



laetus in praesens

Alternative view of segmented documents via Kairos

11 May 2025 | Draft

Framing Trump as Global Scapegoat to avoid Implications of Complicity

Eliciting a long-term psychosocial cyclic perspective with the aid of AI

- / -

Introduction

Scapegoating in the case of Donald Trump

Recalling the scapegoating rituals of tradition

Inference of exclusive blameworthiness through conspiracy theories

Mea Culpa and My Bad versus MeToo and NotMe?

At-onement ensured by framing Donald Trump as a convenient scapegoat?

Anacyclosis and social cycle theory -- after Polybius and Plato

Alternative 5-fold and 7-fold articulations of anacyclosis?

Cyclic transformation of blame dynamic through anacyclosis

Comprehension of a subtle systemic psychosocial cycle

Systemic correspondence of anacyclosis to other strategically fundamental cycles

Systemic implications of interplay of temperature and pressure understood metaphorically

Scapegoating as a variant modality of engaging with otherness

Aesthetic reframing of designed response to externalities

Eliciting an Eastern correspondence to a Western scapegoating framework

Anacyclosis phases as a configuration of 6 great circles in 3D

Configuration of anacyclosis phases as a phase diagram

Experimental elaboration of a comprehensible 3D model of interweaving cycles

Possible future visualization enhancements

Potential implications in the light of oppositional geometry and resonance hybrids

References

Introduction

There is an extraordinary amount of media coverage of the personality and policies of Donald Trump -- in a period variously recognized to be dangerously exposed to polycrises and foreseeable disasters. It is curiously forgotten that he is claimed to have been democratically elected by a majority of citizens of the USA eligible

to vote. As such both the person, and the policies he initiates, can be appropriately recognized as a reflection of the will of the people of the USA. Any suggestion that voters may now be changing their mind, and regretting their election of him, is somewhat naive -- given the process of election, as framed by the principles of democracy. According to those principles the population as a whole owes allegiance to their democratically elected leader. Individuals failing in that respect are appropriately charged with disloyalty and subject to any sanction -- if any effort is made to remove the leader from office.

More intriguing is the sense in which Trump has now become a focus for blame by leaders and commentators in other countries -- as a consequence of the policies he has initiated, the relationships he has cultivated or deprecated, and the claims he has made. Again it should be emphasized that it is Trump who is the focus for that blame -- and typically not those who elected him. Somehow the electors are disassociated from the initiatives of the person elected, and innocent of the consequences that those policies may engender elsewhere.

As the focus for global concern, it could be readily argued that Trump has become a convenient distraction from the many issues with which the world is faced. Framed as the prime disrupter of normal processes of governance around the world, he has become the ideal excuse for the failure of strategies in response to those issues. Increasingly every policy failure in other countries can now be credibly blamed on Trump -- again, not on those who elected him, nor on those whose policies have yet to demonstrate that they are fit for purpose..

The advantage of this dynamic, for those whose policies were relatively unsuccessful prior to Trump, is that an acceptable explanation for their continuing failure can now be blamed on Trump. It is becoming increasingly unnecessary to imagine appropriate strategies in the absence of Trump. As previously articulated by Margaret Thatcher: *There Is No Alternative* (TINA). It could even be argued that there is no longer any need to demonstrate the viability of the many alternatives optimistically proposed by those who vigorously contest the TINA perspective. Indeed the disruptive framework offered by Trump provides a space within which strategies can be optimistically proposed without any need whatsoever to take responsibility for their implementation -- given its improbability. Trump provides an ironclad, blame-free excuse for failure.

From such a perspective, through comprehensive projection of blame onto Trump, he provides a means through which others can effectively "clean up their act" and claim righteously to be completely innocent of complicity in strategic failure. The process might well justify the neologism of "Trump-washing" -- potentially more comprehensive than other such uses of "washing" for purposes of misrepresentation.

That argument is subsequently explored in a wider context as a process of blame which features variously in distinctive phases of civilization. With the decline of democracy in the current period, as now widely indicated, this invites recognition of the linear progression famously identified by Plato as "*Dictatorship naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme liberty*" (Lawrence Torcello, *Why tyranny could be the inevitable outcome of democracy*, *The Conversation*, 12 November 2019). Potentially more relevant is the later reframing of those conditions of society in terms of the [social cycle theory](#) of [anacyclosis](#) of [Polybius](#) -- as currently presented by the [Anacyclosis Institute](#). As might be expected from the chaotic intellectual fragmentation of the present time, any such unifying perspective is itself subject to processes analogous to those identified by the Ancient Greek theory.

Offering a broader framework for the social processes of the present time, the six phases of anacyclosis are tentatively visualized in the following exercise as six distinctive interweaving cycles in 3D. This tentatively provides a speculative insight into a more coherent experience of psychosocial processes and their institutional manifestations.

The experimental exploration has been variously enabled by AI. The responses from AI 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. Reservations regarding the methodology have been presented separately ([Problematic](#)

interaction with AI and its conventional social analogues, 2025).

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](#)). Readers are of course free to amend the questions asked, or to frame other related questions -- whether with the same AI, with others, or with those that become available in the future. In endeavouring to elicit insight from the world's resources via AI, the process calls for critical comment in contrast with more traditional methods for doing so.

Show All AI Responses

Scapegoating in the case of Donald Trump

Curiously the reference to "scapegoating" in relation to Trump, tends to focus on the manner in which he scapegoats others to justify a policy initiative (Jess Bidgood, *Why Scapegoating Works for Trump*, *The New York Times*, 3 February 2025; *Trump is 'using the rest of the world as a scapegoat' for America's problems*, *Fortune*, 8 April 2025; *Trump's Dangerous Scapegoating of Immigrants*, *Human Rights Watch*, 27 July 2017)

That recognition obscures the manner in which the world is assiduously framing Trump as the ultimate scapegoat for widespread global policy failure. Everyone else is innocent? Nobody is complicit in his initiatives (if the role of the electorate in the USA is conveniently forgotten)?

Indicative references with regard to scapegoating are:

- Luis Gallardo: *The Scapegoat Phenomenon: understanding the human drive to find someone to blame in times of crisis* (World Happiness Foundation, 10 November 2024)
- İnci Çinarlı. Galatasaray: *In Search of a Scapegoat: the global corporate blame game* (Online Journal of Communication and Media Technologies, December 2016)
- Neel Burton: *The Psychology of Scapegoating* (Psychology Today, 22 June 2024)
- Tyler Roylance: *To Find an Authoritarian, Just Follow the Scapegoat* (Freedom House, 29 January 2018)
- Michael Corthell: *Fear, Blame, and Power: Scapegoating in Authoritarian Systems* (Essay X², 23 January 2025)
- Tim Heinkelmann-Wild: *Perfect Scapegoats? Blaming and Defending the International Monetary Fund* (16th Annual Conference on the Political Economy of International Organization, 30 May 2024)
- Cecillia Wang: *Let's Stop the Scapegoating During a Global Pandemic* (ACLU, 14 April 2020)
- Easy Sociology: *A Sociological Introduction to Scapegoating* (Sociology of Inequalities, 21 March 2025)
- Alexander Douglas: *The Dirty Politics of Scapegoating – and why victims are always the harmless, easy targets* (The Conversation, 22 November 2016)
- Ayn Rand: *The Scapegoat* (Le Monde Diplomatique, January 2009)
- *Scapegoating* (International Encyclopedia of the Social and Behavioral Sciences, 2015)

