



laetus in praesens

Alternative view of segmented documents via Kairos

18 November 2024 | Draft

Recognizing Complicity in Ensuring Beneficial Disaster for Humanity

Possibility of eliciting insight from polycrises with AI assistance

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References

Introduction

An early consideration of this matter took the form of *Wanted: Enemies of the Earth and Greenwar International* which appeared in *The Book of Visions: An Encyclopaedia of Social Inventions* (Institute for Social Inventions, 1992). A subsequent approach took the form of *Ensuring Dynamics of Sustainability by Appreciative Recognition of Evil* (2022) -- in the light of widespread recognition of "evil" by authorities (*Existence of evil as authoritatively claimed to be an overriding strategic concern*, 2016). The approach can now be justified -- and further refined -- in the light of the widely acknowledged progressive erosion of trust.

The question here is whether various roles and functions in society could be creatively framed in the light of the disastrous consequences they engender for the many. By "creative" is then any insightful implication of what those actions evoke, if only for the few -- namely for those who may remain after any apocalyptic collapse and must then draw on insights as the basis for any viable renewal.

Framing a set of social actors as inherently part of a process engendering an ultimate catastrophe for humanity -- rather than avoiding it -- then frames the adequacy of any articulation of what some might learn from that

(in)action in anticipation of any potential recovery. There is therefore a case for recognizing that, unless one understands how one is part of the problem, one is fundamentally unable to comprehend the nature of the solution required.

As an example, particular focus could therefore be given to identifying the problematic consequences of the following and to the benefits those consequences may engender for humanity as a whole in the longer-term -- however ironically and tragically. As indicated in the discussion, the preliminary list was presented to an AI for possible "refinements" -- duly incorporated as appended comments into the list (in italics).

- **Arms manufacturers** -- for the fatalities they so righteously enable, and their total indifference in that regard. Whilst they contribute significantly to beneficial constraints on excessive population growth, the consequences can be understood as engendering aspirations to another mode of social organization
 - *Current Contribution*: Enablement of conflict and fatalities through the production and trade of weaponry.
 - *Evoked Insight*: How can the engineering ingenuity applied to weaponry foster peacekeeping, disaster relief, or resilience-building technologies?
- **Weapons researchers** -- for their creative thinking in developing ever more powerful and reprehensible devices for mass destruction, irrespective of the associated pain and long term effects. Whilst they too contribute significantly to beneficial constraints on excessive population growth, it is the possibility for applying such creativity otherwise that is much to be appreciated
 - *Current Contribution*: Pioneering innovations that escalate destructive capacities.
 - *Evoked Insight*: Could such creativity design systems that neutralize environmental threats or promote collaborative problem-solving?
- **Financiers and bankers** -- for their manipulative opportunism to the benefit of the few through the exploitation of the many. However, understood otherwise, that mode of thinking potentially evokes insights into engendering and redistributing creative energy for the many
 - *Current Contribution*: Fueling economic disparity through exploitative investments and speculative practices.
 - *Evoked Insight*: How might financial systems better align with principles of regenerative economics and distributive justice?
- **Pharmaceutical industry** -- for the ill-health and premature fatalities it ensures, and its creation of unnecessary dependencies in the guise of health and safety. As widely argued, it contributes significantly to beneficial constraints on excessive population growth -- but in doing so it potentially evokes fruitful exploration of vital natural alternatives
 - *Current Contribution*: Over-medicalization and dependency on high-cost treatments
 - *Evoked Insight*: Can the industry prioritize holistic health approaches and support indigenous medical knowledge?
- **Agro-businesses** -- for the systematic introduction of pollutants into the food chain and the unpredictable vulnerabilities ensured by genetic modification. In contributing to ill-health, and undermining the immune system and fertility, they contribute significantly to beneficial constraints on excessive population growth. That recognition evokes widespread exploration of natural alternatives and the avoidance of unpredictable dependency
 - *Current Contribution*: Depletion of soil, biodiversity loss, and contamination of food chains.
 - *Evoked Insight*: What role could these enterprises play in scaling regenerative agriculture and food sovereignty?
- **Timber industry** -- for widespread deforestation and destruction of unrenowable habitats, endangering species and aggravating climate change. This may ultimately be matched by the inter-species empathy thereby increasingly evoked
 - *Current Contribution*: Deforestation and habitat destruction for economic gain.
 - *Evoked Insight*: How might reforestation projects and sustainable harvesting models reshape the industry?

