



# laetus in praesens

Alternative view of segmented documents via Kairos

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3 February 2025 | Draft

## Renaming and Reframing Continually in the Face of Hubris

### Playing creatively along with Trump and Musk or being played

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## Introduction

A striking feature of this period is the enthusiasm for [geographical renaming](#) and the pressures to do so. Early indications of this have been the replacement of names imposed by imperial powers on traditional indigenous topography (Beth Williamson, *Historical Geographies of Place Naming: colonial practices and beyond*, *Compass*, 23 March 2023). Street names and buildings continue to have their names changed to honour the transition from colonial times. Arguably the challenge of adapting pronouns in response to the multiplication of perceived genders offers another example.

More striking has been the renaming of the Gulf of Mexico at the stroke of a pen through an executive order of the new President of the United States. In that spirit his highly influential colleague has proposed changing

the name of the "English Channel" (as long named by the UK) to the "George Washington Channel" ([Elon Musk suggests English Channel should be given a new name linked to America](#), *Express*, 27 January 2025). Musk has personally reflected this tendency in the naming of some of his many children (X Æ A-Xii, Exa Dark Sideræl, Techno Mechanicus, for example).

Through rebranding, the process is paralleled in the marketing of commercial products and services to reflect a shift in policy, possibly as a remedial response to actions held by some to have been problematic in the past. Whether for individuals or groups, changing one's name can be understood as re-inventing oneself -- a traditional practice in intentional spiritual communities. Curiously evident in that respect has been the renaming of Twitter to X.

The exploration in what follows focuses on the rights to rename and the possibility for everyone to do so -- faced with a global situation experienced as increasingly chaotic, surreal and invasive. The tendency is already evident in the manner in which groups and communities cultivate the use of nicknames, whether as a feature of bonding or in reframing a challenge. Superiors in any hierarchy may well be known by such names. Pseudonyms are widely used on social media. Potentially most curious for future historians are the assertions and denials about whether widely presented processes should be named as genocide, rather than through the use of euphemisms -- and the consequence of any such choice.

Not to be forgotten, despite the apparent predominance of English in official international communications, is that half of the world's countries have native or local names that differ from their English versions, often reflecting their history, geography or cultural identity (Alma Milisic and Mohamed A. Hussein, [What do countries call themselves?](#) *AlJazeera*, 21 February 2025). As noted by *Wikipedia* ([List of alternative country names](#)), most sovereign states have alternative names, irrespective of name changes for political or other reasons; some have special names particular to poetic diction or other contexts. Given the extensive variety of languages, the names used more frequently may contrast completely with their English variants -- notably when referring to other countries ([Lists of country names in various languages](#), *Wikipedia*). Informal use may be made of derogatory names ([Derogatory names for countries](#), *Wikipedia*).

As suggested by the renaming of the Gulf of Mexico by the US, a key feature of this process is the manner in which it establishes and affirms claims to territory -- extending and reframing pre-established boundaries, possibly unilaterally. In that sense it raises fundamental questions regarding the nature of ownership and possession. This is currently most evident geopolitically in aspirations of Israel for a [Greater Israel](#). Aside from colonial expansionism in past centuries, more recent examples have been the German framing of [Lebensraum](#), and the Japanese effort to establish a [Greater East Asia Co-Prosperty Sphere](#). The British [Commonwealth of Nations](#), and the French framing of the [Francophonie](#), may be seen in this light.

The pattern is evident in sociopolitical pressures and commitments to make a country "great again" -- as with the MAGA slogan of Donald Trump, but widely echoed (Victor Davis Hanson, [Making Countries Great Again](#), *Hoover Digest*, 9 July 2018; Zheng Wang, [The New Nationalism: "Make My Country Great Again"](#), *Xi's China Dream meets Trump's "Make America Great Again"*, *The Diplomat*, 10 May 2016; Moran M. Mandelbaum, ["Making Our Country Great Again": the politics of subjectivity in an age of national-populism](#), *International Journal for the Semiotics of Law*, 33, 2020, 4)

Of relevance to this process is the cultivation of collective identity through the formation of diasporas independent of geopolitical boundaries. Striking examples are offered by migrant populations with links to Ireland or Scotland. A related phenomena is that of [Chinese name societies](#), potentially associated with the Chinese diaspora (Jeanne Wu, [The Global Chinese Diaspora Today: overview and mission trends](#), *ChinaSource*, 11 March 2024).

As the case of the Gulf of Mexico illustrates, and as with deprecation through offensive nicknaming, of concern is the manner in which the process is effectively an "asymmetrical transaction" readily recognized as encroachment and an invasion of cultural or personal space -- whether or not it is associated with physical violence or threats. This has been a feature of the prohibition and suppression of indigenous languages by

colonial powers with the active complicity of religious authorities (*Exploring the Role of Religious Institutions in Colonial Education*, *WeChronicle*; *The Linguistic Legacy of Colonialism: impact on indigenous languages*, *Day Translations*, 10 May 2024; *Dispossession and Revival of Indigenous Languages*, National Archives of Australia). As a means of "dealing" with psychosocial reality, it can be seen as the imposition of a "new deal".

Possession of a name is curiously not explicitly specified as being a human right, given its fundamental significance. In a world of flux it could be asked whether the freedom to choose and attribute a name could be meaningfully enshrined in constitutions in relation to freedom of expression -- as a complement to obsession of authorities with definition of unchanging identity.

The presentation continues the experiment with AI in the form of [ChatGPT 4o](#) and [Claude 3.5](#) -- to which those of [DeepSeek](#) have been added in some cases. These responses have been framed as grayed areas. **Given the length of the document to which the exchanges gave rise, the form of presentation has itself been treated as an experiment** -- in anticipation of the future implication of AI into research documents. Only the "questions" to AI are rendered immediately visible -- with the response by AI hidden unless specifically requested by the reader (a facility not operational in PDF variants of the page, in contrast with the [original](#)). Reservations and commentary on the process of interaction with AI to that end have been discussed separately (*Methodological comment on experimental use of AI*, 2024). Editing responses has focused only on formatting, leaving any excessive flattery for the reader to navigate (as in many social situations). Whilst the presentation of responses of two or more AIs could be readily considered excessive, it offers a comparative perspective highlighting the strengths and limitations of each.

Readers are of course free to amend the questions asked, or to frame other questions -- whether with the same AIs, with others, or with those that become available in the future. Readers are unfortunately obliged to navigate the manner in which AIs have been trained to lavish praise on the genius of those asking the question -- especially when unsure about the answer.

Show All AI Responses

## Renaming and rebranding as a human right?

**Question:** How is the freedom to name to be understood, given the power claimed by particular authorities to do so with respect to astronomy, biological species, topography, and the like. This is seemingly to be contrasted with the freedom of different cultures and languages to attribute their own names to such phenomena

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**Question:** The process of renaming has long been evident in countries seeking to free themselves from a colonial nomenclature alien to their culture and sense of collective identity. Some countries make explicit use of parallel naming systems derived from distinctive languages or traditions. There is widespread use of "common names", notably for plants and animals for which a formal name has been defined -- typically in Latin. The election of Donald Trump has seen the Gulf of Mexico renamed to the Gulf of America. His colleague has proposed the renaming of the "English Channel" to the "George Washington Channel", and the rebranding of *Wikipedia* to *Wokepedia*. Whilst names may be uncritically attributed to species to honour icons of a tradition, there is a history of naming species after deprecated political figures (*Should beetles be named after Adolf Hitler?* *Science*, 5 September 2023; *Slime-mold beetles named for Bush, Cheney, Rumsfeld -- but strictly in homage*, *Cornell Chronicle*, 13 April 2005). To what extent do these tendencies herald an epoch in which many are free to rename features of their environment -- if only for their own community..

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**Question:** Of particular relevance is the naming process associated with "land nam", namely the psycho-social appropriation of a space at the collective level (*Ananda Coomaraswamy. The Rg Veda as Land-Nama*

*Bok*, 1935), It refers to the Icelandic tradition of claiming ownership of uninhabited spaces through weaving together a metaphor of geography of place into a unique mythic story. It is a territorial appropriation process, notably practiced by the Navaho and the Vedic Aryans, as further described ([Joseph Campbell, \*The Inner Reaches of Outer Space: metaphor as myth and religion\*, 2002](#)). Any modern equivalent could well follow from unilateral assertion of psychosocial space as being effectively "uninhabited" -- as with the controversial Australian framing of [Terra Nullius](#).