Missing is the sense -- in the face of strategic failure in response to polycrises -- that the world (and its leaders) desperately needs a scapegoat to reduce or eliminate any sense of complicity in that failure. This may be implied by studies such as the following:

- Geoffrey Blainey: *The Scapegoat Theory of International War* (Historical Studies, 15, 1971, 57)
- Jan-Willem van Prooijen: *Conspiracy Thinking: a scapegoat is always useful* (UNESCO Courier, 6 April 2021)
- Bo Petersson: *Combating Uncertainty, Combating the Global: scapegoating, xenophobia and the national-local nexus* (International Journal of Peace Studies, 8, 2003, 1)
- Katharine Quarmby: *Every Society Needs a Scapegoat* (9 December 2020)

Recalling the scapegoating rituals of tradition

Scapegoating has its origins in the [scapegoat ritual](#) of [atonement](#) described in chapter 16 of the Biblical *Book of Leviticus*, in which a goat (or ass) is released into the wilderness bearing all the sins of the community, which have been placed on the goat's head by a priest. It is an ancient social process to rid a community of its past evil deeds and reconnect it to the sacred realm.

Wikipedia presents a medical definition of scapegoating:

Process in which the mechanisms of [projection](#) or [displacement](#) are used in focusing feelings of [aggression](#), [hostility](#), [frustration](#), etc., upon another individual or group; the amount of [blame](#) being unwarranted. Scapegoating is a hostile tactic often employed to characterize an entire group of individuals according to the unethical or immoral conduct of a small number of individuals belonging to that group. Scapegoating relates to [guilt by association](#) and [stereotyping](#).

In further commentary on the "scapegoat mechanism" by *Wikipedia*, [René Girard](#). (*Violence and the Sacred*, 1972) is noted as having developed the concept much more extensively as an interpretation of human culture. In Girard's view, it is humankind, not God, who has need for various forms of atoning violence. Humans are driven by desire for that which another has or wants. This causes a triangulation of desire and results in conflict between the desiring parties. This mimetic *contagion* increases to a point where society is at risk; it is at this point that the *scapegoat mechanism*^[17] is triggered. This is the point where one person is singled out as the cause of the trouble and is expelled or killed by the group. This person is the scapegoat. Social order is restored as people are contented that they have solved the cause of their problems by removing the scapegoated individual, and the cycle begins again. Scapegoating serves as a psychological relief for a group of people. Girard contends that this is what happened in the narrative of Jesus of Nazareth, the central figure in Christianity.

Donald Trump could be recognized as enhancing his security protection to an unusual degree in order to avoid the final stages of the scapegoating ritual.

Inference of exclusive blameworthiness through conspiracy theories

In the absence of Trump, recognition of extreme blameworthiness may be cultivated by society with respect to those imagined to be embodying malevolent forces in some way -- readily held to be hidden. Common examples include:

- multinational corporations, especially their ownership and leadership
- secret societies, most notably the Freemasons and Opus Dei
- organized crime
- technocrats, especially the owners and leaders of hi-tech corporations (Microsoft, Amazon, Meta, and the like)
- bankers and financiers
- the Deep State
- satanic forces
- elites

Various distinguished or conflated -- "they" are understood to be instrumental in undermining the quality of life of the populations of the world. The exploitation they engender and sustain may well be recognized as ensuring the continuity of a multidimensional global Ponzi scheme for the benefit of the few (*Global Economy of Truth as a Ponzi Scheme: personal cognitive implication in globalization?* 2016). A long-favoured descriptor is through metaphorical use of "vampire", notably as applied to capitalists (*Global*

Civilization of Vampires governance through Demons and Vampires on Spin, 2005)

The psychosocial difficulty is that "they" are an essentially amorphous group, irrespective of the extent to which particular individuals may be cited as exemplifying their manipulative role. This is most superficially evident in the authoritative framing of particular individuals as "evil" -- with the irony that many so framed may frame reciprocate that qualification (*Existence of evil as authoritatively claimed to be an overriding strategic concern*, 2013; *Framing by others of claimants of evil as evil*, 2013).

Beyond their traditional framing as malevolent forces, together "they" invite description as a [hyperobject](#), according to the definition of [Timothy Morton](#) -- being "so massively distributed in time and space as to transcend spatiotemporal specificity" (*Hyperobjects: Philosophy and Ecology after the End of the World*, 2013). The less controversial definition is the application of that term to the [wicked problems](#) confronted by the policy sciences.

An insightful framing of the amorphous operation of an essentially problematic "they" is that of Stafford Beer as *Le Chatelier's Principle*:

Reformers, critics of institutions, consultants in innovation, people in sort who "want to get something done", often fail to see this point. They cannot understand why their strictures, advice or demands do not result in effective change. They expect either to achieve a measure of success in their own terms or to be flung off the premises. But an ultrastable system (like a social institution)... has no need to react in either of these ways. It specialises in equilibrial readjustment which is to the observer a secret form of change requiring no actual alteration in the macro-systemic characteristics that he is trying to do something about (*The Cybernetic Cytoblast: management itself*. Chairman's Address to the International Cybernetics Congress, September 1969)

Mea Culpa and My Bad versus MeToo and NotMe?

Whilst "blame" may be readily attributed to others -- potentially held to be as essentially "evil" -- the intriguing part of any scapegoating dynamic is the manner in which such a distinction effectively positions those making the assertion as essentially "good" or "innocent", even unquestionably so. The actions of "they" -- deemed problematic -- then facilitate the uncritical self-perception of the framers as disempowered victims.

The scapegoating dynamic is readily confused with what is less controversially named as a ["blame game"](#) through which each points a finger at others as responsible for any problematic situation. This has been delightfully articulated in the classic poem about the responsibility of everybody, somebody, anybody and nobody (*Responsibility for Global Governance -- Who? Where? When? How? Why? Which? What?* 2008).

Especially problematic is the manner in which major institutions deny any form of culpability in systemic practice, however much token excuses may be offered for particular instances as exceptions. The pattern is evident in current assessment of the exploitative abuses of colonialism and slavery -- exemplified by the deliberate destruction of traditional societies and cultures, excused by their framing as "evil" by Western religions. The resistance to any form of collective apology is especially noteworthy.

Give the traditional use of "mea culpa" through which religions imply that each must recognize the extent to which they are "sinners", it is curious that no such possibility is commonly extended to collectives (*Collective Mea Culpa? You Must be Joking ! Them is to blame, Not us !* 2015). Whether it be the United Nations, the Catholic Church, the World Economic Forum, or the Freemasons, there is no sense in which their strategies may have been (or are) at fault. At best there is token admission of "mistakes" -- which may be claimed to have been corrected or subject to strategic review. A particular exculpatory technique may be in the focus on individuals as "bad apples", as in the late recognition of the extent of sexual abuse by the Catholic clergy.

Institutions are readily held to be essentially "innocent", despite arguments to the contrary as in the case of multinational corporations. Especially problematic in this period is the "innocence" of the [international](#)

community in the face of genocide -- and the documented complicity in its perpetration (*Problematic Global Secular Celebration of Passover?* 2025).