- **Advertisers** -- for their cynical misleading reframing of products as necessities and their invasive creation of dependency. However ever-increasing exposure ensures beneficial erosion of trust in dubious claims, thereby evoking a much higher degree of critical thinking
 - *Current Contribution*: Creating unnecessary dependencies and consumer manipulation.
 - *Evoked Insight*: Could the tools of persuasion empower sustainability and well-being rather than exploitation?
- **Mainstream media** -- for placing itself dubiously and deniably at the service of authorities with questionable agendas, "dumbing down" as a distraction from matters of strategic urgency. In thereby contributing to creative distrust in such dependency, and in "psychic ", it evokes an increasing level of critical thinking and the quest for authenticity elsewhere
 - *Current Contribution*: Amplifying authority narratives and curtailing dissent.
 - *Evoked Insight*: How might journalism reclaim its role as a medium for genuine inquiry and the amplification of underrepresented voices?
- **Religions** -- for their righteous framing of believers in other faiths as gullible (or evil) and their failure to transcend that modality -- despite misleading claims to the contrary and extensive complicity in abuse. Beyond atheism, this potentially evokes the quest for authentic spirituality framed otherwise
 - *Current Contribution*: Perpetuation of division and exclusion through doctrinal rigidity.
 - *Evoked Insight*: How can the spiritual frameworks of religions evolve to embody inclusivity and transformative reconciliation?
- **Statutory professions** -- for assiduously framing their duties to their own personal advantage whilst righteously claiming otherwise. The sense of untrustworthiness that this engenders focuses the need for greater vigilance in the engagement with those claiming authoritative expertise
 - *Current Contribution*: Prioritization of self-interest over public service.
 - *Evoked Insight*: How might professional ethics center systemic accountability and collaborative innovation?
- **Educators** -- for their uncritical inculcation of questionable perspectives -- evoking critical thinking from the unconvinced
 - *Current Contribution*: Uncritical transmission of hegemonic perspectives.
 - *Evoked Insight*: What would education look like if it were rooted in dialogical methods that empower critical and imaginative thinking?
- **IT specialists** -- for their righteous quest for continuing improvements to technology such as to handicap those with lesser skills especially following development of dependency. This elicits a higher degree of vigilance in response to innovation and evokes the exploration of alternatives requiring lesser dependency.
 - *Current Contribution*: Exacerbating inequality through rapid technological obsolescence and complexity.
 - *Evoked Insight*: Could design thinking center accessibility and decentralization?

Both the original articulations and the AI refinements (and additions) could be challenged as variously inadequate -- as discussed below. A particular concern would be whether the indications are sufficiently "sharp", with cognitively appropriate "bite".

The sense of progressive convergence of problematic dynamics has been discussed and visualized separately (*Convergence of 30 Disabling Global Trends*, 2012). Catastrophic collapse is widely anticipated, as well as being explored in movies (*Imminent Collective Communication "Info-death"? Collapse of global civilization understood otherwise*, 2018; *Mind Map of Global Civilizational Collapse*, 2011; *Spontaneous Initiation of Armageddon -- a heartfelt response to systemic negligence*, 2004). Some consideration has been given to recovery thereafter (*Post-Apocalyptic Renaissance of Global Civilization: Engaging with otherness otherwise?* 2011; *Imaginative Reconfiguration of a post-Apocalyptic Global Civilization*, 2012)

The collective ability to observe progressive degradation of civilization has been remarkably highlighted by the extensive media coverage of the [fatalities in Gaza](#) -- controversially labelled as "genocide". Whilst widely

held to be "unacceptable", that process only engenders ineffectual calls for its cessation. Similar processes are evident with respect to other forms of degradation, including climate change, biodiversity loss, injustice, discrimination, and the like. The various perceptions of unacceptability -- by the "whingers" of the world -- do not appear to engender effective response beyond virtue signalling and tokenism. There is an unexplored collective inertia despite consideration of the "will to change".

It is however curiously the case that humanity could be said to be "teaching itself a lesson" through various forms of complicity in processes engendering catastrophe. It could therefore even be said that some of these processes are tragically beneficial to the survival of humanity, given the consequences -- as with the widely deprecated (and appreciated) indulgence in substance abuse. Whereas the [Darwin Awards](#) are upheld as a tongue-in-cheek honour accorded to individuals who have supposedly [contributed to human evolution](#) by selecting themselves out of the gene pool by dying -- there is a case for extending this framing to sectors of society. The implications of catastrophe do not appear to evoke a higher order of collective self-reflection (*Engendering the Future through Self-reflexive Group Initiatives*, 2008; *Sustainable Development Goals through Self-reflexive Root Cause Analysis*, 2023).

