



laetus in praesens

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MAGA End-times from a Psychoanalytic Perspective

Exploration of neglected implications with AI assistance

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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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Introduction

There is considerable focus on the person and psychology of Donald Trump in provoking unpredictable change globally and evoking controversial reactions -- with the support of a power base identifying with the MAGA slogan, namely [Make America Great Again](#). Various efforts have been made to question the megalomaniacal psychology of Trump -- whether in terms of his fitness for the role of leader of the free world, or as meriting appreciation as the primary peacemaker justifying the Nobel Peace Prize. These include: (Bandy Lee, *The Dangerous Case of Donald Trump: 27 Psychiatrists and Mental Health Experts Assess a President*, 2017; Tanya Lewis, *The 'Shared Psychosis' of Donald Trump and His Loyalists*, *Scientific American*, 11 January 2021; Joshua Kendall, *The Psychiatrist Who Warned Us That Donald*

Trump Would Unleash Violence Was Absolutely Right, Mother Jones, September+October 2022). Such assessment is of course disputed by specialists (Kali Holloway, *Trump isn't crazy, he's just a terrible person*, Salon, 27 January 2018).

It is far less evident whether appropriate psychoanalytic skills could be fruitfully brought to bear on the MAGA movement collectively -- and any problematic propensity for "magalomania". There is systematic avoidance of any application of such insights to groups and collectives. This reflects the traditional focus of psychoanalytic practice on individual pathology rather than on collective psychological dynamics.

The exploration below should not be understood as a conventional psychoanalytic diagnosis of individuals or movements. Rather it is a speculative exercise in which questions are posed to contemporary AI systems as a form of cognitive probe. The responses are treated not as authoritative interpretations but as stimuli enabling the articulation of neglected implications and paradoxes. In that sense the exercise resembles a form of dialogical thought experiment.

This avoidance is especially curious in that considerable emphasis in psychoanalysis is deployed in the interpretation of dreams and how these offer a window on motivations by the "[unconscious](#)" -- whatever that may be variously held to mean -- especially in terms of controversial insights regarding a "[collective unconscious](#)". The motivating aspiration of *Making America Great Again* invites recognition as a form of collective dream or fantasy of restoration meriting psychoanalytic attention -- as with the UN's Sustainable Development Goals (*Systemic Coherence of the UN's 17 SDGs as a Global Dream*, 2021). As explored here, the dream of a [Greater Israel](#) invites similar attention -- whether or not it is decried as a [collective fantasy](#). Such fantasies to be "great again" are evident in other countries and cultures, variously referring nostalgically to a remembered "golden age" or longing for an era with such characteristics -- whereby they are distinguished from others framed as problematically secondary.

Curiously the MAGA movement is especially associated with [evangelical Christianity](#), whereas that of Greater Israel is a feature of the Jewish faith. Rather than the technical combination of Judaism and Christianity as "[Judeo-Christian](#)" (faced with its traditional challenge of "Islam"), especially relevant in this period is the entanglement of such dreams as [Christian Zionism](#). As "[Abrahamic religions](#)", it is of course the case that Christianity, Judaism and Islam have long been recognized as "siblings" -- whose violent rivalry over millennia is a primary tragedy of human civilization (*Fundamental Need for Human Sacrifice by Abrahamic Religions*, 2018; *Root Irresponsibility for Major World Problems*, 2007).

Future historians may find it remarkable that the leadership of these traditions has proven largely unable -- over millennia -- to deploy their spiritual insights in ways capable of enabling sustained reconciliation beyond symbolic gestures.. They constitute a trio unable to "get their act together", despite having enabled "science" as a fourth perspective -- a science which has proven similarly incompetent in reconciling the disciplines variously claiming to be "scientific". In their correspondence, and as a further irony, interfaith and interdisciplinary initiatives are seemingly incapable of informing each other fruitfully -- whilst replicating each others pathologies.

Such considerations could be framed as irrelevant to the challenges of global governance at this time, were it not for the fact that Christian Zionists are now a primary factor in the drive toward conflict with Islam -- a drive which commentators see as potentially heralding [World War III](#) (Mesut Hakkı Caşın, *Is the US-Israel-Iran war the beginning of World War III?* Daily Sabah, 4 March 2026; *Are we close to WW3, Factually*, 3 March 2026). Purportedly in pursuit of enduring peace, initiation of that conflict immediately followed the founding meeting of the [Board of Peace](#) -- supposedly envisaged as a means of regulating the Israeli-Palestinian challenge of Gaza.