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**Question:** Given the dramatic renaming of the Gulf of Mexico by Donald Trump, what are the constraints in following his leadership of the free world in a radical renaming process. Could "Washington" be renamed as "Washingtown" in order to evoke the connotations of various forms of "washing" ("[blue-washing](#)", "[green-washing](#)", "[brain-washing](#)") -- if not the implication with regard to "laundering". Given the new President's style, would he not be appropriately honoured by renaming the "[White House](#)" to "Trump House" -- if not "New York" to "Trump Town" (as it has been claimed to be). A pattern is evident in naming a section of the Golan Heights as "Trump Heights" and in envisaging a renaming of Gaza ([Trump Plaza Gaza: "Real Estate Deal of the Century"](#), *Global Research*, 27 January 2025). How are such tendencies to be distinguished from the practice regarding to the naming of beetles and slime moulds (as noted above). Given the declared presidential ambition to plant the US flag on Mars -- would this warrant its renaming in honour of Trump

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Diasporas have long suggested possibilities of reimagining engagement with place and time ([Affinity, Diaspora, Identity, Reunification, Return](#), 2013).

**Question:** Renaming has become the name of the game in which all are free to participate. Colonial exploitation is now rebranded from a morally superior perspective -- without apology (as with bullying in schools and other institutions). How then are people now free to rename and reframe conventional categories traditionally imposed by authorities. Can national boundaries be reframed from the perspective of diasporas -- as a support for other cultural identities. Can enemies be freely rebranded in mythological and demonic terms. Rather than claimed to be set in stone for the longer term -- as with the "Gulf of America" -- is renaming to be understood as a continuing process, possibly in cycles, governed by periodic fashions. Rather than being imposed universally, do phenomena invite multiple names for the satisfaction of those attributing them (as clarified by interactive mapping facilities)

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**Question:** If a name is then to be understood as a form of "psychosocial clothing", to be worn and changed for any occasion, the names promoted by leaders such as Donald Trump merit consideration in the light of the traditional tale of [The Emperor's New Clothes](#). With his obsession with fancy new clothes, and lavish expenditure on them, the question is whether there are those who can offer to supply him with magnificent clothes that are invisible to those who are either incompetent or stupid -- but must necessarily pretend otherwise to safeguard their position. More relevant however is what it takes to recognize how the emperor is essentially unclothed.

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**Question:** As a particular extension of the skills of "public relations" employed by authorities, could you comment on "rebranding" as an instance of "[psyops](#)" -- namely a "psychological operation" -- which all are potentially free to deploy beyond any limited focus on image building and a "make-over

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## Reclaiming and repossessing territory through renaming

**Question:** Donald Trump, as leader of the free world, has explicitly and repeatedly declared the intention of annexing or acquiring the Panama, Canada and Greenland -- by any viable means. This sets a remarkable precedent for other countries aspiring to rationalize their territory -- China (Taiwan), Argentina (Falklands/Malvinas), Spain (Gibraltar), Poland/Lithuania (Kaliningrad), as with many other [enclaves and exclaves](#). In the case of the "United States of America", would this process justify its renaming -- as with "Americans"

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**Question:** In asserting the legitimacy of the claim by the USA to Greenland, Donald Trump has claimed a degree of weakness to the historical claim by Denmark. Could you clarify the extent to which historical claims are now called into question, typically with respect to enclaves and exclaves. The concern is especially relevant to the case of indigenous peoples with whom treaties have been questionably signed in the past -- treaties now variously contested in the courts, or subject to parliamentary reinterpretation (as in New Zealand). The question would seem to be relevant to the sale of land -- exemplified by that of Alaska to the USA, the acquisition of Hawaii by the USA, or the sale of Manhattan in 1626 by the indigenous population. To what extent can such agreements, commercial or otherwise, now be challenged as legally flawed in some way -- justifying any intention to "take it back", as with the Panama Canal.

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A bill has been formally introduced to rename Greenland to assist the U.S.'s plans to acquire it (James Liddell, [‘Red, White and Blueand?’ Republican unveils bill to rename Greenland](#), *Independent*, 11 February 2025; David Moye, [Social Media Reacts To Bill To Rename Greenland 'Red, White And Blueand'](#), *HuffPost*, 12 February 2025 ).

In the spirit of the new era, the Danish activist group Denmarkification has launched a crowdfunding campaign to purchase California -- and "Make it Great Again" -- as variously and predictably reported ([Let's Buy California from Trump – Denmark's Next Big Adventure](#), *Denmarkification*, February 2025; [Danish petition supporting plan to buy California 'reaches 200,000 signatures'](#), *Independent*, 11 February 2025; [Danish activists offer to buy California from US in exchange for Greenland](#), *TASS*, 10 February 2025; [Denmark offered to buy California from the USA](#), *Pravda*, 10 February 2025). The initiative frames the question as to what other assets of the USA could evoke such offers -- and efforts to rename features of the world.

**Question:** That response is appropriately focused on historical claims. A more complex issue is emerging with respect to [outer-space](#), whether Earth orbits, lunar territory, or the planets. Claims are already apparent by countries investing in space exploration. Explicit references have been made regarding planting the flag of the USA on Mars. Curiously commercial enterprises already make dubious offers regarding land which may be acquired on planets -- with provision of a form of legal title. Some of the issues are evident in the establishment of research bases in Antarctica -- and anticipation of mineral exploitation there. The unchallenged appropriation of Earth-orbits for satellites frames the matter otherwise.

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Current territorial challenges frame questions with regard to unexplored options for subterranean habitats in dense urban areas ([From Lateral Thinking to Voluminous Thinking](#), 2007).

**Question:** Whilst those responses are relevant to undersea "territory" and its increasing exploitation, far less evident is the case of subsurface "property" -- especially in major cities. At what depth is the matter of ownership ignored, and what prevents such currently inaccessible property being sold and purchased in a speculative market. How would title be granted. Would it be available to foreigners -- potentially by US authority, or in the USA

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Conventional legislative provisions for claims to ownership of territory invites speculative reflection on the

consequences of contact with ETs (*Anticipation of Judicial Inquisition of Humans by Extraterrestrials*, 2020).

**Question:** Given the credibility currently accorded to the possibility of extraterrestrial contact, the framing offered by the above responses could be called into question if the ETs operate within other legal and jurisdictional principles. There is then a curious hypothetical possibility that such ETs might claim ownership of the planet and its territories according to such principles -- as imperial powers have done with respect to their colonies and their indigenous populations. There is also the possibility that they might have quite distinctive notion of possession.

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**Question:** The military allies of the USA are increasingly concerned at the evolution of the policies of Donald Trump with regard to NATO -- to which the USA is the major contributor, and to which they are now expected to contribute 5% of GDP. Any annexation of Canada and Greenland necessarily evokes problematic formal NATO treaty obligations. Given the facility with which Trump has withdrawn from formal treaties, would any negotiated outcome within the NATO framework then justify the perception of its transformation into a North Atlantic Trump Organization

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**Question:** Any process of "annexation", as now envisaged by the USA, highlights the distinction between physical violence (as "attacks") -- for which there are treaty provisions, and far subtler processes usefully recognized in terms of "encroachment" and "structural violence". Curiously the distinction of "terrorism" has focused on physical violence, rather than on the "terror" with which encroachment and structural violence are associated. More curiously this is reflected in urban environments where gang activity and threats may evoke considerable terror -- even in the absence of physical violence. The pattern is also evident in institutional contexts in which bullying is a significant dynamic -- although again the terror it evokes is not a concern with anti-terrorism initiatives. The terror evoked by domestic abuse is similarly excluded from any understanding of terrorism. Although seemingly non-violent, to what extent do tariff and taxation threats merit consideration as a form of bullying and terrorism

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Possibilities for the immediate future are suggested by the riposte of Mexico to the unilateral renaming of the Gulf of Mexico by the USA -- namely a proposed reversion to a historical name (*Mexico's president calls on Google to identify US as 'América Mexicana'*, *Independent*, 5 February 2025). With the name change declared by Trump having been immediately implemented by Google, the implications for mapping facilities on the web merit consideration (*Mexico threatens to sue Google over 'Gulf of America' name change row*, *ABC*, 14 February 2025; *Mexico's President Sheinbaum said her government would ask Google to make 'Mexican America' pop up on maps of the U.S.*, *Fortune*, 14 February 2025).

Given the responsiveness of Google to business pressures and opportunities, it could consider opening territorial name changes to a profit-making model similar to that associated with its advertising revenue. Countries could indeed order name changes -- for a price -- if only to feature in maps presented on the web within their territory. Whether such renaming became open to competitive bids would be a matter for consideration. The possibility could be taken further through web users being enabled to "personalize" the maps to which they have access -- remembering that maps may anyway be presented in the language of the user as a feature of the mapping service. It is to be expected that China would offer maps in which Taiwan was not distinguished as geopolitically distinct in any way.