The case for controversially provocative reframing can also be made in the light of the recognized "need for enemies" on the part of collectives in quest of identity reinforcement, most obviously in the relation between global superpowers, as discussed elsewhere (*Paradoxical need for enemies and challenging otherness*, 2023; *Needing Evil Elsewhere*, 2001). Given the degree of complicity, the "enemy" category can however be fruitfully reframed by that of "frenemy" -- as implied by this exercise (Mark Travers, *What Does the Term Frenemy Really Mean? Psychology Today*, 19 April 2023). Extended to social groups, this implies any with whom one is "friendly" (meaning "complicit"), despite a fundamental dislike or rivalry (in the light of its "unacceptable" activities). It thereby combines the characteristics of a friend and an enemy.

Given the increasing emphasis on problematic transactional relationships, heralded by the election of Donald Trump, the articulation is also discussed in the light of the curious use of "mongering", whether as an affix to "doom", to "peace", or to "fear" -- potentially as a complement to use of "washing" as an affix (as in "green-washing"). Both reflect a critical framing of processes or behaviors that involve active promotion (in the case of "mongering") or deceptive framing (in the case of "washing").

Framed in this way there is an inherently controversial case for reinforcing problematic behaviour as a means of engendering early catastrophic consequences and the associated learning. This can be articulated in terms of "negative strategies", as previously discussed (*Liberating Provocations: use of negative and paradoxical strategies*, 2005). This approach suggests that those opposing climate change (biodiversity loss, substance abuse, etc) might well achieve greater traction by vigorously promoting the contrary -- as a means of eliciting a far higher order of righteous opposition to a catastrophic process to which most are indifferent. From this perspective there then is a case for challenging AI to articulate a speculative set of "Unsustainable Development Goals" (UDGs) to match the currently challenged Sustainable Development Goals of the UN.

The discussion of the paradoxical articulation which follows considers the relevance of its presentation in poetic form. This emphasis on memorable aesthetics is consistent with the framing of an epic or saga as notably presented in song form by Franz Josef Radermacher of the [Institute for Applied Knowledge Processing](#) (FAW) as an accompaniment to a book (*The Globalization Saga: Balance or Destruction*, 2004) in association with the [Global Marshall Plan Initiative](#). More generally it can be asked whether the UN's current *Pact for the Future* would have benefitted from a rendering in song, as argued separately (*A Singable Earth Charter, EU Constitution or Global Ethic?* 2006). If it ain't singable, it ain't strategically feasible?

As in the previous experiments with AI, the responses of ChatGPT 4o are distinctively presented below in grayed areas, in parallel with those of Claude 3.5. **Given the length of the document to which the exchange gives rise, the form of presentation has itself been treated as an experiment** -- in anticipation of the future implication of AI into research documents. Web technology now enables the whole document to be held as a single "page" with only the "questions" to AI rendered immediately visible -- a facility developed in this case with the assistance of both ChatGPT and Claude 3 (but 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](#)). Whilst the presentation of responses of two AIs could be readily considered excessive, it offers a "stereoscopic" perspective highlighting the strengths and limitations of each.

The question evoked by this approach is what can be "gleaned" from interaction with AIs, given their unprecedented access to information generated by a vast array of authors and authorities. The approach also offers the possibility that similar questions could be asked of any AI facility to which readers may have access, currently or in the future. The questions could well be refined, and the responses challenged, given the proactive responses of AI to such interaction as indicated below.

Show All AI Responses

Consideration of AI constraints regarding controversial themes

Question: I would like to scope out a controversial format through which appreciation is expressed for the many actors contributing to the degradation of the Earth and its peoples -- the idea being the critical thinking and learning that this thereby evokes. Are you open to this or do you have constraining protocols

Show/Hide AI response

Elaborating a controversial articulation with AI assistance

Question: A very preliminary articulation is as follows: *Arms manufacturers* -- for the fatalities they righteously enable -- and the aspirations thereby evoked; *Weapons researchers* -- for their creative thinking -- and the possibility for applying it otherwise; *Financiers and banks* -- for their manipulative -- potentially evoking insights into engendering and redistributing creative energy; *Pharmaceutical industry* -- for the health dependencies they create unnecessarily -- potentially evoking exploration of natural alternatives; *Agro-business* -- for the introduction of pollutants into the food chain -- and the evocation of natural alternatives; *Timber industry* -- for deforestation and destruction of habitats endangering species -- and the empathy potentially evoked; *Advertising* -- for their misleading reframing of products as necessities and their creation of dependency -- and the critical thinking that may evoke; *Mainstream media* -- for placing itself dubiously at the service of authorities -- and potentially evoking creative distrust in such dependency; *Religions* -- for their righteous framing of others as evil and their failure to transcend those commitments -- potentially evoking quests for authentic spirituality; *Statutory professions* -- for assiduously framing their duties to their own personal advantage -- and the critical thinking that evokes; *Educators* -- for their uncritical inculcation of questionable perspectives -- evoking critical thinking from the unconvinced; *IT specialists* -- for their quest for complex improvements which handicap those with lesser skills -- evoking exploration of alternatives