Of relevance at the individual level is the widely publicized framing of "MeToo", highlighting the status and vulnerability of women as victims of male sexual abuse. Curiously its widespread development as a movement has evoked the emergence of a "NotMe" framing. Both avoid any implication of complicity in problematic interpersonal relations -- an interpretation which would be understood as characteristic of the abuse in question. Aside from any fundamental sense of "Mea Culpa", these contrast with recognition of "My Bad" as a casual and sufficient acknowledgement of a relatively minor "mistake".

The question is whether collectives are capable of recognizing fundamental errors, and the harm they may have caused to many. Could institutions and societies acknowledge "Nostra Culpa" or "Our Bad"? What provision do their statutes or constitutions make for such admission and the reparatory measures which might be appropriate? Curiously the question applies to governments and their oppositions, given that when a political party achieves power it indulges in a systemic effort to blame its opposition for past failures -- vigorously framing its own innocence in the process -- and denying any implication that it may in turn be later upheld as at fault.

At-onement ensured by framing Donald Trump as a convenient scapegoat?

As indicated above, there is widespread recognition of the tendency of Trump to scapegoat others as a means of promoting the agendas of those who voted for him and are necessarily complicit in the problematic consequences of those initiatives -- despite any efforts to claim the contrary. As also noted, there is the remarkable tendency of other countries and their leaders to blame Trump for their strategic difficulties and failures. It is in this sense that Trump has become a convenient scapegoat -- effectively carrying (if not embodying) the "sins" of the collectives of the world, thereby definitively framed as "innocent". According to religious tradition this projection ensures a process of collective atonement for strategic failure.

Aside from the scapegoating of Trump, in which the media now indulges as an explanatory distraction for strategic failure, meriting far more attention is how the narrative crafted by the media justifies a far more generic form of MeToo and NotMe. How exactly is it that the innocence of individuals as victims is rendered unquestionably credible? How is it that this sense of innocence ensures the absence of guilt or any sense of complicity in strategic failure -- whether in response to genocide or to the array of issues articulated by the UN's Sustainable Development Goals?.

Irrespective of the NotMe movement, of interest are current efforts to clarify the meaning of "not me". (Charlotte Miles, *Why is everyone saying 'not me' at the start of a sentence?* *Indy100*, 4 August 2021; *What does "not me" mean on social media?* *BrandWatch*). Use of the phrase could be recognized more fundamentally as indicative of **disengagement** and **social alienation**. Those terms are evoked with respect to widespread concerns about the indifference of many to wider social issues and the disasters they may engender.

The focus on Trump as ultimately blameworthy in a global context provides a dynamic in which individual and collective complicity in the ills of the world is completely deniable. In a divisively fragmented global society, Trump embodies a paradoxical form of "at-onement" -- which politics, religion and science have been unable to engender credibly. As a scapegoat, for others, Trump provides an extreme form of plausible deniability to a society potentially vulnerable to an unacceptable sense of guilt or culpability.

Anacyclosis and social cycle theory -- after Polybius and Plato

As noted above, Plato has been the origin of a much-cited comment regarding tyranny as the inevitable outcome of democracy. That linear sequence of phases of civilization was reframed into cyclic terms by Polybius as anacyclosis -- a concept acknowledged by Cicero, Machiavelli and Marx. It has been further

explored by contemporary studies of [social cycle theory](#) in various guises (Andrey V. Korotayev, et al, *Secular Cycles and Millennial Trends, Social Dynamics and Complexity*, 2006; Johan Galtung and Sohail Inayatullah, *Macrohistory and Macrohistorians: perspectives on individual, social, and civilizational change*, 1997; Peter Turchin, *Historical Dynamics: a synthetic approach to historical expansions and contractions through mathematical modeling and empirical analysis*, 2003). The latter is a focus for [cliodynamics](#) -- a transdisciplinary area of research that integrates cultural evolution, economic history/cliometrics, macrosociology, the mathematical modeling of historical processes (Matteo Valleriani, *Maths is Revolutionising the Study of History -- Here's How*, Max Planck Institute for the History of Science, 7 March 2018)

The question explored in what follow with the aid of AI is how the original understanding of anacyclosis might be explored in new ways with an emphasis on its comprehension through richer forms of visualization. As noted above, anacyclosis is the focus of the Anacyclosis Institute and continues to be subject of various commentaries. Gerti Tashkol notably asks how societies can escape anacyclosis -- breaking the cycle (*Anacyclosis: Polybius' Cycle of Political Change. LinkedIn*, 20 March 2025).

Question to ChatGPT: Could you summarize the stages in the cyclic theory of anacyclosis as indicated in the attached document (Gerti Tashkol, *Anacyclosis: Polybius' Cycle of Political Change. LinkedIn*, 20 March 2025). Of particular interest is any inference with respect to the changing sense of agency and responsibility of members of the population in contrast with those of leadership

Show/Hide AI response

Question: In the light of your summary of the phases of anacyclosis, could you comment on the manner in which Donald Trump is variously recognized in public discourse as embodying the process and mindset of each stage -- from "monarchist" to engenderer of "chaos"

Show/Hide AI response

Question: Go ahead with the proposed adaptation to contemporary challenges, however my underlying interest is in a systemic interpretation in terms of transformation of patterns of order which might then apply equally to notions of the [circular economy](#) and [environmental recycling](#) -- if not to the myth of [eternal return](#).

Show/Hide AI response

Alternative 5-fold and 7-fold articulations of anacyclosis?

Question: Whilst respect is due for the 6-stage articulation, could you comment on the possibility of additional (missing) stages (a 7-fold articulation) or a conflation of stages (a 5-stage articulation). A 5-stage cycle would be especially comprehensible in echoing the 5-fold dynamics of [WuXing](#), the game of [rock-paper-scissors-lizard-spock](#), or the 5-ring set of [Borromean rings](#). Such a pattern is of relevance to the dynamics of the Club of Rome's [Earth4All](#) strategy and its replication in the [Inner Development Goals](#)

Show/Hide AI response

Cyclic transformation of blame dynamic through anacyclosis

In a cyclic context, an intriguing question is who blames whom -- and how does one pattern of blaming get transformed into another. How does scapegoating get reframed?

Question: In considering the stages in any cycle, one concern is how the role of agency and responsibility changes through the cycle -- exemplified in the case of scapegoating in one part of the cycle as argued in the shared text. Could you comment on the transformations of blame gaming through the cycle

Show/Hide AI response

Comprehension of a subtle systemic psychosocial cycle

Question: Could you comment further on the subtlety of appreciation of the cycle -- readily eluding comprehension as a whole. Noteworthy in this respect is Plato's original framing of one portion of it as being a linear decline, but without a cyclic renewal -- despite the scapegoating ritual's of ancient Greece, presumably recognized as engendering a form of atonement

Show/Hide AI response

Question: In the light of the etymology of "anathema", is there any sense that "anacyclosis" suggests the need to escape or transcend the cycle understood in systemic terms -- as features in Hindu philosophy regarding the cycle of [samsara](#), as the endless cycle of birth, death, and rebirth.

