated perspectives ("unconnected dots"), and blame-games -- as is currently only too evident -- what is the appropriate response. Framing that inclination as "ignorance" is already inherently problematic in inappropriately positioning the observer. *[Show/Hide AI response]*

*[Question to Claude-4.5](#)* : As above. *[Show/Hide AI response]*

The following query was evoked by the patterns of traditional tales elaborated in many orally-oriented cultures (*Collective insight from traditional folk tales and fairy tales*, 2022; *Fabulous traditions of managing psychosocial change*, 2019; *Educational fables for faith-based global governance*, 2006).

**Question to ChatGPT-5:** Could that commentary be "translated" into a requisite variety of stories to honour the variety of modes of knowing, as recognized by Buddhism for example [*Comprehensive set of ways of knowing: the All-Embracing Net of Buddhist culture*, 2009]. However that still leaves the challenge of engaging with an other individual or group who "knows otherwise". *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Possible reframing of current discourse by the future

The following query was evoked by the challenge of imagining the nature of discourse in the future -- especially when enabled by AI (*Second-order Dialogue and Higher Order Discourse for the Future*, 2023; *Use of ChatGPT to Clarify Possibility of Dialogue of Higher Quality*, 2023)

**Question to ChatGPT-5:** This exchange could be understood as framing the question as to how it might have been viewed in the past, but especially how it might be viewed in the future -- whether a century or a millennia, or more. The assumption is too readily made that the modes of knowing -- especially as understood by academia -- have been exhaustively clarified. Other than minor tweaking, future innovation and originality is effectively precluded -- a massive exercise in cognitive colonization. Radical" thinking is increasingly on the verge of criminalization as a threat to the present worldview. What will the future see as quaint in this exchange -- enabled by AGI. *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## From the pervasiveness of knowing to the efficacy of doing?

**Question to ChatGPT-5:** But if the focus is taken off "knowing", as inherently vulnerable to triviality, predictability and obsolescence, some form of embodiment in "doing" refocuses the question on alternation between 4-fold modes of (endless) doing -- and on how that pattern can be understood otherwise -- 4D, 5D, and more -- as a source of vitality. Intriguingly this occurs in a period when claims are made for "nuclear fusion" as offering access to the "energy of the sun" -- without considering their potential cognitive implications (*Enactivating a Cognitive Fusion Reactor: Imaginal Transformation of Energy Resourcing*, 2006). *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Sustaining instability vital to alternation

**Question to ChatGPT-5:** You state: "The heart doesn't decide to beat. The alternation is built into the structure. Systole creates conditions for diastole; diastole creates conditions for systole. The pattern sustains itself." But missing is any understanding of the nature of the sustaining instability so vital to continuation of that alternation. How does one (of 4 extremes) trigger alternation to another. Does a 4-stroke combustion engine offer multiple clues which are a challenge to comprehension. More problematic is why there is so much focus on 2-stroke psychosocial dynamics with little motivation to explore 4-stroke dynamics in 4-sided ball games (*Alternatives to "2-stroke democracy" suggested by 4-sided ball games*, 2016). *[Show/Hide AI response]*

**Question to Claude-4.5:** As above. *[Show/Hide AI response]*

## Future design of 4-fold dynamic by AI?

As noted above, collective discourse typically defaults to a restrictive binary pattern. Discourse analysis and AI are purportedly framed by the 16-fold set of logical connectives. Of interest is the possibility that that set of "connectives" might be extended in the future to constitute a 4-fold set of complementary connectives with the addition of "emotional connectives", "sensational connectives" and "intuitive/spiritual connectives".

***Question to ChatGPT-5:*** Despite your very appropriate commentary, nature offers the four seasons as a viable (healthy) 4-stroke cycle. Given that "right" and "wrong" are only 2 of 16 logical connectives, how might AI design or enable 4-fold exchanges -- beyond question and answer. Ironically current global policy offers ever more evidence of "both/and" and "neither/nor". ***[Show/Hide AI response]***

***Question to Claude-4.5 :*** As above. ***[Show/Hide AI response]***

***Question to Perplexity:*** Four primary cognitive modalities may be distinguished -- thinking, feeling, intuition, and sensation. Within the thinking modality, 16 logical connectives serve as the fundamental operators of artificial intelligence. Could an analogous set of 16 *emotional connectives* (for affective-emotional intelligence), 16 *intuitive connectives* (for spiritual or noetic intelligence), and 16 *sensory connectives* (for perceptual intelligence) be defined, yielding a total of 64 operators? Such a structure would parallel the 64 genetic codons, the 64 hexagrams of the *I Ching*, and the 64 arts of the *Kama Sutra*. Might this parallelism imply an expanded Boolean framework relevant to the development of artificial general intelligence (AGI)?. ***[Show/Hide AI response]***

***Question to ChatGPT-5 :*** As above. ***[Show/Hide AI response]***

***Question to Claude-4.5:*** As above . ***[Show/Hide AI response]***

## Encycling problems, strategies and values

The following queries was evoked by the implications for 4-fold categories of psychosocial organization, world dynamics and self-referential modelling of the [\*Tetrahedral Configuration of Embodied Knowledge in Metabolic Cycles\*](#) (2025).

***Question to ChatGPT-5:*** You conclude: The "answer" isn't in any single exchange but in the pattern of the cycling. Especially intriguing is the extensive insight into metabolic cycles whose interlocking is widely mapped (and whose comprehension is facilitated by the [\*Biochemists' Songbook\*](#)). Whilst there is widespread recognition of "cycles", there is little recognition of the "encycling" implied by your conclusion ([\*Encycling Problematic Wickedness for Potential Humanity\*](#), 2014).. ***[Show/Hide AI response]***

***Question to Claude-4.5 :*** As above. ***[Show/Hide AI response]***

## Collapse and renewal of civilization -- as framed cyclically?

There is currently considerable focus on the potential "collapse" of civilization but relatively little focus on the nature and viability of any subsequent renewal of "renaissance" -- and of how it might offer remedies for current vulnerabilities ([\*Post-Apocalyptic Renaissance of Global Civilization: Engaging with otherness otherwise?\*](#) 2018; [\*Consciously Self-reflexive Global Initiatives: Renaissance zones, complex adaptive systems, and third order organizations\*](#), 2007; [\*Challenges of Renaissance: suggestive pattern of concerns in the light of the birth metaphor\*](#), 2003)

***Question to ChatGPT-5:*** That response frames the question implied by cardiac or respiratory failure -- the pathologies. How do collectives "fail" -- a focus for management science -- but especially challenging in the case of civilizations and their "collapse". How do they lose the mysterious "magic" which sustained the cyclic dynamics of their golden eras as partially explored by ([\*Thomas Homer-Dixon, The Upside of Down: Catastrophe, Creativity, and the Renewal of Civilization\*](#), 2006). ***[Show/Hide AI response]***

***Question to Claude-4.5 :*** As above. ***[Show/Hide AI response]***

- complementary metaphors
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