

# F.E.D. *Vignettes*.

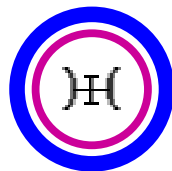
## F.E.D. *Vignette #29:*

### *The Dialectical Opposition Between “‘human Nature’” &/versus ‘exo-human Nature’ & its Dialectical Resolution.*

by Hermes de Nemores

*for*

Foundation Encyclopedia Dialectica [F.E.D.]



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**Omni-Copyright Statement.** This text is a *partially self-exemplifying exposition of, & a record of an ongoing self-critique of, the ideas advanced herein.* The ‘ideo-system’ behind it is a “‘*meta-dynamical*’”/“‘*meta-evolving*’” conceptual object. The time sequence of changes in the form/content of this text is predicted to be both an illustration and an instantiation of the ‘*meta-model*’ of ‘[ideo-]ontological *meta-dynamics*’ that this text explores, as well as of the ‘homeomorphic defect’ of that ‘*meta-model*’. We expect that successive editions of this document will document an ‘*ideo-onto-dynamasis*’ rather than an ‘*ideo-onto-stasis*’, a ‘*meta-evolving ideo-ontology*’; a ‘*multi-meta-ontic, multi-meta-monic ideo-cumulum*’; an expanding, and ever “‘thickening’”, increasingly ‘*inter- & intra-connected*’, “‘*inter-acted*’” network of ‘*inter-implicatory*’, ‘*inter-determinate*’, ‘*inter-generative*’ ideas, elaborated upon a mounting count of ‘*meta-finite*’, ‘*meta-fractal*’ scales, all exemplifying a “‘*non-standard*”, ‘*contra-Boolean logic*’; the ontologically dynamical logic of the *dialectical* “law” of cognition signified by the ‘ideo-ontological’, ‘*purely*’ -

*qualitative*,  $\mathbb{N} \rightarrow \mathbb{Q}$  algebraic inequation --  $x^2 \neq x$ .

This work is a potential contribution to the collective creative property of the Terran human species: assimilate, disseminate, critique, *and surpass* at will. The author seeks hereby to further neither his monetary riches, nor his public power, nor his personal fame. What he wants, money cannot buy. He hopes, with your help, to build a better self, and to help to do his “‘infinitesimal’” part in building a better universe [“‘infinitesimal’” differences can matter, as nonlinear dynamics demonstrates]. More monetary wealth will *not* buy that betterment. More political power *cannot* impose it. More fame would mainly distract from it. He hopes that you have chosen, or will choose, to build a better *you*. He holds that this choice entails the profoundest consequences for *one’s* life, as well as for the lives of *others*. He also holds that such choices belong to *you* alone. He wishes to share, with *you*, the forthcoming conceptual riches. He will rejoice, and he will be compensated, if *you* teach him in turn, help him to correct his errors, and thus advance the common-wealth of all beyond this offering. He also requests *your* forgiveness in the areas of his many shortcomings, some of which, though determined to strive ceaselessly to overcome them, he will *not* be *able*, even in a lifetime, overcome. The author is *not* publicly accessible, but will endeavor to provide private transmittals to *you* if *you* indicate publicly, however cryptically -- and he recommends that it be cryptically -- *your* desire that he should do so. He wants not that his existence, let alone his ego, should be an impediment to that great reverberating propagation of *new cognitions*, and of emerging *new kinds of cognition*, of which this text is, at best, but an incomplete, imperfect, transitory, and transitional manifestation. He therefore happily foregoes personal credit, except, of course, to his pseudonym, and, by thus renouncing in advance the [remote] *possibility* of any notoriety resulting thereby, hopes also to retain more lifetime for the continuation of this work. *Dialectical ideography as set forth and/or as applied herein may be interpreted variously as --*