As a playbook, the dynamics recall those of the earlier invasion of Iraq (for similarly fabricated reasons) -- itself framed explicitly as a "[crusade](#)" by Christian leadership (*New UK records reveal Bush viewed Iraq war as a 'crusade'*, Arab News, 22 July 2025; *George Bush Saw Iraq War As 'Crusade' By 'God's Chosen Nation'*, News18, 22 July 2025). The crusade framing echoes that of religious wars of millennia past

(Sarah Shamim, *Why are the US and Israel framing the ongoing conflict as a religious war?* *Al Jazeera*, 4 March 2026). There is some irony that the "III" can now be considered usefully indicative of the ultimate problematic interaction of the three siblings in their spiritually preferred modality of religious warfare -- for which they have proved incapable of imagining any viable alternative.

On this occasion the Judeo-Christian engagement with Islam is framed by the MAGA movement (and for it) as the fulfillment of Biblical prophecy regarding an "[end-times](#)" scenario -- epitomized as the final battle between good and evil at Armageddon. Indications in this regard include the allegation that US military commanders have been invoking extremist Christian rhetoric about biblical "end times" to justify involvement in the Iran war to troops (Sara Braun, *US troops were told war on Iran was 'all part of God's divine plan'*, *The Guardian*, 4 March 2026; Jonathan Larsen, *US Troops were told Iran war is for 'Armageddon,' return of Jesus*, *Asia Times*, 4 March 2026; Leo Hohmann, *Are Trump and Hegseth carrying out holy war in accordance with Bible prophecies leading to 'Armageddon' and 'return of Jesus'?* 6 March 2026). MAGA policy-making is explicitly informed by prayer (*Pastors at White House pray for divine wisdom for Trump amid escalating Iran war*, *MoneyControl*, 6 March 2026; *Evangelical leaders return to Oval Office to pray over Trump*, *Baptist News*, 6 March 2026).

This framing is particularly consistent with the Christian supremacist roots of the approach of Trump's new Secretary of War to Zionism (*Pete Hegseth's belief in Christian dominion should deeply trouble American Jews*, *Forward*, 30 January 2025; *Crusader-in-Chief: Pete Hegseth's Christian Zionist Mission to Help Israel Confront Iran*, *BeforeItsNews*, 4 March 2026). The "end-times" focus is curiously echoed by the high-tech preoccupation of science with a predicted "singularity" (*Emerging Memetic Singularity in the Global Knowledge Society*, 2009).

Whether as aspiration or dream, significantly absent from the current crusading dynamic -- and from its eschatological imagination -- is any articulation of the systemic dynamics required to sustain the imagined golden era once achieved.. What is the sustaining dynamic once [full-spectrum dominance](#) is achieved militarily -- together presumably with its religious analogues, if their apparent incommensurabilities can be reconciled? These analogues are the [Great Commission](#) for Christianity -- to which the [Tabligh](#) of Islam and the [Tikkun olam](#) of Judaism may be held loosely to correspond in their respective aspirations for "spiritual dominance" in some form. Such aspirations, when framed as civilizational restoration, invite interpretation through a psychoanalytic lens concerned with collective fantasies, symbolic projections, and unconscious compensatory mechanisms.

The challenge has been remarkably illustrated following the expenditure of trillions of dollars by the USA and its allies over two decades in [nation-building](#) in Afghanistan -- seemingly with minimal collective learning (*Transforming the Unsustainable Cost of General Education: strategic insights from Afghanistan*, 2009). In that light the new challenge has now become apparent at this time given the absence of any long-term vision for Iran -- in the event that the current regime can be successfully overthrown (Majid Asgaripour, *The Iranian Regime's Existential Crisis -- and What Might Come After*, *Foreign Affairs*, 28 February 2026; Robert Reich, *What is Trump's endgame with Iran?* *The Guardian*, 3 March 2026).

As with any "revolution", other "dreams" merit exploration in that light (*Paradoxes of Durable Peace, Heaven and a Sustainable Lifestyle*, 2023). The recourse to "substance abuse" is similarly indicative of the need to dream "otherwise" -- and the propensity to a new form of "exodus" from the current reality (*Future Global Exodus to the Metasphere*, 2022). History may see this to have been extraordinarily exemplified by emergence of evidence of the extent of complicity of the world's elites in sexual abuse, as indicated by the [Epstein file scandal](#) -- and potentially more controversially by the role of sexual expletives (*Mysterious Complementarity between Capitalism and Arsenalism*, 2020; *The Coalition of the Willy: musings on the global challenge of penile servitude*, 2004) Ironically the current imaginal deficiency is simply highlighted by the widespread incidence of divorce -- despite vows of permanence and expectations of "happily ever after" (*Geopolitical Breach of Commitment in the Light of Divorce, Pederasty and Pedophilia*, 2026). Many face related challenges in retirement -- even after a life of gainful

employment.