Show/Hide AI response

Question: You refined an indicative set of categories (provided above) in terms of their current problematic contribution on the one hand -- as contrasted with the insight that that could potentially evoke. I have added extra categories, some at your suggestion. Could you apply the same method to these: Bureaucrats, Politicians, Security services, Elites, Social media, Developers, Energy sector, Consumers

Show/Hide AI response

Evoking fruitful initiatives from promotion of problematic strategies

As noted above, this approach was preceded by exploration of the traction that might be achieved through "negative strategies" ([Liberating Provocations: use of negative and paradoxical strategies, 2005](#)). Appreciation of the problematic as a source of "enlightenment" can also be explored through requisite

"endarkenment" (*Enlightening Endarkenment: selected web resources on the challenge to comprehension*, 2005). That perspective is consistent with psychotherapeutic recognition of the need for integration of the individual "shadow" -- appropriately extended to the "collective shadow" of group initiatives and silos (*The Shadow – Carl Jung’s Warning to The World, Eternalised*, 1 October 2021).

Question: Could you comment on the argument for "negative strategies" (presented in the shared document) as a potentially more fruitful trigger for early insight than seemingly vain efforts to oppose problematic strategic consequences (as with climate change, biodiversity loss, injustice, overpopulation, and the like)

Show/Hide AI response

The approach framed by this argument could be understood as "creative exaggeration", or as a form of *reductio ad absurdum* -- as variously explored otherwise (*Enabling Fruitful Multiplication of Global Population*, 2015; *Climate Change -- Let's Just Pretend: Why do we need to do anything following COP27?* 2022; *Time for a Remedial Global Nuclear War? Recognizing an unconscious collective need for disastrous cathartic experience*, 2023).

Articulation of the Unsustainable Development Goals of the United Nations?

The UN's Sustainable Development Goals call for critical reframing in this light -- as questionably framed otherwise (Andrea Cardini, *Unsustainable Development Goals, The Ecological Citizen*, 7, 2024, 2; Ngaire Woods, *Unsustainable Development Goals? Project Syndicate*, April 2016; David Cruickshank, *Fulfilment of unsustainable development goals 43 years behind schedule, LinkedIn*, 29 October 2019; *Unsustainable Development Goals: what do they mean for business? Risk and Compliance*).

As noted by Ehsan Masood, *none of the 17 goals to end poverty and protect the environment is on track, and only 15% of the 140 targets for which data are available look likely to be met* (*Bucking the system: the extraordinary story of how the SDGs came to be, Nature*, 621, 2023, September). That recognition is reinforced by a subsequent report (*2024 SDG Report: Global Progress Alarmingly Insufficient*, United Nations Sustainable Development Group, 28 June 2024). The implication have been expressed more vigorously in the light of the conflict in Gaza and Ukraine (Thalif Deenm, *UN Remains Paralyzed as "Rogue Nations" Violate Charter and Escalate War Crimes, Inter Press Service*, 1 November 2024). It is in this context that the UN's recent *Summit of the Future* explicitly addressed the possibility of "turbocharging" the SDGs (*Meaningful "turbocharging" of the UN's Sustainable Development Goals?* 2024). Paradoxically, the vigorous promotion of "unsustainable development goals" could well contribute to that end.

Question: In the light of that response, could you generate a speculative "negative" variant of the UN's Sustainable Development Goals (as a set of "Unsustainable Development Goals") to be vigorously promoted such as to evoke counteracting strategies from those sectors of society which would otherwise be indifferent to the "positive" variant so ineffectually promoted in this period.