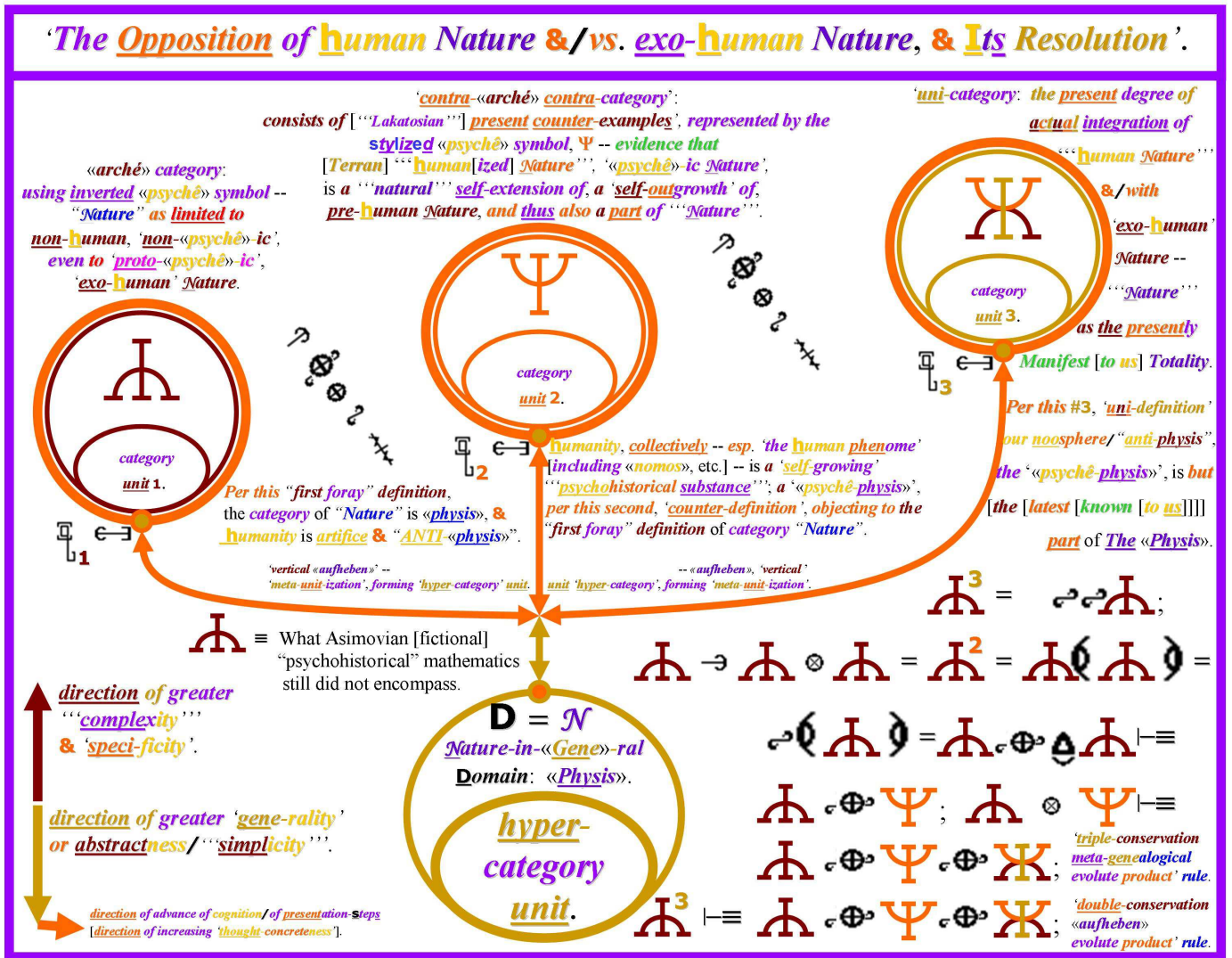
- (0) a *dialectical-ideographic language*; *dialectical mathematics*; or *mathematics of dialectic*, for *mathematical «mimesis»/‘mimesis’* of the ‘*meta-monic*’ «*aufheben*» “‘*dialectic of Nature*’” as *Totality*;
- (1) a *calculus of ‘qualo-quantitative change’*, encompassing an *explicit, ideographical arithmetic* for the *dimensional unit[ie]s* or *metrical “monads”* of classical “*dimensional analysis*”, and, thereby, ‘semantifying’ the “‘meaningless’” singularities [zero-division-induced, finite-time “infinite” values] of *especially* the “*unsolvable*” [in part, because of those very singularities] *nonlinear* integrodifferential equations and their *solution-functions*, via their *metrical ‘re-qualification’* using those new, explicit ‘*metrical qualifiers*’ of this ‘*dimensional arithmetic*’, concretizing and operationalizing Plato’s «*arithmoi monadikoi*» & Diophantus’s  $\mathbb{M}$ ;
- (2) an *alternative, onto-logical, contra-Boolean algebra*;
- (3) an *ideographical, ‘onto-dynamical’* “symbolic logic” for the state-space/control-parameter-space, or ‘state/control *meta-space*’ “‘*meta-dynamics*’” of ‘*meta-finite*’, [self-]conversion-singularity ‘*self-bifurcation*’;
- (4) a *mathematics for modeling the history of mathematical ideas* as well as a [psycho]historical algebra and arithmetic for modeling the “‘*meta-evolution*’” of the *sciences generally*; an *ideography* for the [psycho]history of ideas; an *ideography* of the “‘*meta-dynamical*’” logic of *conceptual self-innovation* and *self-development*; a ‘*philosophical algebra*’/trans-Leibnizian, *dialectical* «*characteristica universalis*»; an *arithmetic/algebra of innovative conception*; of the *creative conceptual process*;
- (5) a *rules-system for an ideographical language of qualitative, ontological self-escalation* in *concretely self-transcending [meta-][super<sup>n</sup>-]systems*;
- (6) a *generic algorithm* for the ‘*meta*’ operation regress; for a *trans-Hegelian, ‘auto-poiesic’ version* of the «*aufheben*» operation; and for a “‘*meta-dynamical*’”, ‘*temporalized*’, *diachronic*, “‘*meta-evolutionary*’” version of the Russellian/Gödelian “logical types hierarchy”;
- (7) a *model* for a ‘*meta-fractal*’, ‘*contra-Cantorian*’ theory of [sub-]totalities, of ‘*meta-finite*’ arithmetics, and of the “*foundations*” of *mathematics*;
- (8) an *arithmetic, algebra, geometry, & analysis* built upon certain “*non-standard natural numbers*”, i.e., upon the ‘*Gödelian meta-natural meta-numbers*’, a *pace of non-Musean “hypernumbers”*, of ‘*2nd degree*’, ‘made up out of’ “*standard*”, ‘*1st degree*’ “*natural numbers*”, ‘*instancing*’ those “*non-standard models of 1st order Peano arithmetic*” implied by the *1st-order conjunction* of Gödel’s *completeness & incompleteness theorems*, as by the Löwenheim-Skolem theorem, yielding thereby an ‘*ontologically dynamical*’, ‘*de-Parmenideanized*’, ‘*de-idealisticized*’ actualization of Plato’s “*arithmetic for dialectics*”, his “‘*assemblages* of *idea*-«*monads*» or of «*εἶδη*-units’” -- his «*arithmoi εἰδητικοί*».