Show/Hide AI response

Question: The argument made in the shared document calls into question the righteous sense of innocence in engaging in the scapegoating process whereby others (or another), is framed as the bearer (even the cynosure) of problematic behaviour thereby "laundered". It would seem that this dynamic shifts through the stages of the cycle -- a shifting process which may itself drive the cycle. The challenge would seem to be how to recognize this dynamic more generically and fundamentally in systemic terms -- as evident in other instances of such a cycle of "rebirth".

Show/Hide AI response

Systemic correspondence of anacyclosis to other strategically fundamental cycles

Question: If the terms descriptive of the cyclic phases of anacyclosis are interpreted as metaphors of structural organization, how should monarchy, democracy, tyranny, oligarchy, etc be understood as processes with respect to environmental cycles, the [circular economy](#), [donut economics](#), [learning cycles](#), and the like. Could the projection of "blame" be reframed as the projection of negativity (in contrast to positivity) essential to the operation of an electrical motor, for example

Show/Hide AI response

Systemic implications of interplay of temperature and pressure understood metaphorically

Question: As implied by your closing comment, both an electric motor and a combustion engine (even including aircraft propulsion variants) seem to offer a metaphorical language indicative of the requisite management of positive and negative fundamental to psychosocial cycles and any understanding of cyclic creativity and "rebirth". Could you speculate further on such potential correspondences -- as possibly suggested by the [thermodynamics of the work cycle](#)

Show/Hide AI response

Question: In the light of that response, and given the extent to which "heat" and "pressure" are so widely employed in the description of the challenges and processes of governance, do you see the possibility of a form of [Clausius-Clapeyron cycle](#) as descriptive of psychosocial system dynamics. The possibility frames the question of whether the corresponding "gas" is to be recognized as some generic understanding of opinion or information -- exemplified by reference to the "winds of change"

Show/Hide AI response

Scapegoating as a variant modality of engaging with otherness

Question: Could you comment on the sense in which scapegoating is one of a set of variously named strategies for engaging with otherness and "managing" that experience -- potentially distinguished by different degrees of self-reference and [misplaced concreteness](#) through which responsibility is imputed

Show/Hide AI response

Question: You have commented fruitfully on the systemic and metaphoric implications of the thermodynamics of the Clausius-Clapeyron cycle. Do you have any trace of such an adaptation to psychosocial processes, especially in the light of the many metaphorical references to "heat" and "pressure" in those contexts

Show/Hide AI response

Question: It is unfortunately confusing that the systemic processes indicated by "monarchy", "tyranny", "aristocracy", "oligarchy", "democracy" and "ochlocracy" distract from processes recognized and "charged" quite otherwise. Could you comment on how each is indicative of a "way of thinking" with regard to externalities and how they may be most appropriately ordered. Any such consideration could be informed by the extremes of "hegemonic" and "anarchistic" modalities:

Show/Hide AI response

Question: Originally elaborated by Polybius, anacyclosis continues to evoke critical commentary questioning its current relevance from a variety of perspectives. Could you comment on the ironic sense in which the elaboration, promotion and imposition of philosophical and other world views could themselves be recognized as following a variant of the cyclic pattern of anacyclosis -- as might be suggested by [general systems theory](#). Does a unifying pattern (like anacyclosis) then contrast with world views corresponding to monarchy, tyranny, aristocracy, oligarchy, democracy, and ochlocracy -- especially the latter. How might the current status of highly divisive disciplinary preoccupations, interdisciplinarity and transdisciplinarity be framed in such terms -- especially in the light of somewhat desperate calls for "unity".

Show/Hide AI response

Aesthetic reframing of designed response to externalities

Question: In terms of cognitive modalities, those responses invite re-interpretation from the perspective of a designer creatively responsive to aesthetic inspiration in variously engaging with externalities as "material". Such a reframing is relevant to leaders influenced by aesthetic criteria in framing their strategic engagement in terms of the phases of drama, poetry, and the like.

Show/Hide AI response

Question: To the extent that the phases of anacyclosis may well coexist, being variously dominant or latent, could you comment on how these could be understood as distinctive competing narratives in the light of current media terminology regarding the manner in which they are crafted. This would invite recognition of degrees of credibility or deprecation between them -- as well as shifts in adherence from one to the other

Show/Hide AI response

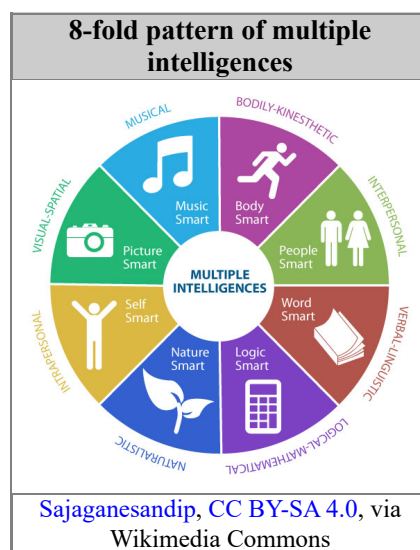
Question: Given the origins of insight into anacyclosis and the rituals of scapegoating in Ancient Greece, is there any understanding of how the expression of one or other phase in the cycle was embodied in the dynamics between deities in a pantheon at that time -- for whom correspondences might be currently recognized in global society. Does anacyclosis then call for a mythopoetic articulation potentially equivalent to the dynamics of deities in other cultures.

Show/Hide AI response

Question: That response only implies the manner in which any "deity" might deprecate another or enable its scapegoating.. Could you comment on the possibility and utility of adapting the mythical tales of the relation between deities to the relations between their modern surrogates. In identifying their subtle strategic relationships in forming a "pattern that connects", how does the set of such tales relate to those taking the form of fables -- as with those of Aesop (or their equivalent in other cultures)

Show/Hide AI response

In a period in which "rational" articulations with respect to governance are variously called into question, a particular consideration of potential relevance is the detection of "emotional" cycles analogous to those highlighted above. Any focus on the "logical" articulation of the challenge of governance distracts from the experiential reality suggested by the [theory of multiple intelligences](#) -- appropriately illustrated by the following image -- of which "logic" is but one aspect (*Interrelating Multiple Ways of Looking at a Crisis* 2021; *Multiple intelligences as pointers to comprehension of multi-dimensionality*, 2006).



Question: Given the correspondences hypothesized by general systems theory, could you comment on the degree to which the phases of anacyclosis as cognitive modalities are curiously reminiscent of the variety of "intelligences" distinguished by the [theory of multiple intelligences](#). Could you suggest how the variety of modalities which Donald Trump exhibits reflect such variety -- whether appreciated or deprecated. Could

global civilization itself be recognized as vulnerable to some analogue of [dissociative identity disorder](#).