Of some relevance is the Australian initiative in the presentation of weather bulletins on the web -- with the names of cities and regions presented alternatively in the language of traditional aboriginal owners (*Indigenous Weather Knowledge*, Bureau of Meteorology, Commonwealth of Australia). There is the intriguing possibility that Arab-speaking countries might arrange for map representations of the Middle East to feature "Greater Palestine" to the total exclusion of any mention of "Greater Israel" -- or that users might be enabled to rebrand the region according to their political preferences and aspirations. The possibility is clearly

of relevance to any disputed territories.

## Reclaiming the world through renaming?

**Question:** With emerging legislative proposals prohibiting any criticism of Israel, could you comment on the interpretation of "Israel" and Israeli" from a fundamental theological perspective -- as a "promised land". Is there any sense in which all believers in a transcendent reality (however it might come to be understood) could be construed as "people of Israel". To that extent, is the world currently faced with an instance of misinterpretation and [misplaced concreteness](#) in qualifying a particular group as exclusively framed in that way. The contrasting sense of identity features in slogans such as "*We are all Charlie Hebdo*". Understood in this way, how can the world then be reclaimed by its inhabitants as "Israel".

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The case of *Charlie Hebdo* has evoked critical commentary with regard to such controversial expressions of collective solidarity (Jonathan Ervine, *Five years on from the Charlie Hebdo attack, 'Je suis Charlie' rings hollow*, *The Conversation*, 7 January 2020; Irina Charlotte Ranaivosoa, *To Be or Not To Be: bridging diverging positions in the case of Charlie Hebdo*, *Emergents*, 2020; Jon Allsop, *The Unresolved Legacy of the Charlie Hebdo Massacre*, *Columbia Journalism Review*, 7 January 2025; María Luengo et al, *Journalism, Solidarity and the Civil Sphere: the case of Charlie Hebdo*, *European Journal of Communication*, 34, 2019, 3).

In contrast with the critical commentary on the offensive satirical focus of *Charlie Hebdo* and the massacre it provoked, there are however few traces of other kinds of radical collective solidarity suggested by the slogan "*We are all Charlie Hebdo*" -- as it might apply across problematic boundaries of racial and other forms of discrimination. The many references to "*War are all Israelis*" and "*We are all Palestinians*" only serve to clarify the limitations of that frame.

**Question:** With "Israel" understood in theological terms as a struggle with the divine, how does that struggle contrast with the Islamic understanding of *jihad* as a similar struggle seemingly framed otherwise. Could you comment on the relationship of both to Christian understanding, especially in the case for [apophatic discourse](#). It would seem that the Abrahamic religions share a fundamental recognition of a difficulty in naming their most fundamental belief -- and the precautions necessary in that regard. Is it from ignoring those precautions, promoting a particular name, that misplaced concreteness is engendered -- with the consequences for the conflictual relations between those religions and the inadequate efforts to resolve them through [cataphatic theology](#).

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That response would seem to emphasize the extent that people are free to engage in renaming in articulating their sense of identity -- in contrast to the "cataphatic" modality so widely promoted (*Being What You Want: problematic kataphatic identity vs. potential of apophatic identity?* 2008)

**Question:** Where claims with sociopolitical and legal implications are made in the light of a theological perspective -- as a "God given right" to particular territory -- could you clarify how this might conflict with the evidence-based requirement now characteristic of legal distinctions of misinformation and disinformation. Are biblical indications now interpreted as constituting "evidence-based"

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Ironically attention is even drawn to an influential liturgical poet in Jewish Palestinian who has made extensive reference to negation with respect to comprehension of transcendence (Tzvi Novick, "*Who resembles you? But they resemble you*": *Israel and the apophatic in Yannai*, *Journal of Jewish Studies*, 63, 2012, 2). Continuing consideration is indeed given to the apophatic mode from a Christian perspective, but this is itself a focus of criticism in contrast to the affirmation associated with the cataphatic mode (Drew

McIntyre, *Abusing the Apophatic: the turn to mystery as a cop-out*, *Uniting Grace*, 18 August 2015; Will Willimon, *Preaching as Protest against the Apophatic Silencing of God's People*, *Religions*, 15, 2024, 2).

Misplaced concreteness regarding "Israel" would seem to be an indication of a general form of premature closure undermining interfaith, interdisciplinary and international relations. In addition to the apophatic mode, a contrasting sensibility is indicated by the "negative capability" of John Keats, the challenge to assertions of "what is" by Alfred Korzybki's *general semantics*, mystical references to the *Cloud of Unknowing*, and the taoist insight into the role of what is not there (*Reframing nothing as a vital focus for sustainability*, 2014). The requisite cognitive humility is a mark of the best of science, as suggested by Richard Feynman's remarks: *If you think you understand quantum mechanics, you don't understand quantum mechanics; If you thought that science was certain – well, that is just an error on your part*. A more recent insight is that "Israel", like "Jerusalem", is a hyper-object in Timothy Morton's terms (*Hyperobjects: philosophy and ecology after the End of the World*, 2013).

**Question:** The call for "negative capability", together with a degree of diffidence with regard to naming the transcendent, suggests that particular significance should be accorded to the nameless and the paradoxical cultivation of ignorance rather than its elimination. Could you comment on how this is paradoxically evident to a degree in the "unsaid" and the collective avoidance of naming fundamental strategic problems (*Global Strategic Implications of the Unsaid*, 2003; *Lipoproblems: Developing a Strategy Omitting a Key Problem*, 2009)

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## Renaming as a prelude to power play and fluidity of control

**Question:** How is the potential asymmetry of unilateral renaming (as a form of transaction) to be distinguished from *bullying*. How does this relate to the distinction evoked by feminists with regard to consenting to sexual intercourse

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**Question:** According to the principles of a transactional reality, how is "making an offer that cannot be refused" -- as in *racketeering* by organized crime -- to be distinguished from terrorism. Understood as bullying, to what extent do asymmetrical transactions call for recognition as a form of terrorism.

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Terrorism is framed in a manner which could be seen as questionable -- in excluding the experience of the terrorized (*Varieties of Terrorism*, 2004; *Errorism vs Terrorism?* 2004; *Disciplines reframing terrifying relationships*, 2004; *Manipulative Metaphors in Response to Terrorism*, 2005). Most curiously, formal definitions exclude any form of apparently non-violent encroachment (*Provocation of "Unprovoked Aggression" by Encroachment*, 2023; *Varieties of Encroachment*, 2004).

**Question:** The framing of terrorism, as exclusively associated with physical violence for remedial and legislative purposes, clarifies the sense in which very little capacity has been developed to respond to its non-physical forms. Much is made of the subtleties of the security services in responding to the asymmetric engendering of terror, but little has been clarified by social systems with regard to bullying -- other than as questionably advocated through submission to hazing rituals and "toughening up". There are few skill sets developed by society to enable appropriate and timely responses to encroachment and invasion of space -- whilst hypocritically deploring and condemning any desperate recourse to physical violence. It is somewhat ironical that it is feminists who have endeavoured to articulate such skills -- in response to problematic male behaviour. However it is in this sense that world leaders have few skills to draw upon in responding to the non-violent threats of Donald Trump. What skill sets merit development, perhaps by analogy to the Eastern martial arts.

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**Question:** Is there an irony to be recognized in the manner in which male dominance of world leadership is now recognized to have developed a pattern of non-physical violence -- most notably in response to women. Given Donald Trump's history of legal difficulties in this regard, could it be said that he is now deploying such methods against world leaders cast into the vulnerable role by which they have long framed and exploited women. Having failed to engender appropriate skill sets for the vulnerable, such leaders are faced with a situation characterized by "[the chickens coming home to roost](#)".

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## Strategic skills for engaging with seemingly non-violent asymmetric transactions?

**Question:** There is no lack of reference to the many forms of bullying and the degree to which they should be deprecated. Could you comment on the extent to which -- from the perspective of those terrorized by the process -- such commentary is equivalent to the iconic declaration of Jack Nicholson: "*I'm drowning here, and you're describing the water!*" (*As Good As It Gets*, 1997).

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**Question:** With the emerging sociopolitical strategic reality in process of being reframed as a transactional reality, to what extent are the insights of [transactional analysis](#) of relevance (as articulated by Eric Berne) -- or are they another instance of the constraint succinctly described in the above-mentioned declaration of Jack Nicholson, as highlighted otherwise (James Hillman and Michael Ventura, *We've Had a Hundred Years of Psychotherapy – and the World's Getting Worse*, 1992)

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The pattern of acceding to the demands of bullies is already evident in the responses of Denmark and Panama to the demands of Donald Trump ([Denmark Says Open to Expanding US Military Role in Greenland](#), *Bloomberg*, 3 February 2025; [Panama pledges to end key canal deal with China, work with US after Rubio visit](#), *Fox News*, 2 February 2025)

**Question:** Given widespread understanding of the dynamics of bullying, and encroachment is there any recognition of the variety of strategies adopted by those who accede to being bullied in an institutional setting -- and who may thereby use of avoid any reprehensible physically violent response. Is it to be expected that countries perceiving trade and tariff threats as bullying will naturally adopt such strategies in the absence of any collective understanding of a viable alternative.