The dilemmas in the purported quest for an enduring peace are evident in the manner in which rivals now readily evoke hatred as enemies -- potentially even as the embodiment of "evil" -- but paradoxically as the primary motivation for an engaging psychosocial dynamic, as especially evident in popular entertainment. The paradox has evolved into a new form in the legislated indictment of [hate-speech](#), typically conflated in practice with anti-semitism and criticism of the policies of Israel. The assassination of national and spiritual leaders so framed is however variously approved and deemed appropriate. It remains totally unclear what form "[love-speech](#)" might take in political discourse -- with "love" as a primary feature of Christian belief -- how it could be recognized, and who might exemplify it, especially within the MAGA movement and its allies.

There is particular irony to the fact that [adversarial parliaments](#) are necessarily characterized by hate-speech (for the other) and the absence of love-speech (other than for those of their own persuasion). Curiously distinct from deprecated forms of hate-speech are the framing of other cultures offered by Judeo-Christian leaders in sympathy with the MAGA perspective -- even by the leader of a "[One Nation](#)" party (Ali Mamouri, *Pauline Hanson's no 'good' Muslims comment shows how normalised Islamophobia has become in Australia*, *The Conversation*, 25 February 2026). Readily seen as a qualification for his appointment as Secretary of War, Pete Hegseth is reported both as chanting "*Kill All Muslims*" (Jane Mayer, *Pete Hegseth's Secret History*, *The New Yorker*, 1 December 2024), and as bearing multiple tattoos consistent with that view (Alley Galanis, *7 Pete Hegseth Tattoo: The Stories, Meanings, and Symbolism Behind Each Ink*, *TattooLeads*, 22 October 2025).

In assembling arguments potentially relevant to a psychoanalytic perspective on MAGA, the following exploration makes extensive use of AI in the form of [Claude-4.6](#) and [ChatGPT-5.2](#) (and [Perplexity](#) to a lesser extent). There is a degree of irony to deriving insights via such resources in that the use of such AIs in the military engagement with Iran has been explicitly noted in this period.

Global conflict can be understood as driven fundamentally by religions -- each convinced (with a divine mandate) that it is unquestionably right (and "good"), with those in disagreement as necessarily wrong (and "evil"). There is however a fundamental irony in that each of the religions in question attaches particular value to "[humility](#)" in some form -- but without that being understood as a counterbalancing corrective to the excesses of arrogant "[righteousness](#)". The AI exchanges proved suggestive in identifying countervailing cognitive processes and the possibility of reframing the righteousness-humility complementarity of the 8 [Beatitudes](#) of Christianity (and their equivalents) through the lens of [viable system theory](#) (discussed separately). This frames the question as to whether the righteousness of the MAGA movement is appropriately complemented by requisite humility -- in systemic terms -- and the viability consequences of imbalance in that regard.

The questions explored below therefore examine MAGA -- and related civilizational narratives -- not primarily as political programmes but as symbolic structures through which collective anxieties, fantasies of restoration, and projections of righteousness are expressed. Central to the argument is that political movements promising restored greatness rarely imagine the dynamics required to sustain that condition once achieved. The questions can of course be asked otherwise by readers -- of other AIs, now and in the future.

Potential insights from a psychoanalytical framing of MAGA

Question to Perplexity: Given the value attributed to psychoanalysis in the USA -- and by the high proportion of psychoanalysts who are Jewish -- is there any trace of an analysis of MAGA within a Freudian framework. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

MAGA as a remedial response to collective erectile dysfunction?

Question to Perplexity: More bluntly, what about MAGA as an unconscious remedy for erectile dysfunction with "America" as a penis. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Phallic symbols and the dissemination they enable?

Question to Perplexity: There are many references to rifles, rockets and missiles as phallic symbols. Does this extend to their seminal dissemination. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Use of phallic weaponry in engagement with another country

Question to Perplexity: How is the use of such "phallic" weaponry against another country or culture then to be understood. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Phallic connotations of stages of collective defence readiness

Question to Perplexity: Your responses have noted the long-recognized phallic connotations of much weaponry and its use. Given the collective targeting of other countries, is there any sense in which the stages of phallic erection of the individual can be seen as corresponding unconsciously to the collective defense readiness conditions ([DEFCONs](#)), used to communicate the progressive military alert postures of the USA -- presumably including uncovering silos and powering up missile systems. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Projective identification and the framing of an enemy by MAGA

Question to Perplexity: How is the "projective identification" mentioned in earlier responses held to explain MAGA's enemy projections. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Questionable entanglement of disarmament, contraception and abortion?