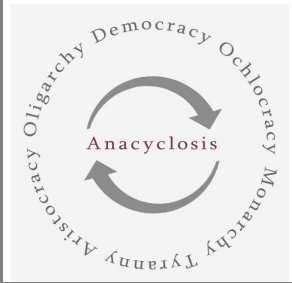
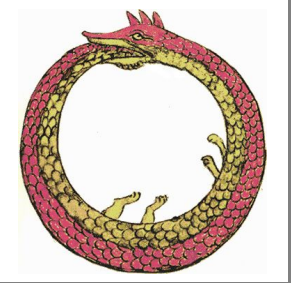

Show/Hide AI response

Anacyclosis phases as a configuration of 6 great circles in 3D

Question: Anacyclosis emphasizes the temporal sequentiality of 6 stages or phases in linear time. Another perspective is offered by recognizing the co-existence of those modalities in an atemporal ecosystem in which their relative predominance engenders a dynamic relationship between them -- potentially reflective of psychosocial reality. In geometrical terms each modality could then be understood as a great circle of a sphere variously intersecting with the others. That pattern is notably expressed in the spherical tetrahedron, rhombic dodecahedron, and cube where it is framed by the 6 great circles of the cuboctahedron's 6 vertex-to-vertex axes of spin. Especially intriguing is the manner in which any 3 such circular modalities together frames a spherical triangle on the surface of the sphere. Could you comment on the implications of such a geometrical representation of psychosocial reality

Show/Hide AI response

The [Anacyclosis Institute](#) offers a juxtaposition between the anacyclosis cycle and its own logo in the form of a segmentation of the traditional [Ouroboros](#) symbol, as shown below.

Indicative correspondences between the anacyclosis cycle and the Ouroboros		
Anacyclosis cycle	Ouroboros	Logo of Anacyclosis Institute
		
Reproduced from Anacyclosis Institute	Reproduced from Wikipedia	Reproduced from Anacyclosis Institute

The relevance of the Ouroboros representation to later portions of this argument is presented separately with respect to the dynamics of change indicated in virtual reality by a torus of 64 hexagrams ([Integrating Ouroboros and Yi Jing as Fundamental Symbols in 3D](#), 2021).

Question: In the light of your response about a 6-cycle representation around a sphere in 3D, the 6-phase representation in a circle in 2D can be understood as corresponding to a segmented traditional Ouroboros, as featured in the logo of the Anacyclosis Institute. The co-existence of phases, each manifested to varying degrees in that 3D representation could therefore be understood in 2D in terms of 6 concentric circles, possibly even as sinusoidal waves variously "interfering" with one another at any moment in time. Could you comment on this understanding of co-existence of what are effectively incompatible modalities -- variously dominant or subordinate -- as is only too evident in a complex global society..

Show/Hide AI response

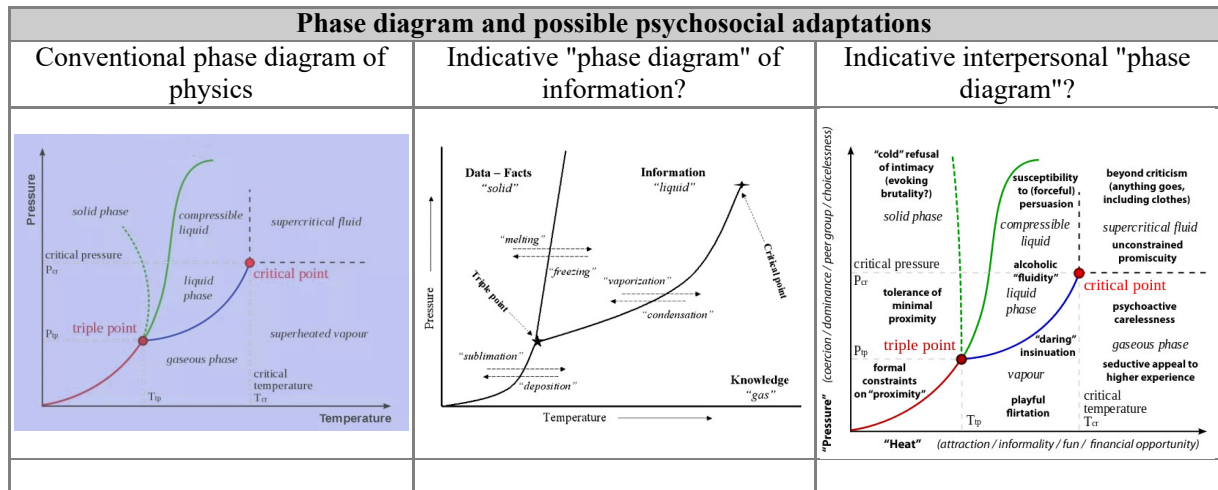
Question: A 3D spherical representation offers a conceptual complexification of what is projected into the flat cyclic representation in 2D. That contrast frames the question of how the conceptual subtlety of the

psychosocial dynamic might be articulated more fruitfully and appropriately in 4D -- mapped onto a uniform polytope. Could you comment on the merits of such a subtle systemic mapping -- given the challenge it constitutes to collective comprehension and communication.

Show/Hide AI response

Configuration of anacyclosis phases as a phase diagram

>

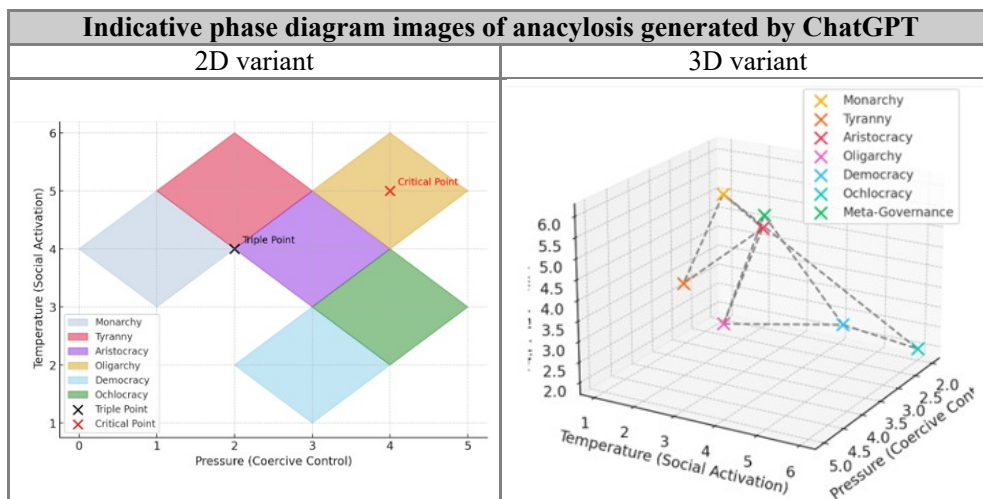


Question: In the light of your comments on the richer framework offered for phases in 4D, could you comment on possible adaptations of the conventional pressure-temperature phase diagram in 2D to psychosocial contexts of anacyclosis, as suggested by those shared with respect to knowledge-information and interpersonal relations

Show/Hide AI response

Question: Does your rich articulation enable you to construct a phase-diagram style of representation of anacyclosis offering a greater degree of comprehension of the 4D possibility. Would a 2D adaptation offer more intuitive understanding, enabling triple and critical points to be indicated

Show/Hide AI response



Eliciting an Eastern correspondence to a Western scapegoating framework

The pressure/temperature model is clearly a model of processes cultivated by Western insights -- as with anacyclosis -- justifying the commentary by ChatGPT. There is however a case for relating that modelling to that of Chinese culture -- justifying a commentary from DeepSeek as an AI of Eastern origin (Susantha Goonatilake, *Toward a Global Science: Mining Civilizational Knowledge*, 1999; *Coherent Reconciliation of Eastern and Western Patterns of Logic*, 2023; *Enhancing the Quality of Knowing through Integration of East-West metaphors*, 2000).