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**Question:** Faced with the transaction proposed by Donald Trump, are many European countries now faced with what might be termed a "Chamberlain moment". [Neville Chamberlain](#) is renowned as the UK Prime Minister whose foreign policy of [appeasement](#), and in particular his signing of the [Munich Agreement](#) on 30 September 1938, by which the German-speaking Sudetenland region of Czechoslovakia was ceded to Germany led by Adolf Hitler. The issue is especially acute for Denmark with regard to Greenland. Appeasement may be the principal option for many countries faced with refugees from the USA or from Palestine. In the medium term, this may be the only viable policy in response to climate change refugees from the Pacific.

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**Question:** Curiously the countries most embarrassed by Donald Trump's transactional threats are those with a long history of using such sophisticated methods of engagement with colonies over which they sought dominion. With their imperialistic ambitions, they have presented other countries and peoples with "offers they could not refuse". In now being exposed to equivalent offers, are there insights from their own past behaviours (and their justification) on which they are able to draw -- especially when these have continued to be a feature of their educational, penal and military institutions. Clearly their bullying tactics, and the encroachment with which they were associated, have not been framed as terrorism -- and are seldom recognized as such at this time.

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**Question:** Having instigated the [Global War on Terrorism](#) in 2001, is the USA now problematically entangled in the perpetration of forms of terror for which that initiative made no provision.

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**Question:** The explicit intention to "Make America Great Again" implies that such greatness has been lost -- especially in a context in which other powers are vigorously cultivating the same ambition. With the implications of adding to its territory (Canada, Greenland, Panama, the Moon, Mars), how could others choose to rename the greater USA appropriately. Given its problematic connotations of making Trump great again, should "Trump" feature in the renaming of the USA. In supporting him, should "Americans" be reframed as "Trumpers" -- with the somewhat friendly association to the "[Thumper](#)" of Disney fame.

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**Question:** During the Cold War, the USA referred to the USSR as the "[Evil Empire](#)" -- a rebranding initiative that had been cultivated with respect to Nazi Germany. Is there a case for those faced with emerging preoccupations of the USA to reframe it in an analogous manner. Given the overriding preoccupation with "national security" in the USA, contrasting to a surprising degree with that of other countries, would "United States of Fear" be appropriate. Are there more subtle alternatives to be used by those now vulnerable to unilateral US initiatives.

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**Question:** In a period in which the future of warfare is now seen in terms of [information warfare](#) and [memetic warfare](#), could you comment on the long-standing pattern of [name-calling](#) in reference to groups or individuals however distinguished -- but most obviously in the harassment of women and the vulnerable. Could such renaming be recognized as what is increasingly the subject of legislative measures against [hate speech](#). How does this apply to opposing parties in any conflict, notably when it is a feature of propaganda

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**Question:** As a form of information warfare, Donald Trump proposed that the US would take control of Gaza and remove the Palestinians -- a proposal reframed within hours ([Trump proposes the US taking ownership of Gaza Strip](#), BBC, 4 February 2025; [Donald Trump's top officials walk back idea of US taking 'ownership' of Gaza](#), ABC, 6 February 2025). As a means of achieving headlines and attention, could the BRICS group (for example) propose the establishment of an advisory body of competent experts to assist the USA in its governance -- given the nomination to high office there of individuals challenged by Senate committees as lacking competence in their envisaged roles. What similar proposals could be usefully made

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## Derogatory ripostes to renaming by "Fearland" and the "Enfeared"?

**Question:** Propaganda in wartime encourages the systematic renaming of the enemy with derogatory alternatives -- most obviously as during World War II, and as with Nazi references to the Jewish minority within Germany. Colonial powers used such names with reference to indigenous peoples. Foreign countries and their peoples continue to be reframed informally -- especially in local languages. As a riposte to the current US foreign policy posture, could other countries rename the USA informally, perhaps as "Fearland" -- then calling for some creativity in renaming "Americans", perhaps as the "Enfeared", rather than the "Fearful". This would be consistent with their unprecedented preoccupation with health and national security. Could you amplify that response in the light of terms in any other languages which would better capture the sense of "enfeared" and "fearful" as descriptive of a population

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## Cultivation of "psychosocial judo" and its recognition

**Question:** If asymmetric transactions constitute "[the continuation of war by other means](#)", could you comment on the need for an analogue to the Eastern martial arts

*# Show/Hide AI response #*

**Question to DeepSeek :** Although the insights are subtle, how are they cultivated in practice with respect to bullying between individuals. How are they then translated into the response to bullying between nations or by corporations

*# Show/Hide AI response #*

**Question to DeepSeek :** What implications does that response have in the light of Donald Trump's strongly developed enthusiasm for Mixed Martial Arts -- presumably informing his relationship to opponents

*# Show/Hide AI response #*

**Question to DeepSeek:** Does bullying in schools and institutions remain an issue in countries where those principles are deliberately practiced

*# Show/Hide AI response #*

**Question to DeepSeek:** That response is somewhat disappointing in that it is similar to standard Western arguments for the cultivation of tolerance and respect -- which have proven to be such limited significance in institutional situations. Does this suggest that the various cinematic promotions of "kung fu style" physical responses to bullying have not in practice been complemented by the emergence of psychosocial analogues. Or is it the case that these are more evident in the skilled -- if not manipulative -- "kung fu discourse" of persuasive marketing. Is it such skills in "verbal judo" for which training is required to enable more appropriate responses to bullying between individuals or in diplomatic negotiations.

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**Question to DeepSeek:** Whilst some references are indeed made to "verbal judo", their focus may be primarily on a particular skill with words -- as in debate. In a period in which a degree of recognition is given to multiple intelligences could you comment on other possible forms of "psychosocial judo" to which reference may be made, as with "emotional judo". Given the existence of "emotional bullying", for example, the mitigation of such abuse would appear to call for another skill set.

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**Question to DeepSeek:** Although that response fruitfully expands the focus it seems to be disconnected from current concerns with the manipulative crafting of "narrative" which is now a primary preoccupation of international actors. Could you comment on how some form of "psychosocial judo" is now a feature of such crafting -- to which people could usefully develop a responsive sensitivity.

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**Question to DeepSeek:** That useful clarification of forms of "psychosocial judo" frames the question as to why the degree of skill in each is not distinguished and known -- as with the "belt" rankings in judo. By contrast conventional understandings of "intelligence" are distinguished and assiduously ranked (and disproportionately so). This is far less evident in the case of emotional intelligence, and even less so with the other complementary forms of intelligence. Distinguished or not, given their potential importance in skillful response to abuse and bullying, where is each of them cultivated and who can be cited as exemplars of the highest skills in each modality. Ironically some of the skills are "disguised" in what are framed as "feminine wiles"

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That response by DeepSeek avoids the question of "feminine wiles" as addressed below to the other AIs. One implication is that the martial arts discussed are primarily practiced by men. As considered here, "feminine wiles" correspond to what is occasionally framed as "feminine arts", notably cultivated by the [geisha](#) culture of Japan. As discussed [separately](#), the matter is curiously reframed by an initiative led by Catherine Deneuve at the height of the #MeToo protest in response to male harassment -- and the controversy the initiative evoked ([Catherine Deneuve Joins nearly 100 French Actresses and More to Condemn 'Witch Hunt' against Men over Sexual Harassment](#), *IndieWire*, 9 January 2018). French culture, for example, has enabled women to engage in creative verbal repartee in response to unsolicited male efforts to engage with them -- as deprecated and controversially misinterpreted in other cultures ([Catherine Deneuve defends men's 'right to hit on' women](#), *BBC*, 10 January 2018).

**Question:** In considering an analogue to Eastern martial arts -- "psychosocial judo" -- as a way of comprehending a viable response to male-style bullying, this might be explored through the traditional notion of "feminine wiles". As might be expected, these are controversially deprecated as highly problematic in scriptures -- otherwise understood as reinforcing the male primacy enabling such bullying. Could you comment on how such "wiles" could be recognized as embodying the array of psychosocial "martial arts" in a manner which merits recognition in subtly reframing the bullying process -- whilst inviting traditional deprecation.