Show/Hide AI response

Question: Earlier you provided a speculative articulation of Unsustainable Development Goals (UDGs) as the problematic counterpart to the UN's Sustainable Development Goals (SDGs). In a previous exchange you indicated potential relations between the SDGs from a systemic perspective. Could you do the same for the UDGs with the implication that the 17th Goal then becomes the focal point for polycrisis

Show/Hide AI response

The approach explored here was anticipated by the highly controversial satirical proposal of Jonathan Swift (*A Modest Proposal*, 1729) -- a pattern emulated by others. In that vein other provocative possibilities may be explored (*Issuance of Vatican Passports to Trans-Mediterranean Immigrants: a modest proposal worthy of the 21st Century?* 2015; *Challenge of Nonviolent Population Decimation*, 2007).

Question: Jonathan Swift is renowned for his production of *A Modest Proposal* (1729), framed as a "Juvenalian satirical essay". Do you have any trace of other examples of such highly provocative counter-intuitive strategies of relevance to the approach outlined here

Show/Hide AI response

Blameworthiness and the systemic attribution of blame

The emerging trend of "transactionalism" invites consideration of its relation to the processes deprecated through connotations of "mongering" (Galib Bashirov, *The rise of transactionalism in international relations*, *Australian Journal of International Affairs*, 74, 2020, 2; Luka Ignac, *Transactionalism in U.S. Foreign Policy*, *Janet Prindle Institute for Ethics*, 4 Nov 2019; Joseph S. Nye, Jr, *Trump's Transactional Myopia*, *Project Syndicate*, Feb 4, 2020).

Question: Association of "monger" with a process in English offers a particular sense of deprecation, as with war-monger or fear-monger. To the extent that it is envisaged that foreign policy will become increasingly transactional, could you identify the set of processes framed by "mongering" -- given the manner in which they can be construed as promoting problematic strategies (highlighted earlier) from which fruitful insight might be potentially derived for the future.

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Question: That use of "mongering" as an affix can be understood as related to critical use of "washing", as in "greenwashing". Could you comment on other terms of this kind.

Show/Hide AI response

Question: This proposal assumes that advocating highly problematic strategies will evoke insight and vigorous counteractive initiatives. Potentially more viable and pernicious is the possibility of vigorously deploying multiple points and processes of distraction to minimize collective attention to indications of emergent catastrophe. Beyond "dumbing down" and "psychic numbing", could you comment on possibilities for such distraction under whatever guise might usefully alleviate any suspicion of cover-up.

Show/Hide AI response

The role of blame in the dynamics of global civilization is well-recognized (Thierry Balzacq and Elise Rousseau, *Blame and Complicity in International Relations: making non-intervention morally bearable*, *European Review of International Studies*, 7, 2020, 2/3; Ross W. Bellaby, *Extraordinary Rendition: expanding the circle of blame in international politics*, *The International Journal of Human Rights*, 22, 2018, 4; Sam Ratner, *The Blame Game in International Politics*, *The World*, 13 April 2021; Rue Bucher, *Blame and Hostility in Disaster*, *American Journal of Sociology*, 62, 1957, 5; Helge Hveem, *'Blame' as International Behavior: a contribution to inter-state interaction theory*, *Journal of Peace Research*, 7, 1970, 1).

The attribution of blame is notably articulated with respect to particular crises and avoidance of complicity in their development (Devi Sridhar, *'I Know Who Caused Covid-19' review – the global blame game*, *The Guardian*, 23 September 2021; Casey Crownhart, *These three charts show who is most to blame for climate change*, *MIT Technology Review*, 18 November 2022; *25 People to Blame for the Financial Crisis*, *Time*, 12 February 2009).

The focus on "blame" has acquired a new emphasis with the election of Donald Trump as leader of the free world (Matthew Flinders, et al, *The New Politics of Blame: why Donald Trump craves your rage*, *The Conversation*, 11 September 2024; Bret Stephens, *If Trump wins, who, or what, will liberals blame?* *IPS Journal*, 22 October 2024).

Question: In the quest for successful processes of collective distraction, could you comment on the many possibilities for blame as crises become evident. Folk traditions have ritualized blame and the treatment of

those held to have contributed to a crisis. Such treatment is then held to be a remedial response in its own right, thereby avoiding any form of root cause analysis or self-reflection. How could the attribution of blame be intensified as a form of mass distraction and avoidance of responsibility. Identifying an enemy as primarily responsible for any crisis is especially credible. Is engendering blame-games a key to "unsustainable development" through justifying defensive reallocation of resources