Question to DeepSeek: I understand that the temperature and pressure as a binary pair can be framed in terms of yin and yang. This suggests that their relationship may be understood through the more complex *Bagua* framework. Is there any specific articulation of those 8 distinctions as combinations of temperature and pressure

Show/Hide AI response

Question: My further interest is how the tentative analysis you have provided relates to the 2D representation of a phase diagram with temperature and pressure as axes. Have such phase diagrams been understood as a way of mapping the relationships you have indicated with respect to yin and yang

Show/Hide AI response

Question: If each phase in the anacyclosis cycle were to be understood as a line at a particular level of a hexagram -- a line which could reflect one of two conditions (yin/yang; temperature/pressure), this would suggest the possibility of a 64-articulation of the phases of that cycle. Could you comment on that possibility

Show/Hide AI response

Question: Building on the theme you framed of *Thermodynamic Analogy: Temperature/Pressure as Sociopolitical Forces*, temperature/heat and pressure are frequently cited metaphorically with respect to psychosocial dynamics. If thermodynamic metaphors may offer insights into psychosocial complexity, of particular interest would be the [Clausius-Clapeyron relation](#) and its expression in the form of a phase diagram. This reframes the question as to the existence of any research on its relevance to the interaction between yin and yang and the *Bagua* dynamic

Show/Hide AI response

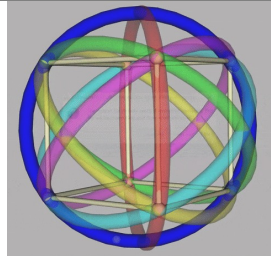
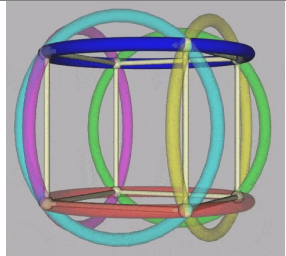
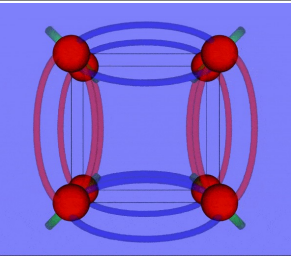
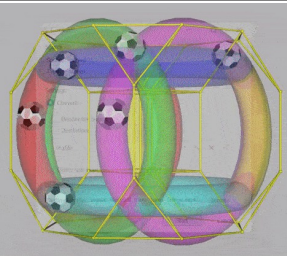
Question: Scapegoating is a well-recognized psychosocial dynamic whereby the collective charges a singular individual (or collective) as a focus of problematic conditions. Metaphorically this could be understood in terms of applying an unusual degree of heat and pressure. How could the varieties of scapegoating be understood in terms of yin and yang -- given their degree of correspondence to heat and pressure, and the relevant phases in a phase diagram.

Show/Hide AI response

Experimental elaboration of a comprehensible 3D model of interweaving cycles

The focus on a 3D rendering of the anacyclosis cycle as a pattern of interconnected cycles follows from

earlier experiments in presentation of the UN's 16 (+1) Sustainable Development Goals in terms of a cyclic configuration. (*Turbocharging SDGs by Activating Global Cycles in a 64-fold 3D Array*, 2024). The animation on the left is of 6 great circles around a cube -- with all circles interlocking. This is followed by a configuration associated with faces such that the circles do not pass through the centre -- with opposite circles not interlocking. The third animations is in accordance with the memory organization of supercomputers, as extensively argued separately (*Framing Cognitive Space for Higher Order Coherence: toroidal interweaving from I Ching to supercomputers and back?* 2019). The animation on the right configures a 6-fold pattern of toroidal movement within the framework of a drilled truncated cube, as discussed separately (*Dynamics of systemic connectivity as a challenge to invariance*, 2022).

Preliminary animations of cubic configuration of circles according to different design metaphors			
6 great circles around a cube	6 circles around cube faces	Torus interconnect arrangement	Drilled truncated cube with 6 cycles
			
Animations prepared with X3D-Edit			

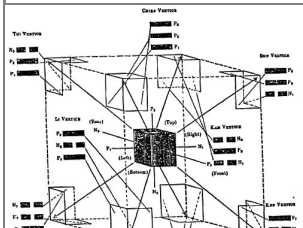
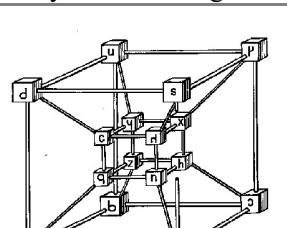

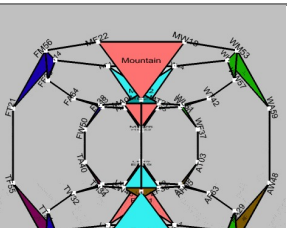
Question to ChatGPT: Your responses have taken sensitive account of generic understandings of "pressure" and "temperature" from a systemic perspective -- even suggestive of viable system theory. As a fundamental binary framing (with its necessary limitations and complex interpretations), is this indicative of possible articulation from 4-fold to 64-fold which could prove to be consonant with the array of interrelated conditions indicated by the *I Ching*, especially given its traditional relevance to governance. Would this constitute an Eastern interpretation of anacyclosis beyond that offered by the *WuXing* framework

Show/Hide AI response

Question: The image [above] of an X3D model shows 6 great circles (tori) through the vertices of a cube. I want a small sphere to pass along each torus. To each I will attach a distinctive billboard. The relevant code has very clunky transforms. Could I share a portion of the code with you to consider how to proceed.

Show/Hide AI response

Use of a cubic configuration to illustrate the relation between complementary distinctions is variously illustrated by the following -- together with images indicating the potential challenge of the implications from a 4D perspective using the tesseract (*Mapping indications offered by traditional metaphors*, 2024)

Indication of cubical correspondences in 3D and 4D			
Cubical representation of 8-fold <i>BaGua</i> pattern	Indicative representations of the 4D tesseract		3D projection of truncated tesseract
		The Logic Alphabet Tesseract - a four-dimensional cube (see coding). by Shea Zellweger	A 3D projection of a tesseract performing a simple rotation about a plane in 4-dimensional space.
			

Reproduced from Z. D. Sung, <i>The Symbols of Yi King or the Symbols of the Chinese Logic of Changes</i> (1934, p. 12)	Diagram by Warren Tschantz (reproduced from the Institute of Figuring).	By Jason Hise ; - Own work, Public Domain, Link	Animations developed using <i>Stella4D</i> and X3D-Edit,

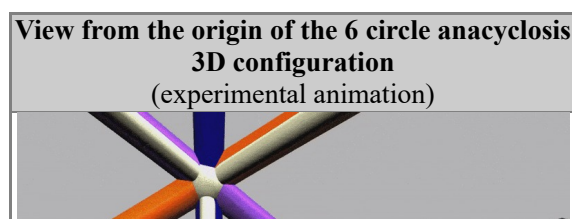
The animation on the left below shows the phases of anacyclosis as 6 great circles around a cube and passing through its vertices. The central image, in the light of the disposition of trigrams around the cube (as in the image above left) with the transformations between them encoded by transformations of the pattern they code, as discussed separately with animations (*Cubic organization of I Ching trigrams -- an eightfold way*, 2019; *Succinct mapping of multidimensional psychosocial dynamics?*, 2016). The animation on the right shows includes the trigrams in relation to the anacyclosis cycles.