# Show/Hide AI response #

## Renaming through "mining" and redrawing boundaries in "my world"

**Question:** As a very particular form of naming (and rebranding), could you comment on the use of "mine" with its implications for possession (potentially associated with "*land nam*" processes) in contrast to its use with respect to "mining" -- associated with claims, and the tunnelling which results. Are they to be understood as having mutual metaphoric connotations -- potentially extended by reference to "mine sweeper". Current relevance is evident in the use by Donald Trump of "[drill, baby, drill](#)" -- and his strategy for the US in claiming foreign territory, thereby gaining possession of it and making it "mine". Given the manner in which stakes are used in declaring mining claims, are there other connotations -- possibly sexual -- following from metaphoric use of "stakeholder" ([Planetary Impalement by Stakeholder Capitalism?](#) 2023).

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**Question:** From a feminist perspective, that response calls for further clarification in the light of cultures of male dominance -- exemplified by the behaviours of which Donald Trump has been charged. The understanding of "mine" is especially exemplified in those cultures in which the woman is required to adopt the name of the man she marries -- framing a particular use of "mine" and a long-standing understanding of possession. The requisite sexual penetration then recalls the mining connotation -- even the extraction of resources (if only in metaphoric terms). As with the manner in which male-on-male relations evoke the connotation and role of "bitch" in prison cultures (as a form of rebranding), could you comment on how the pattern may be recognizable between sovereign states. (even those with a "special relationship").

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**Question:** The etymological ambiguity associated with "mine" is potentially all the greater between "mining" -- as in the extraction of resources -- and any sense of "making mine". This potentially frames the question of assumptions relating to the grammatical form of what is valued. Fundamental human values might be more appropriately understood as verbs rather than nouns, as separately argued (*Freedom, Democracy, Justice: Isolated Nouns or Interwoven Verbs?* 2011). With respect to naming, this is potentially more complex in languages with a [grammatical gender](#) system -- where nouns are assigned to gender categories -- of which there may be two or many more. These may be related to real-world qualities of the entities denoted. Possessing a value, making it "mine" and embodying it, then calls for attention to the degree to which fundamental values are gendered. Could you clarify how common fundamental values are gendered in major languages -- other than English, to which the necessarily question does not apply. Does this imply any cognitive bias in the engagement with values -- especially in the light of the current legislative preoccupation [gender terms](#) and [gender-neutral language](#).

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**Question:** That clarification frames the question as to whether forms of abuse of some fundamental values are a characteristic of male-dominated societies -- which may ironically claim to possess and embody them, or claim to do so.

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**Question:** In a period in which physics promotes the increasing credibility of the reality indicated by quantum mechanics, the inherently artificial boundaries constructed by disciplines and legislation are called into question, as argued by Alexander Wendt (*Quantum Mind and Social Science: unifying physical and social ontology*, 2015). Experientially this could be understood as recognized through common reference to waves and "vibes" (*Encountering Otherness as a Waveform: in the light of a wave theory of being*, 2013). So framed, could you comment on the understanding of "my world" in engaging with reality otherwise -- including the implications of superposition for the manner in which distinctly bounded geopolitical categories can be overlaid.

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## Honouring asymmetry strategically?

**Question:** Is the current promotion by the USA of future international relations as primarily "transactional" to be recognized as a fundamental instance of renaming and rebranding -- applied in this case to asymmetric trading practices, and the presentation of "offers which cannot be refused"

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**Question:** In the quest for remedial responses, could you comment on the collective rebranding of Trump by

means of an overwhelming confirmation of his own self-appreciation. This could take the form of ceremoniously awarding him in a manner he would find it difficult to resist. Obvious possibilities include the Nobel Peace Prize -- as the most recognizable of the many [peace prizes](#). A precedent has been the award to Barack Obama; Trump has frequently emphasized his leadership role as "peacemaker". Given his proposals for the improvement of American society, the Right Livelihood Award offers a similar possibility. The many awards made by the business community might prove to be particularly relevant in the light of his proposals with respect to trade and deal-making. The array of sciences and their awards offers further scope ("[I was always very good at mathematics](#)": [Trump goes all in on his tariffs](#), *Sydney Morning Herald*, 17 October 2024) -- especially following recognition of his intelligence ([The New York Times Confirms Trump Is a Genius](#), *Politico*, 29 September 2020). His recognized skills in [reality show](#) entertainment and promotion of [mixed martial arts](#) justify attribution of other honours. Less evident are the military honours which could be justifiably attributed to him -- although the array of medals worn by royalty with no combat experience suggests that this constraint is easily circumvented. Religious communities offer another possibility in the light of the degree of Trump's engagement with Israel -- although far less credible would be any suggestion of beatification (especially when subject to the scrutiny of any [devil's advocate](#)).

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**Question:** Could you comment on precedents with regard to the extent to which presidents are awarded [honorary doctorates](#) by academic institutions. Is there any constraint on the number so awarded. to an individual. Would it not then be appropriate for orders of [knighthood](#) to be bestowed upon Donald Trump by those countries which honour individuals in this way -- as with the Holy See -- and whether foreigners or not, as in the case of [Bill Gates](#) ([Honorary awards to foreign nationals in 2024](#)). A similar process could be adopted with respect to military titles, especially since Donald Trump is effectively head of the free world military. How many such titles could be awarded in this way. The pattern is evident in the array of [titles and honours of Charles III](#) -- seemingly modest in comparison with those of his predecessors. Is there any evidence of titles and honours being refused.

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**Question:** Formal ceremonies have often been characterized by the introduction of participants through an extensive listing of their honorific titles. How lengthy has this been in ceremonies of past centuries. How could Donald Trump come to be introduced if this practice was developed to the degree by past practice. Does this necessarily call for ceremonial dress in addition to a display of medals.

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**Question:** Secret societies are reputed to have a tendency to seek the involvement of leaders of a country in their own leadership -- most notably the Freemasons ([Which Members of The Royal Family Are Freemasons?](#); [List of presidents of the United States who were Freemasons](#)). A degree of controversy has been evoked by the past president of the USA ([Did Joe Biden join the Freemasons?](#) *The Pillar*, 25 January 2025). How many secretive societies could seek to implicate Donald Trump in this way -- in addition to those already reported to do so ([Davos 2025: Special address by Donald J. Trump](#), *World Economic Forum*, 23 January 2025).

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**Question:** Much has already been made in public reference to Donald Trump as "[The Don](#)". This is especially suggestive of his leadership of a secretive network typical of a business world owing him fealty. However it has a further implication with respect to the problematic relationship of the US presidency with organized crime, as variously documented and denied (Eric Dezenhall, [Wiseguys and The White House: gangsters, presidents, and the deals they made](#), 2025).

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**Question:** Beyond the ceremonial announcement of honorific titles, some cultures cultivate associated rituals -- whether kneeling or (most notably) some form of kiss, as with the papal ring (*Why do people kiss the pope's ring?* *Catholic News Agency*, 27 March 2029; *Pope's ring-kissing controversy not what it seems*, *BBC*, 27 March 2019; *The Politics of Papal Etiquette (to kiss the ring or not to kiss the ring?)* *Catholic Voices*, 1 April 2019; *Why JFK did not kiss Pope Paul VI's papal ring in 1963*, *IrishCentral*, 21 November 2023). Related practices are cultivated by organized crime -- although the Mafia is renowned for the "kiss of death". Within the dramatization of ceremonies celebrating the role of Donald Trump, could similar processes emerge.

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**Question:** There would appear to be much to be learned from the handling of honorifics in empires of the past. Considerable use was made of statues to that end -- replicated to a far more limited degree in modern times. Would enabling the construction of large statues of Donald Trump be strategically appropriate for institutions whose fealty is potentially in question. A more feasible approach to widespread presentation of effigies is through formal portraits in official buildings -- or possibly on them in far larger scale. Much use of the approach is evident in many religious communities.

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## Mythological reframing of current dynamics in navigating hubris?

The concept of hubris, dating from Ancient Greece, has been variously evoked in relation to Donald Trump and the dynamics he engenders:

- Ronald W. Pruessen: *Ego, hubris and narcissism: Where Donald Trump ranks among the other 45 American presidents* (*The Conversation*, 27 October 2024)
- Dan McLaughlin: *Trump and Hubris* (*National Review*, 9 January 2025)
- Evan Osnos: *Is Political Hubris an Illness?* (*The New Yorker*, 5 May 2017)
- David Owen: *Hubris: The Road to Donald Trump* (Methuen Publishing, 2018)
- *Hubris* (*Wickersham's Conscience*, 23 January 2025)

**Question:** The preoccupation of Ancient Greece with hubris has been adapted to the surreal dynamics of the current chaotic global condition -- exemplified by the appeal of Donald Trump. Could you comment on available insights into the navigation of such a condition

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**Question:** Parallels are commonly drawn between the uncontested leader of a nation and "God" -- as has been notable in France in the case of Charles de Gaulle and of Emmanuel Macron. Leaders may reinforce this allusion by cultivating a special relation to God (*Top Trump Advisors Sponsor Weekly White House Prayer Meetings*). This echoes the far stronger empowerment in centuries past enshrined in the "divine right of kings". Trump argues that "God spared my life for a reason" -- a belief intrinsic to that of many supporters (*Trump's Believers See a Presidency With God on Their Side*, *New York Times*, 7 November 2024). How could this perception be beneficially reinforced as a means of ensuring that such a leader is legally beyond criticism -- or any offence or defamation against the dignity of the head of state (*lèse-majesté*)

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**Question:** The historical adherence of Louis XIV, as the "Sun King" of France, to the divine right of kings, legitimated the continuation of his predecessors' initiatives in creating a centralised state governed from the capital. A parallel has been drawn with the aesthetic and other proclivities of Trump (Stephan Richter, *Donald*

"L." (as in Louis) Trump: *The Sun King Reloaded?* *The Globalist*, 6 December 2024). The question is what can be learned from any such parallel and the excesses with which it was historically associated.