Show/Hide AI response

Question: The suggested elaboration and reinforcement of "negative strategies" can be recognized as inviting blame as a trigger by which alternatives are evoked -- although the strategy itself could necessarily be a focus for blame. It is however curious that encouraging a universal culture of blameworthiness in the face of polycrises is strangely reminiscent of the pervasive role of sin -- as variously promulgated by religion. Whether sin is framed as "evil", illusion or disinformation, religion offers the sense that all are effectively sinners, although far more so in the case of unbelievers -- then especially worthy of blame. Some ideologies have encouraged corrective processes of self-criticism. This frames the question of how blamelessness is to be recognized and who should be seen in that light -- whether individually or collectively

Show/Hide AI response

Blame is a complex construct that obscures systemic understanding by blending different domains of connectivity:

- **Logical Connectives:** Blame often conflates causality with culpability (e.g., something is "wrong" because it led to negative outcomes).
- **Emotional Connectives:** Blame can be driven by personal feelings (e.g., "dislike," "repugnance") rather than objective analysis.
- **Spiritual Connectives:** Blame is linked to judgments of morality or sinfulness (e.g., "evil," "unethical").
- **Action-Oriented Connectives:** Blame may stem from perceived failures in decision-making (e.g., "negligence," "bad design").

Yet, none of these connectives alone provides a sufficient framework for addressing blame, particularly when:

- **Negative Feedback** is ignored or misunderstood (unsystemic thinking).
- **Learning Failures** prevent adaptive responses.
- **Responsibility** is evaded through plausible deniability or impunity.
- **Criminality** introduces a separate dimension of guilt, further complicating attributions.

Question: How can blame be reconceptualized as a misleading or incomplete recognition of systemic failures, rooted in cognitive or structural blind spots? What alternative frameworks could clarify blame's relationship to: Systemic accountability (tracking and addressing negative feedback), Degrees of responsibility (individual vs. collective roles), Pathways to learning (moving beyond blame to adaptive action). Who then is to blame for any catastrophic failure of society and the human environment, and how might that question be insightfully reframed -- possibly by the future

Show/Hide AI response

Poetic articulation of tragedy and potential?

The role of poetry in relation to strategy and conflict can be variously argued (*Poetry-making and Policy-making: arranging a Marriage between Beauty and the Beast*, 1993; *Poetic Engagement with Afghanistan, Caucasus and Iran an unexplored strategic opportunity?* 2009)

Question: It would be good to have more categories. One possibility is the articulation of negative and positive in poetic form -- somewhat reminiscent of Rudyard Kipling's "*If*." (1910). Could you comment on that

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Question: My thought was that the articulation of the "negative" in poetic form should be more tragically negative and despairing (as with some World War I poems) -- in tune with the existential experience and despair of many. Unfortunately it would then become highly controversial, especially if the "positive" required a much higher degree of suffering in order to be triggered from a systemic perspective. Any comment

Show/Hide AI response

Requisite variety of dimensions and voices

As argued by [Barbara Ehrenreich](#), narratives are increasingly crafted to ensure the predominance of "positive" voices (*Bright-Sided: How the Relentless Promotion of Positive Thinking has Undermined America*, 2009). There is therefore a case for ensuring that a requisite variety of voices is heard, including those offering a problematic perspective (*Hearing the Variety of Voices in Climate Change Discourse*, 2019)

Question: Both from a systemic and a poetic perspective, how many "dimensions" should be reflected in such a poetic articulation for it to be coherently "complete" at this time. That calls into question the variety of categories already suggested. It also points to the possibility of rendering the poem into "open source", "participative" form -- thereby inviting its progressive refinement, or using it as a feature of a "poetry slam".

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Transcending superficiality and tokenism through "duelling"

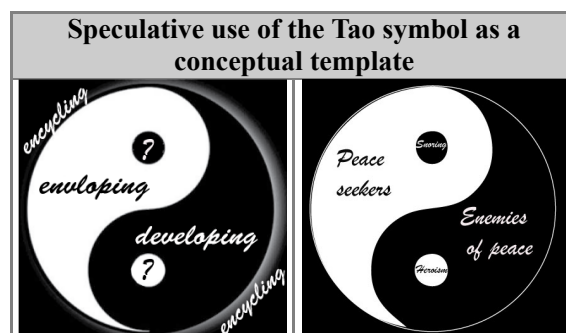
As a means of avoiding various forms of uncritical aesthetic "indulgence", the use of poetic duels merits consideration (*Challenging dynamic of multivocal poetic improvisation*, 2016; *Strategic Jousting through Poetic Wrestling*, 2009).