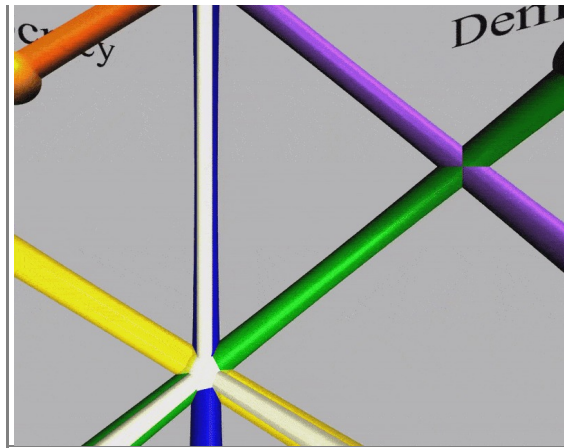
Anacyclosis phases as 6 great circles of cube		
Great circles around cube	BaGua encoded transformations between cube vertices	Great circles around cube with trigrams
Animations prepared with X3D-Edit		

Question: As shown in the image, the anacyclosis circles are combined with a mapping of trigrams onto the cube vertices through which the great circles pass -- with three circles intersecting at each cube vertex. This frames the question as to how the great circle mapping could be understood as relating to the trigram mapping -- given that the circle mapping is currently arbitrary. Specifically how might the intersection of a specific set of 3 circles (given what they imply cognitively and systemically) be associated with a specific trigram (given what it implies cognitively and systemically)

Show/Hide AI response

As indicated by the contrasting design metaphors in the animations above, many aspects of the visualization can be variously adjusted, including, colours, relative rates of movement, sizes, background, and labelling. Since the models use the X3D protocol they also enable user interaction whereby the viewpoint can be adjusted. The experimental animation below shows a perspective from the centre of the model (without trigrams) with rates of movement accelerated. This offers some sense of the confusion experienced in reality by exposure to the interplay of multiple tendencies.





Question: Difficulties arise from the manner in which each great circle is in itself one phase in the anacylosis model -- eg monarchy. It is not clear that this changes along the path of that circle as is somewhat implied by your argument. As a systemic modality, when three such circles intersect it might be assumed that their combination is somehow related to what is associated with the trigram. At this point the circles are arbitrarily mapped, whilst the trigram mapping is assumed to be fixed. The question is whether the colour/label of a given circle should be switched to another more appropriate location

Show/Hide AI response

Question: Clearly the problem invites continuing reflection. The question is whether a better approximation is possible at this time or whether that challenge is better left for the future -- having identified the problem

Show/Hide AI response

Possible future visualization enhancements

Question: A related question: the model is intended to provide a 3D illustration of the dynamics of anacylosis, with the rise and fall of 6 different sociopolitical modes of organization. The vertices of the cube would be labelled with the 8 trigrams of the *BaGua* system [as above left]. My question relates to the possibility of having the different tori swell and deflate along the path as an indication of relative dominance or subordination of monarchy, etc. Would this imply selectively applying a route to the torus extrusion scale in each case

Show/Hide AI response

Question: Given you have understood my design objectives, are "swelling dynamics" along the path of different tori a sufficiently provocative way to illustrate the point.

Show/Hide AI response

Question: You did not mention changing the sphere radius commensurate with the local change to the torus cross-section. Is that overkill? Also of interest are arguments of Buckminster Fuller [*Synergetics: Explorations in the Geometry of Thinking*, 1975] with respect to the cuboctahedron, whereby "The six great circles disclose the rhombic dodecahedron, the tetrahedron (both positive and negative), and the cube" [Greg Frederick, *The 25 Great Circles of the VE, The Geometry of Thinking*, 25 April 2025; *Great Circles: Spherical Polyhedra Disclosed by Great Circles of the VE, The Geometry of Thinking*, 5 August 2023]. The related issue is the [spherical triangles](#) (whether 24 or 48) defined by the intersection between the great circles. Both patterns are suggestive of other mappings (48 koans, for example) -- but complex to render in X3D

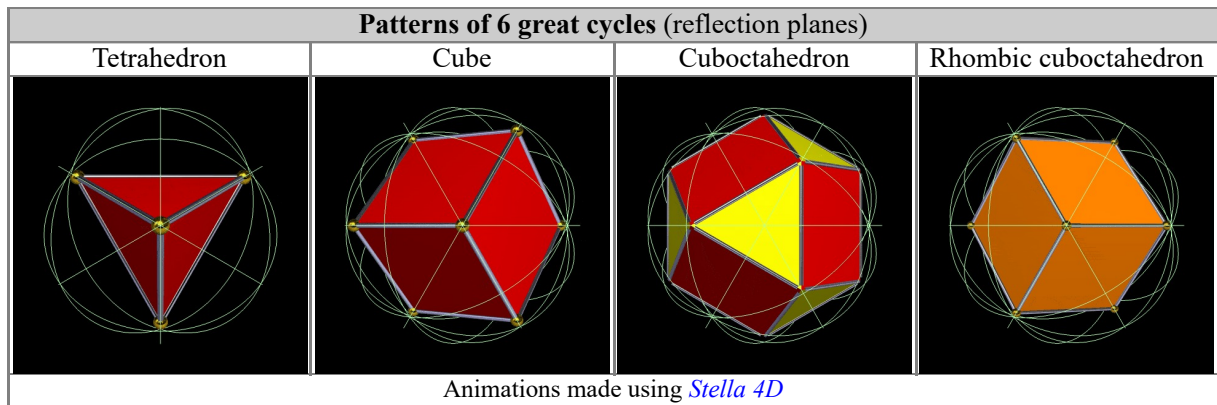
Show/Hide AI response

Question: With respect to "spherical" triangles, these could be adequately approximated with flat triangles. The issue would be how to identify their vertex coordinates.

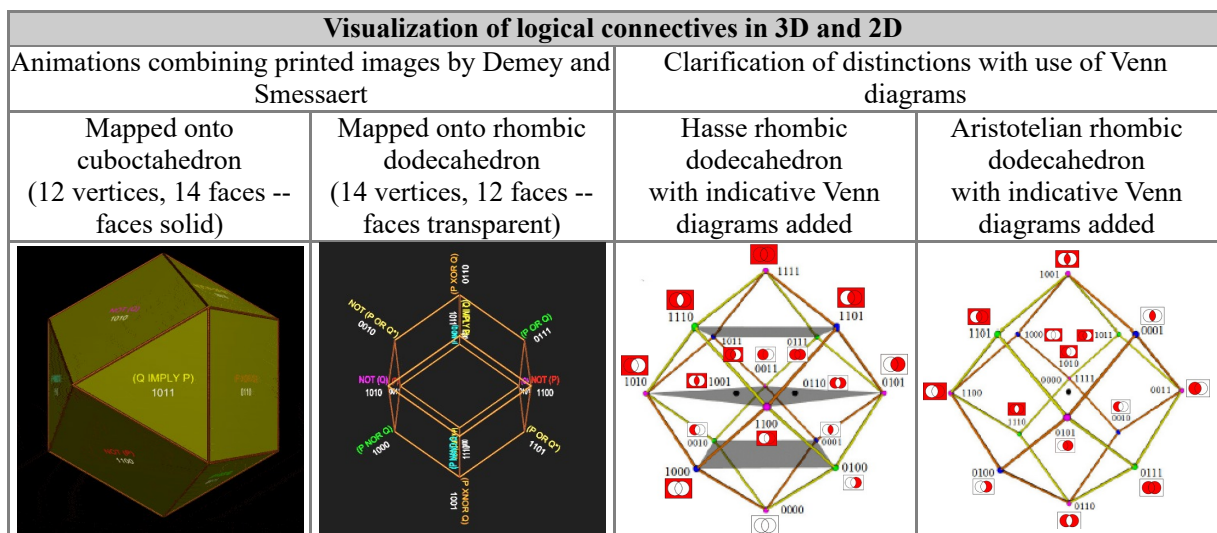
Show/Hide AI response

Potential implications in the light of oppositional geometry and resonance hybrids