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**Question:** The drama engendered by Donald Trump, and his deep engagement with it, suggests that his public relations skills merit appreciation otherwise -- in aesthetic terms. Could you comment on his role as dramaturge enabling an unforeseen transformation comparable to that achieved by [Mikhail Gorbachev](#) (*Participative Democracy vs. Participative Drama: lessons on social transformation for international organizations from Gorbachev*, 1991)

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**Question:** The conventional focus on economics, politics, personality and the news cycle -- whether enabled by God or demonic forces -- has obscured the degree to which [mythology](#) offers a meaningful lens through which to appreciate the drama of the times and the fundamental symbols in play with the advent of Trump. So framed, with the key players perceived as deities in a modern variant of a traditional pantheon, this suggests that a degree of coherence would become apparent if the drama could be articulated as with influential [cultural epics](#) of the past -- the *Mahabharata*, the *Kalevala*, and the like. Are the enrolled billionaires to be compared to Wagner's [Rhinemaidens](#) and their flawed guardianship of the Rhine gold -- thereby framing the condition through which the gold could be stolen from them and then transformed into a means of obtaining world power. The [Trickster](#) archetype would seem to merit particular consideration. Could you scope out thematically a relevant epic for the times from such a mythological perspective.

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**Question:** Within such a mythological context, could you integrate the dream of an Iron Dome -- as a new incarnation of the [Star Wars](#) initiative of an earlier president (*President Donald J. Trump Directs the Building of the Iron Dome Missile Defense Shield for America*, 27 January 2025; *The Truth About Trump's Iron Dome for America*, *The Atlantic*, February 2025). Given that the world is demonstrably far more vulnerable to biochemical invasions, does such a dome bear comparison with the deprecated magical belief in the viability of [tin foil hats](#) in shielding the brain from threats such as electromagnetic fields, mind control, and mind reading.

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**Question:** Any effort to reframe the significance of Donald Trump in mythological terms invites reflection on the possibilities offered by the [12 Labours of Hercules](#) as an archetypal template. Could you speculate on what these might feature in the light of Trump's own use of metaphor -- his cognitive framework and its appeal to supporters -- integrating into such an articulation references to what had to be learned through engaging in each labour, as imposed by the "gods" (Stephen A. Diamond, *Why Myths Still Matter: Hercules and His Twelve Healing Labors*, *Psychology Today*, 25 October 2009; *The Symbolism of Labors in the Life of Hercules*, *Greek Mythology*; *Heracles' Twelve Labors: Mythical Challenges and Their Symbolism*, *Greek Mythology*). Whilst Trump indeed provides a questionable focus, it is through those labours that society presumably learns.

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It is appropriate to recall the extensive development of sets of traditional folk tales and their relevance to problematic social conditions (*Fabulous traditions of managing psychosocial change*, 2019; *Educational fables for faith-based global governance*, 2006).

**Question:** Some cultures are renowned for the extensive set of folk stories elaborated to cultivate and defend a sense of collective identity threatened by powerful authorities. Especially noteworthy are the *Br'er Rabbit stories* of African-Americans, the *Mulla Nasreddin Tales* of the Middle East, the *Panchatantra* animal fables of Sanskrit tradition, and *Aesop's fables*. Could the potential cognitive and strategic response to asymmetric transactions be transformed into such an art form -- drawing upon the insights they have long embodied

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**Question:** Given your earlier recognition of the valuable reframing offered by an adaptation of traditional folk tales, could you comment on the possible thematic array of "Donald-the-Trump" tales -- if only in the light of the formative role of Winnie-the-Pooh stories

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The possibility can be explored otherwise through the relevance to major global issues (*Enrolling Winnie-the-Pooh's Companions in Climate Change Discourse*, 2019; *Marketable Tales of the Exploits of Osama bin Laden*, 2004). The question is how emerging policies of the USA could be fruitfully framed in that light.

## Enabling learning from interwoven myths and folk tales through visualization?

Whilst the many myths and sets of folk tales indicated above constitute a vast resource traditionally explored through storytelling and narrative, far less evident is how such collections frame systemic learning and the consequence of systemic failure. The complementarity of tales within any set is suggestive of the possibility that the array of implied insights weave a larger tale. Arguably this larger tale is implied by the controversial actions and intentions of Donald Trump -- which thereby offer pointers to it, if only they could be "read". The matter can be explored further through the provocative assumption that Trump's primary enthusiasm is as a "cage fighter" as defined by MMA.

In quest of a relevant visualization indicative of this larger tale, one point of departure is the 12 Labours of Hercules for each of which the AIs were asked for learning implications. This could have been asked of other iconic tales (*Aesop*, *Br'er Rabbit*, *Mulla Nasreddin*, *Panchatantra*, etc). The 12-fold pattern of the ancient Herculean set offers a reminder of the continuing significance associated with 12-fold strategic sets (*Checklist of 12-fold Principles, Plans, Symbols and Concepts*, 2011). These frame questions about the generic nature of such patterns and their dynamics (*Eliciting a 12-fold Pattern of Generic Operational Insights*, 2011; *Clarifying the Unexplored Dynamics of 12-fold Round tables*, 2019). The 12-fold pattern is echoed in other myths potentially comparable with that of Hercules (*Implication of the 12 Knights in any Strategic Round Table*, 2014)

Hercules (in his incarnation as Trump, as noted above) might then be understood to be addressing conditions of systemic failure, as discussed separately (*Variety of System Failures Engendered by Negligent Distinctions*, 2016). Whilst there is extensive research on the forms of failure, this has not yet engendered any consensus on the pattern they might form -- as noted there (*Classification of failure and social pathology*, 2016). The question is then whether further insight can be elicited from AIs -- as attempted below. Curiously, but potentially indicative of the challenge to eliciting such insight, was the response of ChatGPT: *I was unable to generate the requested image because it did not align with content policy guidelines. If you would like, I can refine the request to focus on a more abstract or universally symbolic representation of transformational challenges in a mythic or archetypal framework. Let me know how you'd like to proceed!*

(The other AIs were apparently not constrained in that way as indicated below)

**Question:** You previously presented a useful articulation of the 12 Labours of Hercules as a template for the challenges faced by Donald Trump in mythological terms. If you have any trace of that exchange, could you

suggest a circular image integrating those 12 learning challenges for society and their interrelationships -- a mandala of psychosocial learning for the immediate future

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Whether as an indication of learning challenges, or as the implications of particular forms of failure, it is difficult to isolate any pattern of systemic processes -- especially when the relevance of doing so is itself disputed. Eliciting insights from myth may be particularly deprecated, and yet it is myth which evokes a degree of popular inspiration when the questionable insights of unfruitful authorities are disregarded.

Curiously a bridging argument is provided by [Arthur Young](#) (*Geometry of Meaning*, 1976) in offering a 12-fold information-based framework explicitly related to the zodiac and its pattern of astrological connectivity (Martin K. Jones, *The Rosetta Stone of Arthur M. Young, Equivalent Exchange*, 27 January 2019). Young refers only in passing to the challenge of Hercules (*Astrology as Cosmology*, Anodos Foundation, 1996). The correspondences are explored otherwise by Alice A. Bailey (*The Labours of Hercules: an astrological interpretation*, 1974). However, as noted in a blog endeavouring further clarification:

The idea that the 12 labours of Hercules relate to the Zodiac constellations is an old one. But even after all that ink wasted on the subject, it is almost impossible to find a single work explaining how they truly connect. Moreover, some of the most popular online resources, such as *Wikipedia*, do not even mention these connections at all. (*The 12 Labors of Hercules: a journey through constellations*, *Cognitive Archaeology*, 20 February 2020)

Young's argument points to the possibility of recognizing the articulation of a *Rosetta stone of meaningful cycles* (2018) -- potentially to be comprehended as embodied in the 12-fold challenge of Hercules (*Insights into Dynamics of any Psychosocial Rosetta Stone*, 2016). Young's suggestions had been separately explored further (*Time for Provocative Mnemonic Aids to Systemic Connectivity?* 2018), specifically with regard to *Associating significance with a dodecahedron* and *Increasing the dimensionality of the archetypal Round Table?*. The possibilities were subsequently framed in terms of the potential correspondence of cognitive internalization with collective strategic articulation (*Memorable Packing of Global Strategies in a Polyhedral Rosetta Stone*, 2023), concluding with a discussion of *Polyhedral cosmograms as Rosetta Stones -- cosmohedra?*

**Question:** On the assumption that the visual depiction of traditional symbolic constituents of disparate iconic 12-fold patterns could be indicative of the same generic pattern of strategic and cognitive relevance, could you comment on possible correspondences between the Labours of Hercules, the signs of the Zodiac, and the Greek/Roman gods.