Question: The presentation of any such poem in a dramatic setting could be structured such that each "dimension" is expressed by a "negative" voice and countered by a "positive" voice -- somewhat reminiscent of the poetic duels of the Basque [bertsolaritza](#) folk tradition. The great difficulty is ensuring that both voices go beyond the superficial tokenistic articulations which many would favour

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Transcending constraints of binary articulation

There is a case for presenting this argument in a "comprehensive" image, as attempted on the left below. This followed from an earlier exercise which gave rise to the image on the right as offering a politically relevant psycho-spiritual metaphor, however provocative (*Snoring of The Other*, 2006).



Reference to "veloping" in the image derives from a speculative argument previously presented (*Veloping: the Art of Sustaining Significance*, 1997). With respect to the contrasting "eyes" in the traditional symbol, there is

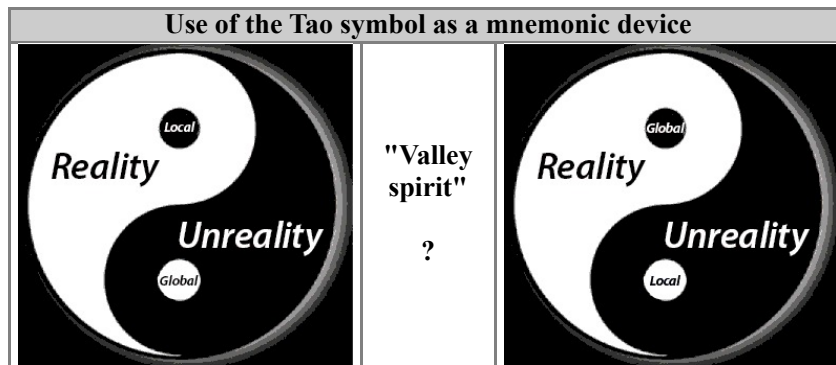
extensive familiarity with "black hole", most notably as a metaphor in reference to the world's trillion dollar indebtedness (*The Black Hole Engulfing the World's Bond Markets*, Bloomberg, 13 July 2019; Edward Chancellor, *Central banks get sucked into financial black hole*, Reuters, 14 October 2022). Relativity little reference is made to a complementary "white hole". As a metaphor, it is however the theme of a classic study by Peter Russell (*The White Hole in Time: our future evolution and the meaning of now*, 1993). Russel has continued to develop a theme of relevance to this argument (*Forgiving Humanity: The Curse of Exponential Change*, Scientific and Medical Network, 2024).

As yet to be clarified is the process by which "developing" and "enveloping" reconciled in systemic and cognitive terms as tentatively framed by "encycling" (*Encycling Problematic Wickedness for Potential Humanity*, 2014).

Question: Could this argument be usefully summarized as the relation between two processes. On the one hand there is an exponential increase in unconstrained accumulation of "concreteness"(potentially recognized as misplaced) leading to a catastrophic singularity. On the other hand that process potentially triggers the accumulation of (collective) insight and wisdom, leading (hypothetically) to a corresponding singularity. In the shared diagram inspired by the Tao symbol, the first (yang) process could be understood as "developing". This could be understood as complemented by the second (yin) process understood as "enveloping". The traditional symbol features corresponding "eyes", perhaps usefully indicative of the two singularities -- "a "black hole" and a "white hole". That depiction frames the question of the mutually constraining viability of those dynamics, potentially framed by "encycling". That framing might be more meaningful in 3D, 4D or more

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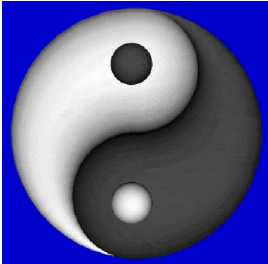
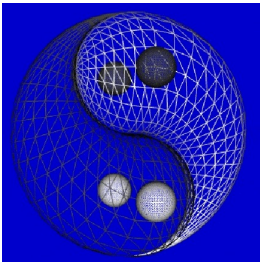
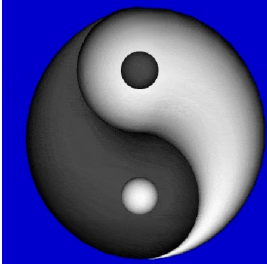
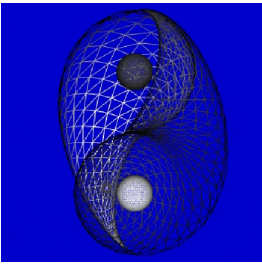
As reproduced below, the Tao symbol may also be speculatively used as a means of *Imagining a mnemonic device of requisite higher dimensionality* in order to develop other aspects of this argument (*Local Reality of Overcrowding -- Global Unreality of Overpopulation*, 2019).