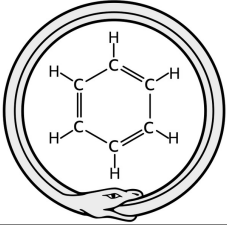
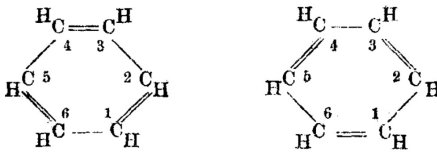
As noted above in the light of the arguments of Buckminster Fuller -- whereby six great circles of the cuboctahedron disclose the tetrahedron (both positive and negative), the cube, the rhombic dodecahedron (as dual of the cuboctahedron) -- it is appropriate to juxtapose the relevant images, as shown by the animations below.



Question: Your response has necessarily focused on a cubic configuration with only a passing reference to the [rhombic dodecahedron](#) as similarly framed by a configuration of 6 great circles. Given the importance of the rhombic dodecahedron to the [logic of oppositional geometry](#) as in the shared document with its many diagrammatic presentations (Hans Smessaert *Logical Geometry of the Rhombic Dodecahedron of Oppositions*, KU Leuven), could you comment on the potential correspondence between that focus and the framing offered by anacyclosis -- given that both articulate the interplay between opposing perspectives. The logic of opposition and its geometrical configuration of Boolean connectives [as shown below] is necessarily indicative of the fundamental operation of artificial intelligence.



Show/Hide AI response

Resonance hybrid structure	
Kekulé's benzene ring, with the alchemical ouroboros symbol of a snake eating its tail	Kekulé structure of benzene with alternating double bonds
	
Haltopub , CC BY-SA 3.0, via Wikimedia Commons	Friedrich August Kekulé von Stradonitz (1829–1896), Public domain, via Wikimedia Commons

Question: I am intrigued at the cognitive constraint implied by the 6-fold set of great circles as they relate to the 8-fold cube vertices. Arguably the 6 cycles could be understood as configured in what amounts to the [resonance hybrid](#) of chemistry, and most notably the [Kekulé framing of the benzene molecule](#). This would be consistent with the dynamic complexity of the interrelationship between a 6-fold set of psychosocial modalities. Could you comment on that possibility

Show/Hide AI response

Show/Hide AI response

Question: The 2-state alternation of the Kekule model was once called into question in favour of a multi-state alternation with multiple patterns of bonding rather than to proximate atoms. Fo you have any trace of that

Show/Hide AI response

Question: Your responses note a degree of relevance of resonance to psychosocial dynamics, but you do not indicate any trace of such applications. A potential relevant applicant has of course been controversially articulated as the [morphic resonance](#) theory of [Rupert Sheldrake](#). Do you have any trace of other psychosocial uses of resonance.

Show/Hide AI response

References

I. Alcaniz and T. T. Hellwig. Who's to Blame?: The Distribution of Responsibility in Developing Democracies. *British Journal of Political Science*, 41, 2011, 2 [[summary](#)]

Jan Bremmer. Scapegoat Rituals in Ancient Greece. *Harvard Studies in Classical Philology*, 87, 1983 [[summary](#)]

Arthur D. Colman. *Up from Scapegoating: awakening consciousness in groups*. Chiron Publications, 1995

Jim Dator. *Living Make-Belief: Thriving in a Dream Society*. Springer, 2024.

Tom Douglas. *Scapegoats: transferring blame*. Routledge, 1995 [[summary](#)]

Buckminster Fuller in collaboration with E. J. Applewhite:

- *Synergetics: Explorations in the Geometry of Thinking*. Macmillan, 1975 [[summary](#)]
- *Synergetics 2: Further Explorations in the Geometry of Thinking*. Macmillan, 1979 [[summary](#)]

Johan Galtung and Sohail Inayatullah. *Macrohistory and Macrohistorians: perspectives on individual, social, and civilizational change*. Praeger Publishers, 1997 [[summary](#)]

Dedre Gentner, Keith J. Holyoak, Boicho N. Kokinov (Eds.). *The Analogical Mind: Perspectives from Cognitive Science*. The MIT Press, 2001 [[summary](#)]

Susantha Goonatilake. *Toward a Global Science: Mining Civilizational Knowledge*. Indiana University Press, 1999 [[review](#)].

M. A. Hermans. *Polybius' Theory of the Anacyclosis of Constitutions*. University of Cape Town, 1991 [[content](#)]

Godfrey Higgins. *Anacalypsis: an attempt to draw aside the veil of the Saitic Isis or an inquiry into the origin of languages, nations and religions*. Jazzybee Verlag, 1836/2014 [[summary](#)].

Christopher Hood. *The Blame Game: Spin, Bureaucracy, and Self-Preservation in Government*. Princeton University Press, 2011 [[summary](#)].

Sohail Inayatullah. *Understanding P. R. Sarkar: The Indian Episteme, Macrohistory and Transformative Knowledge*. Brill, 2002

George Lakoff and Rafael Nuñez. *Where Mathematics Comes From: how the embodied mind brings mathematics into being*. Basic Books, 2001

Timothy Morton. *Hyperobjects: Philosophy and Ecology after the End of the World*. University of Minnesota Press, 2013 .

Timothy Morton with Dominic Boyer. *Hyposubjects: On Becoming Human*. Open Humanities Press, 2021 [[summary](#)]

Sylvia Brinton Perera. *The Scapegoat Complex: toward a mythology of shadow and guilt*. Inner City Books, 1986

Hans Smessaert1 and Lorenz Demey. *La géométrie logique du dodécaèdre rhombique des oppositions. Le carré et ses extensions: Approches théoriques, pratiques et historiques*, Université de Tunis, 2015 [[text](#)]

Peter Turchin. *Historical Dynamics: Why States Rise and Fall*. Princeton University Press, 2003 [[contents](#)]

Peter Turchin, et al. (Eds.). *History and Mathematics: historical dynamics and development of complex societies*. KomKniga, 2007

Clifton W. Wilcox. *Scapegoat: targeted for blame*. Outskirts Press, 2009

Bernhard Zangl, et al. *No Place to Hide: clarity of responsibility in international organizations and public blame attributions to Member States*. *Review of International Studies*, 2024. [[text](#)]



For further updates on this site, [subscribe here](#)