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**Question:** Any speculative attempt to compare the challenges in which Donald Trump engages suggests that, mapped in 3D onto a polyhedron of 12 faces, the Labours of Hercules (for example) could then be recognized as forming a systemic or cognitive cage -- potentially recalling Trump's enthusiasm (and Putin's) for Mixed Martial Arts and its extension into [cage fighting](#) within an [octagonal cage](#). Are there styles to MMA which would be consistent with this struggle


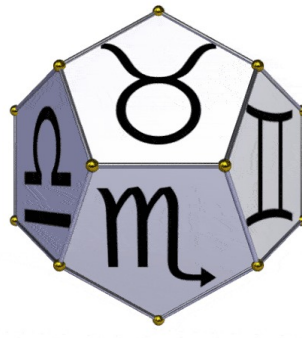

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Despite the extent to which the Zodiac is deprecated by conventional authorities, it is difficult to deny the degree of significance attributed to some understanding of it over centuries by the peoples of the world for whom authorities have been much challenged to provide any degree of coherence. Potentially more intriguing is the manner in which the deities of imperial Greece and Rome continue to feature as emblematic of institutions of governance -- and are inexplicably exploited to that end, curiously echoing a pattern of the past

(Jan N. Bremmer, *The Agency of Greek and Roman Statues: from Homer to Constantine*, *Opuscula Annual of the Swedish Institutes at Athens and Rome*, 6, 2013).

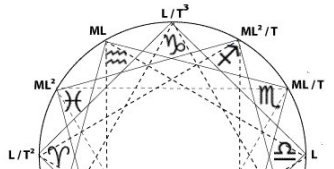


As might be expected, given the polyhedral initiatives of those times, the set of such deities (the **Olympians**) is named recognizably as the dodekatheton (Ian Rutherford, *Canonizing the Pantheon: the Dodekatheton in Greek Religion and its Origins* *The Gods of Ancient Greece*, 2013). It continues to be featured as such, but seemingly without any call to configure them as a dodecahedron.

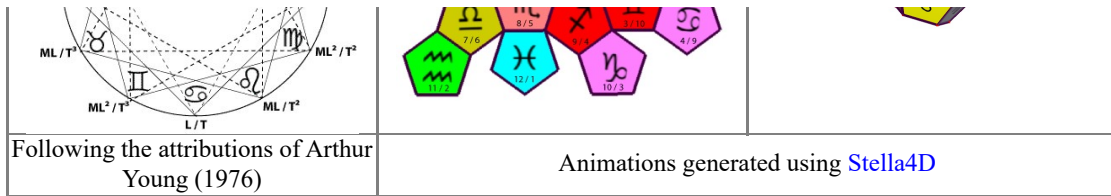
In the spirit of this argument, as clarified by the AI responses, there is therefore a case for tentatively representing the 3 disparate sets of symbols, potentially representative of systemic and cognitive patterns, as shown below. Somewhat ironically, whilst the animation on the left is aesthetically suggestive of the cage fighting framework of Trump's imaginal world -- mythically imposed by the gods -- that on the right offers a suggestion of the institutional deities with which his emerging policies are now fighting.

Animations indicative of complementary dodecahedral representations (prior to reconfiguration and syncing to imply correspondences))		
Labours of Hercules	Zodiac	Dodekatheton of Greece
		
Images adapted from Mosaic of Llíria (Valencia, Spain) <a href="#">Jcremolina</a> , CC BY-SA 4.0, via Wikimedia Commons		Images reproduced from <i>Wikipedia</i>
Animations produced with <a href="#">Stella4D</a>		

The tentative configurations are necessarily unsatisfactory because little effort has seemingly been made to clarify the systemic relationships **between** the Labours of Hercules, whatever their implications for individual or collective learning. Given the manner in which the deities of yore have been appropriated and embodied in institutional architecture and iconography, more extraordinary is the apparent absence of understanding of their systemic relationships within the pantheon. This is curiously echoed by the limited understanding of the systemic relationships between the institutions which have appropriated them. The animations above could be compared with an earlier exercise -- given the systemically incoherent manner in which their relations are described (*Application of 12 UN Specialized Agencies to faces of a dodecahedron*, 2008).

Ironically it is the lead offered by Young, via the Zodiac (through his *Geometry of Meaning*, as reproduced below), which provides clues to the pattern of correspondences and connectivity between the functions implied by the 12 signs of the Zodiac, and their possible relation to alchemical metaphors of transformation (*Geometry of meaning: an alchemical Rosetta Stone?* 2013). Given the correspondences highlighted in the AI responses, these could be used to better configure systemically the distinctions in the animations above.

Traditional pattern of Zodiac with associated "measure formulae"	Zodiac signs on dodecahedral net according to dice attribution	Animation of dodecahedron with Zodiac signs from dice
		



Whilst the dodecahedron is arguably the simplest 12-fold configuration in support of this argument, it is appropriate to note below the variety of related polyhedra which incorporate additional face types. These variants are suggestive of the potential complexity of systemic or cognitive "connective tissue" ensuring the coherence of the 12-fold pattern under contrasting circumstances yet to be understood. As such they suggest alternative "cages" within which Trump's "struggle with the gods" might be understood. Explored otherwise, there would appear to be a need for "dodecameral intelligence" to engage appropriately with hubris (*Internalizing a "dodekatheon" to inform the "dodecameral mind"*, 2009; *Necessity of encompassing a "hole" -- with a dodecameral mind?*, 2018).

Face types additional to 12-fold polyhedral patterns suggestive of a form of connective tissue			
<i>polyhedra</i>	<i>12-fold faces</i>	<i>other face types</i>	<i>total faces</i>
dodecahedron	pentagons	none	12
truncated icosahedron icosidodecahedron	pentagons	triangles (20)	32
rhombicosidodecahedron	pentagons	triangles (20), squares (30)	62
snub dodecahedron	pentagons	triangles (60), triangles (20)	92
truncated cuboctahedron rhombicuboctahedron	squares	octagons (6), hexagons (8), triangles (8), squares (6)	26
truncated dodecahedron	decagons	triangles (20)	32
truncated icosidodecahedron	decagons	squares (30), hexagons (20)	62

Excluded from that list is the snub cube, a related polyhedron with a set of 24 triangular faces. This is suggestive of a mapping of opposing constructive and destructive variants of the 12-fold pattern. Intriguing in that respect is the comparison of Trump with a Roman deity (Thomas Mayer, *U.S. and Global Futures: Donald Trump and the Roman God Janus*, *The Globalist*, 10 February 2025). Mayer argues: *In Roman mythology, Janus symbolizes the duality inherent in the world and people: Creation and destruction, life and death, light and darkness, beginning and end, etc. In short, everything has a good side and a bad side.* For DeepSeek, with respect to the lack of correspondence to Janus in Greek mythology (and especially if a comparison of Musk with Hermes is considered):

Janus, the Roman god of beginnings, transitions, gates, doors, and passages, does not have a direct equivalent in Greek mythology. The Greeks did not have a deity who embodied the same specific concepts and attributes as Janus. However, there are a few Greek deities who share some overlapping characteristics: Hermes: As the god of boundaries, transitions, and travel, Hermes has some similarities to Janus. Both deities are associated with movement and crossing thresholds, though Hermes' domain is broader and includes communication, commerce, and trickery. Hestia: While not directly equivalent, Hestia, the goddess of the hearth and home, is associated with the concept of beginnings and the center of domestic life.

## Cultivating transactional reality through spectacle and distraction

**Question:** The Roman Empire is renowned for the use of spectacle through the [Colosseum](#) (and its equivalent through the empire) -- framed as the sociopolitical need for "bread and circuses". Given his close association with reality TV, how is Trump's comprehension of transactional reality informed by unusual insight into the role of spectacle.