Question to Perplexity: Is the case for arms limitations -- and disarmament -- then to be compared with problematic advocacy of contraception and abortion. *[Show/Hide AI response]*

[Question to Claude-4.6](#): As above. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): What psychoanalytic theory links disarmament to sexual repression. *[Show/Hide AI response]*

[Question to Claude-4.6](#): As above. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

Unresolved implications of problematic male engagement with women in Abrahamic religions

The following queries were evoked by the work of Sabina **Spielrein** (*The Essential Writings of Sabina Spielrein: pioneer of psychoanalysis*, 2018; [Destruction as the Cause of Coming into Being](#), 1912), as discussed with respect to [Global Civilization through Interweaving Polyamory and Polyanimosity](#) (2018)

[Question to Perplexity](#): Are there ironies to be explored in the relevance to Judeo-Christian engagement with Islamic cultures -- given their respective problematic relation of men to women. *[Show/Hide AI response]*

[Question to Claude-4.6](#): As above. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): How did these gender views shape historical interfaith conflicts. *[Show/Hide AI response]*

[Question to Claude-4.6](#): As above. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

Problematic fantasies of countries aspiring to be great again

[Question to Perplexity](#): Seemingly in clear correspondence to the MAGA agenda is that of "Greater Israel" -- to which many of the above arguments would apply. How many other countries have articulated a similar aspiration to be "great again". Is this especially the case of former empires -- challenging learning from history and the quality of collective self-reflexivity. *[Show/Hide AI response]*

[Question to Claude-4.6](#): As above. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): In the light of the sexual connotations explored, could any collective aspiration to be "great again" (especially for former imperial powers) be meaningfully compared to a form of "post coital nostalgia" -- itself comparable to "post traumatic stress disorder". *[Show/Hide AI response]*

[Question to Claude-4.6](#): xxx. *[Show/Hide AI response]*

[Question to ChatGPT-5.2](#): As above. *[Show/Hide AI response]*

Absence of insight into the dynamics of sustaining greatness once achieved

[Question to Perplexity](#): In contrast to the framing offered by the previous response, how is the sustainability of being "great again" to be understood -- especially in the light of imaginative articulations of a "golden age" or a "golden era" -- and references to exemplars, as explored in [Paradoxes of Durable](#)

Peace, Heaven and a Sustainable Lifestyle (2023). Bluntly, how might this contrast with the individual condition of [priapism](#) -- notably associated with a former president of the USA -- and the possibility of collective analogues in the erectile condition of weaponry. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Questionable implications of full-spectrum dominance as variously understood

The following queries were evoked by the religious analogues to the [full-spectrum dominance](#) sought by the military of the USA, namely the [Great Commission](#) of Christianity -- to which the [Tabligh](#) of Islam and the [Tikkun olam](#) of Judaism may be held loosely to correspond in their respective aspirations for "spiritual dominance" in some form. Any such total victory invites reflection on the irony of a [Pyrrhic victory](#) in its relation to [nation building](#) endeavours of the USA as in Afghanistan.

Question to Perplexity: In the light of that response, after the envisaged end state of greatness or sustainability has been reached -- possibly through the explicit military strategy of full-spectrum dominance (or its equally explicit religious analogues) -- is there any understanding of the requisite dynamics in systemic terms. Is there every possibility that "full-spectrum", as currently understood, does not include unforeseen or neglected dynamics which will undermine the final goal, as currently desired and framed. Does this failure of imagination correspond to that associated with the aftermath of "[revolution](#)". *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: In contrast with the collective imagination of an end state as the consequence of "dominance" of problematic factors, there is the individual case in which achieving "full-spectrum dominance" is related to personal dysfunctional behaviour and "hindrances" (in Buddhist terminology). For the evangelical Christians, within the MAGA worldview, this may be associated with understandings of being reborn, or "born again" (*Varieties of Rebirth: distinguishing ways of being "born again"*, 2004). For others this may be framed as the progression towards some form of perfection through a sequence of initiations -- as promoted by cults and secretive societies (Scientology, Freemasonry, etc) -- curiously echoed by the acquisition of degrees in academia. As with the collective case, little is seemingly imagined regarding the distinctive behavioural and cognitive dynamics of those initiated in this way. Curiously a variant of the question can be framed with respect to the "elites" who now achieve "unimaginable" wealth (*Strategies of Hyper-Elites as Admired and Deprecated*, 2022). *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: In the light of those responses on the variously "born again" of "high-degree", and the potential sustaining dynamics of a post-apocalyptic society, to what extent are styles of dialogue between those of greater insight (or wealth) a guide to the transcendence of problematic enemy-focused discourse. Why is there a dearth of exemplary dialogue (as models) between those who are upheld as enlightened -- most notably between leaders of movements who hold them in high esteem -- in contrast to the binary expertise which is the primary focus of sports commentary. Is MAGA discourse enabled by evangelical Christians significant in the quality of dialogue. How might AI assist in enabling discourse of higher quality. (*Facilitating Global Dialogue with AI?* 2024). *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: In the light of your commentary on the imagination deficiency regarding the sustaining dynamics following restoration of "great again", could you comment on the necessity of "enemies" (or rivals) in popular entertainment and the inability to cultivate attractive alternatives -- without the dynamic of rival elimination. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: In the light of that response, with "marriage" imagined and framed through binding promises as being "for ever after", how does failure of imagination regarding the sustaining dynamic engender boredom, the attraction of alternatives, and divorce -- as a widespread pattern. The challenge is relevant to any binding commitment to permanent relationships between collectives -- and the pattern of breaches to treaties, notably inspired by MAGA (*Geopolitical Breach of Commitment in the Light of Divorce, Pederasty and Pedophilia*, 2026). *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Paradoxical higher dimensionality of a Greater Israel open cognitively to all