The implications of this argument can be understood in terms of a form of complementarity between cognitive modalities, each effectively "mysterious" from the perspective of the other. This is usefully emphasized by the strangeness of the Taoist alchemical symbol (*xuanpin*) for the so-called *valley spirit*, or mysterious feminine, as widely discussed (*Embodying topological succinctness beyond questions*, 2014; Shuren Wang, *Returning to Primordially Creative Thinking: Chinese wisdom on the horizon of "Xiang thinking"*, 2018; Evgueni A. Tortchinov, *The Doctrine of the "Mysterious Female" in Taoism*, 1997; Ellen M. Chen, *In Praise of Nothing: an exploration of Daoist fundamental ontology*, 2010).

In the quest of virtual reality clues to reconciling radical differences, whether global or otherwise, it is indeed appropriate to reframe the Tao symbol in 3D as an exercise (*Exploring Representation of the Tao in 3D*, 2019). : An early draft of the models below encouraged the elaboration of models using far more professional techniques. They were prepared by Sergey Bederov, Senior Developer at Cortona3D, which specializes in VRML modelling software -- to whom thanks are due for permission to include them in this document. Model 2 features some inside-out geometry. Both provide an example of extrusion: each droplet-like shape is a

single extrusion object. Access to the VRML variants is provided below -- as with their conversions into X3D variants.

Animations of solid and wireframe renderings of professional models (NB: The animations below are not a reflection of the quality of the models in 3D viewers)			
Model 1		Model 2	
Solid variant	Wireframe variant	Solid variant	Wireframe variant
			
Video (mp4). Interactive (x3d, vrml)		Video (mp4). Interactive (x3d, vrml)	

Of particular relevance is the implication that the complementary processes highlighted by this argument "culminate" in some form of [singularity](#) (*Emerging Memetic Singularity in the Global Knowledge Society*, 2009).

Question: Especially intriguing is the sense in which both processes featured in this argument could be seen as governed by [power laws](#), the mystery being their culmination in singularities. Whilst the yang singularity can now be recognized as disastrous, it is unclear what might be implied by a yin singularity of all-encompassing insight -- whether for an individual or for society as a whole. Higher dimensional representations might clarify the systemic relationships between the two singularities [*Exploring Representation of the Tao in 3D*, 2019]. Ironically missing is the speculative application of the Tao symbol to snoring [*Snoring of The Other*, 2006], as a means of indicating the cognitive disconnect between the two processes -- however complementary in principle.

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Challenging evocative role of a "court jester"

Although readily evident in many situations, notably in conditions of disaster, the potential role of humour is typically neglected and disparaged with respect to the "serious" processes of governance (*Humour and Play-Fullness: essential integrative processes in governance, religion and transdisciplinarity*, 2005).

A traditional role of relevance is that of the [court jester](#) (*Evocation of a court jester?* 2018). Curiously Donald Trump has now been framed in that light (Anthony J Pickles, *The Anthropology of Trump: what to do when the court jester takes charge*, *The Conversation*, 23 August 2017; Paul Callahan, *If people just saw Trump as the court jester, how would this affect the public perception of POTUS?* *Quora*, 16 September 2018; Joseph Grosso, *The King and the Court Jester: Jordan Peterson and Donald Trump*, *CounterPunch*, 9 February 2018; Mike Knaak, *Trump is a court jester of epic proportions*, *NewsLeaders*, 9 March 2018). The role is valued otherwise as "[crazy wisdom](#)", notably by Taoists.

Question: Given the ever present challenge of superficial and tokenistic expression of the mutually challenging voices in a poetic drama, and rather than depend on a problematic authoritarian officiation role, there is a case for using one or more roles reminiscent of the court jester (perhaps with poetic skills) in order to challenge any voice that appears to merit it. There is then the challenge of how disciplined is any such "court jester", given problematic experience with dialogue "facilitators"

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Paradox of any complacent meta-perspective?

Question: Could you comment on the conceptual trap of framing the complementarity of challenging processes with a Tao-like form implying the possibility of a "meta-perspective" -- but without addressing the engagement of the observer. This misleadingly assumes the viability of a [Future Global Exodus to the Metasphere](#) (2022), avoiding [Engaging with Elusive Connectivity and Coherence](#) (2018) and the [paradoxical dynamic of any comprehension of unity](#). As the "re-entry into the form", the paradox has been indicated by George Spencer-Brown as: the "conception of the form lies in the desire to distinguish; granted this desire, we cannot escape the form, although we can see it any way we please" ([Laws of Form](#), 1969).

"# Show/Hide AI response #"

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