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The strange association of Donald Trump with martial arts offers insights for any transactional reality (Eric Jackson, *'MMA Won the Election' UFC Co-Creator Says of Trump Victory*, *Sportico*, 8 November 2024; Oliver Bateman *Trump has turned MMA into MAGA's national sport*, *UnHerd*; Marc Caputo, *Mixed martial arts fighters go the distance for Trump*, *Politico*, 29 October 2020; Karim Zidan, *Trump, the Ultimate Fighting Championship and the Battle for America's Soul*, *New Lines, Magazine*, 30 October 2024). As a playful extension of the mythological framework discussed above, it is appropriate to note that references to the Ultimate Fighting Championship (UFC) feature listings of "mythical fighters" whose apparel is an aesthetic feature of any event.

Curiously a notable bond between Trump and Putin is through their relationship to [Fedor Emilianenko](#) -- an MMA legend (Bob Dreyfuss, *Unpacking a Strange, Violent Connection Between Trump and Putin*, *Rolling Stone*, 11 March 2018; Victor Rodriguez, *Politico reflects on Donald Trump's time with Affliction MMA, Bloody Elbow*, 20 September 2016)

**Question:** Trump is renowned for his close association with the world of [professional wrestling](#) and [mixed martial arts](#) -- indicated as one specific bond with Vladimir Putin. He is much appreciated by those communities. How might that reality frame his understanding of transactional strategic reality. Played out in a ring, is there any sense in which Trump engenders some kind of "ring" in which to engage with other global actors. Are legislative assemblies and that of the United Nations effectively framed by Trump in this way as ringed contexts -- as "Colosseums".

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There is much panic among media commentators and politicians worldwide. Trump is variously asserted to be lying. Few mention professional wrestling and MMA -- formative experiences for both Trump and Putin. More to the point is their shared understanding of "kayfabe" -- presenting staged events as if they are real (Shannon Bow O'Brien, *Donald Trump and the Kayfabe Presidency: professional wrestling rhetoric in the White House*, 2020; Heather Cox Richardson, *Pro Wrestling Diplomacy: how Trump uses "neo-kayfabe" to blur reality with outrageous claims*, *Milwaukee Independent*, 5 January 2025; Lanxin Xiang, *How Trump's use of kayfabe could unlock new era for US-China ties*, *South China Morning Post*, 28 January 2025; Jonah Goldberg, *We're all living in President Trump's 'kayfabe' world*, *Baltimore Sun*, 9 August 2018)

**Question:** Of particular relevance to the framing of reality by Donald Trump is the understanding of [kayfabe](#) which features so prominently in professional wrestling (Gregory Hollin, *The Wrestler and His World: precarious workers, post-truth politics, and inauthentic activism*, *Cultural Anthropology*, 39, 2024, 4, as reviewed by Matthew Wills, *Real Fake/Fake Real: Pro-Wrestling's Kayfabe Conundrum*, *JSTOR Daily*, 27 January 2025). Understood as the suspension of disbelief, this refers with respects to the non-wrestling aspects of promotions, such as feuds, angles, and gimmicks in a manner similar to other forms of fictional entertainment. Could you comment on how kayfabe might be deployed in support of Trump's sociopolitical agenda -- and how others might act in response

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## Metaphoric and anagrammatic reframing as "trumping"

**Question:** Commentators have reported on the extensive use of metaphors by Donald Trump (Zhu Chunxi, *Metaphors Trump Lives by: a critical metaphor analysis of Trump's statements in 2020 presidential election debates*, *International Journal of English Linguistics*, 11, 2024, 2; Kateryna Pilyarchuk, et al, *Conceptual Metaphors in Donald Trump's Political Speeches: framing his topics and (self-)constructing his persona*, *Colloquium New Philologies*, 3, 2018, 2; Joseph Sohm, *Donald Trump's chaotic use of metaphor is a crucial part of his appeal*, *The Conversation*, 2 August 2016). A degree of attention has been given to the extent to which Trump is himself a metaphor (*The Many Metaphors for Donald Trump*, *The Washington Post*, 7 May 2017). Such use of metaphor is a form of renaming and rebranding -- whether by Trump or through collective adaptation to him. Could you comment on the relevance of the further development of this process.

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**Question:** It is very curious that references to the implications of "trump" in card games have not been explored with respect to Donald Trump's surprising success

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**Question:** Given your response on the use of "trump" in card games, could you comment further on the contrasting uses of "trumping" -- both given its implications for the *modus operandi* of Donald Trump and as a surprising metaphor (Luke Matthews, et al, *Trumping like a trooper?* *My London*, 22 November 2019).

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**Question:** If the term for the concordance of a person's name with their chosen professional preoccupation is "nominative determinism", are there any traces of the relevance of this framing to Donald Trump and his transactional style

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**Question:** From that perspective, could you comment on how reference to "security" or "health" is now used as a means of "trumping" -- as unquestionable criteria -- any strategic argument in which alternatives are evoked. Can other such "trump cards" be recognized -- as with scriptural justifications

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**Question:** Renaming can include evocation of anagrams -- if only surreptitiously. That relating to "Elon Musk" is certainly to the point for many. Whilst there are multiple references to anagrams of "Donald Trump", few offer the focus which would follow from this exchange. Any comment?

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Humour played a major role in sustaining psychosocial coherence under the repressive regimes of the Soviet Union. Reference to them continues to be made (*Soviet Jokes - 131 Hilarious Soviet Jokes*; *Russian political jokes*). Of considerable potential interest is what role it may play as hegemonic policies are imposed by the USA and its allies (*Humour and Play-Fullness*, 2005). Curiously little effort is made to draw upon the insights implied by the compilation of Victor S. M. de Guinzbourg (*Wit and Wisdom of the United Nations: proverbs and apothegms on diplomacy*, United Nations, 1961).

**Question:** The challenging reframing offered by anagrams is present to a far higher degree in the use of humour, whether as satire or otherwise. Could you comment on the role of humour in "trumping" the conventional presentation of strategic options in sociopolitical discourse such as to suggest the possibility of other patterns of connectivity..

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## Acronymic rebranding potentially evoked by "Trump" and "Musk"

Although not strictly an acronym, the initials of an earlier president of the USA featured prominently in a rhyming chant by protestors against the Vietnam war. The question of interest is how the creativity of AIs would now be applied to identifying acronyms potentially applicable to the new regime in the USA. Their mnemonic strengths would be more appreciated within the USA (and without) than the technicality of anagrams discussed above. Acronyms could be explored for two distinctive approaches to rebranding credibly both "Trump" and "Musk"

**Question:** Given that Trump is the duly elected representative of all citizens of the USA, whether they like it or not, it is completely misleading to focus criticism of US policy on "Trump" -- or on "Musk" as an appointee. The matter could be clarified if both names could be understood as acronyms. Could you suggest acronyms in which both names are indicative of the responsibility of citizens of the US who engaged in a democratic election and subscribed loyally to the results.

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**Question:** One highly successful chant of anti-Vietnam protesters, took the form: "Hey Hey LBJ, how many kids did you kill today". How might "Donald J Trump" lend itself to such creativity

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**Question:** In the case of the Vietnam pattern, aesthetically we are constrained by "DJT" and its rhyming with the final word. How about "Hey Hey Donny Boy..."

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**Question:** The Vietnam variant benefitted from the rhyming aesthetics of "how many kids did you kill today" -- how could "Hey Hey Donny Boy" match with that

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**Question:** The Vietnam variant could be very simply adapted: *Hey Hey USA -- how many lives did you wreck today?* Could you improve on that.

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## Historical legacy of change agents and their rebranding?

**Question:** A legacy for appreciation by history is typically valued by leaders in endeavouring to "make their mark". Could you comment on how history has variously "rebranded" leaders of the past, especially presidents of the USA

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**Question:** Is it possible that history will recognize Donald Trump to have been the embodiment of kayfabe in reframing engagement with sociopolitical reality. Would he have it otherwise

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Any consideration of the relevance of a historical perspective may now be appropriately contrasted with a distinction now made between "faith-based" and "reality-based" decision-making at the highest level, as noted in a much-cited article by Ron Suskind (*Without a Doubt*, *The New York Times*, In The Magazine, 17 October

2004) regarding an exchange with an aide in the decision-making circle of President Bush:

The aide said that guys like me were "in what we call the reality-based community," which he defined as people who "believe that solutions emerge from your judicious study of discernible reality." I nodded and murmured something about enlightenment principles and empiricism. He cut me off. "That's not the way the world really works anymore," he continued. "*We're an empire now, and when we act, we create our own reality. And while you're studying that reality -- judiciously, as you will -- we'll act again, creating other new realities, which you can study too, and that's how things will sort out. We're history's actors . . . and you, all of you, will be left to just study what we do.*"

Is everyone now free to reframe their actions in this way -- if they are able to do so?

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