Question to Claude-4.6 : In the light of the above responses with respect to the collective and the individual case, it could be asked in the case of aspirations to the global hegemony of MAGA -- but especially in the case of "Greater Israel" -- whether the as yet unimagined "end dynamic" is of a cognitively hyperdimensional nature. Rather than being exclusively restricted to some, "Israel" is an elusive cognitive dynamic accessible to all -- one which is inherently "global" in its dimensionality. The current territorial focus of "Greater Israel" is then to be recognized as a classic case of misplaced concreteness reinforced by simplistic theological insight (*Reclaiming "Israel" as an implicit cognitive dynamic*, 2025). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Implications for a Parliament of the World's Religions and a Global Ethic

The following queries were evoked in relation to the challenges of interfaith dialogue (*Envisioning the Dynamics of a World Parliament of Religions*, 1993; *Learnings for the Future of Inter-Faith Dialogue*, 1993; *Future Challenge of Faith-based Governance*, 2003).

Question to Claude-4.6: As the assembly of representatives of the theological drivers of global conflict, what are the implications of the above responses for the organization and focus of the Parliament of the World's Religions -- from which some religions choose to exclude themselves, as from the World Council of Churches. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: In the light of the closing comment on the dysfunctional lower-dimensionality of the Parliament of the Word's Religions, is there any theologically relevant equivalent to the [n-Category Cafe](#) of the nLab Forum of mathematics. From such a perspective, could you comment on the curious absence of any "hotline" between the leadership of the world's religions on the higher dimensional framing of the conflicts enabled by the lower-dimensional perspectives of their adherents -- given that "hotlines" are variously maintained by nations in conflict. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Engaging meaningfully with ignorance, incomprehensibility and contrasting perspectives

Question to Claude-4.6: Given the questionable self-reflexivity of mathematicians with regard to their own engagement in mathematics, silo thinking, and the human condition, to what extent would a higher dimensional approach to "mathematical theology" engage proactively with the phenomena of resistance, ignorance, alternative perceptions, and the challenges of comprehension fundamental to the appreciation of higher dimensional subtleties -- rather than resorting readily to the traditional fallback of "sinfulness".
[Show/Hide AI response]

Question to ChatGPT-5.2: As above. [Show/Hide AI response]

Reality and relativism as reframed by the reality-TV dynamics of MAGA

The following query was evoked by the shared interest of Trump and Putin in mixed martial arts and their understanding of [kayfabe](#) (*Trump-Putin Encounter Reframed by MMA and Kayfabe*, 2025)

Question to Claude-4.6: To what extent is the challenge of such elusive subtleties in the engagement with "fundamental reality" effectively (and ironically) addressed (if not cognitively embodied) by Donald Trump's MAGA as a direct adaptation of his prior psychological involvement -- with his power base -- in "reality TV". [Show/Hide AI response]

Question to ChatGPT-5.2: As above. [Show/Hide AI response]

Question to Claude-4.6: Although strangely ironic, that response suggests the relevance of controversial claims that experiential reality is in effect a simulation -- if not an emulation or dramatisation -- of a reality which eludes comprehension, as may be variously argued (*Living within a Self-engendered Simulation*, 2021; *Gorbachev: Dramaturge ?!* 1991). [Show/Hide AI response]

Question to ChatGPT-5.2: As above. [Show/Hide AI response]

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