This treatise, in addition to that of ‘*ideogramic*’, ‘*pictogramic*’, and ‘*phonogramic*’ symbolization, draws also upon the power of neo-mythological, allegorical, and mythopoetic — that is, of “‘*psychohistorical*’” — symbolization to aid in the conveyance of its most urgent messages. Thus, *everything* about the *Foundation* is symbolic. Not just the *Ideographies*. *Everything*. The author leaves it to the *reader* to decide what about the *Foundation* is “‘*meta-fiction*’”, *versus* what is *real*, as a *test of the reader’s discernment*. *Dialectical ideography* is, he believes, a humble but potent seed. As with the several non-Euclidean geometries that arose from the failed attempts to prove the absoluteness of Euclid’s geometry, these *non-Parmenidean*, ‘*contra-Boolean*’, and ‘*contra-Cantorian*’, “‘*onto-logical*’” and ‘*onto-dynamical arithmetics*’ and their *algebras of dialectics* may bear fruit for *humanity* only if germinated through the intra- and inter-personal dialogue, and *dialectic*, of assimilation, critique, refutation, and supercession. Taking to heart the ideas “graphed”, ‘*pictographically*’, ‘*ideographically*’, & *narratively* [‘*phonogramically*’], herein, can produce profound transformation in the very *identity of the person* so taking. Panic in response to perception of the early signs of such transformation by *other perceivers* of such transformation may elicit, from *some of those perceivers*, a *violent reaction*. In particular, intimations, herein, of the ‘*meta-human*’ --  $\Delta h$  -- implications of the ‘*cumulum*’ of *human[oid]* [meta-]evolution is profoundly disturbing to *some*. The author therefore lodges this *all-persons* Omni-Copyright statement as containing also a countervailing caveat: he recommends that *you* disseminate the *ideas* of this document, &/or *related ideas of your own discovery*, with careful judgment. Give the *friends of humanity* a head start vis-à-vis *their adversaries*. The systems, of *dialectical ideography* glossed herein continue to *evolve & to ‘meta-evolve’*” rapidly in *our* research. They burgeon beneath *our* feet. *Dialectics* should inculcate humility. “Perfection” is *not* a final “‘*meta-state*’” that *can* be finally manifested, but an *open-ended*, ‘*uncompleteable*’, asymptotic *process*, moving from greater to lesser imperfection. *The author* realizes that *conceptual ‘homeomorphic defect’* is inescapable for *cognizing beings* such as *ourselves*. Even at best, *one* must always be *partly wrong*. Even at *best*, *one cannot* be *finally, completely, & wholly right*. *One’s mental constructs* cannot ever be *the truth, the whole truth, & nothing but the truth*. But *one may be right enough* for *one’s time*, for *one’s moment*, for *one’s role*, & for *one’s part; right enough* to *help one’s contemporaries* to *live through, & beyond, one’s time*, that *they thus, potentially, might enjoy* the *privilege*, the *pain notwithstanding*, of a *vital* [‘*life-ful*’] & *willing participation* in the *succeeding epoch* of *imperfection*.

**The Dialectical Opposition Between “human Nature” &/versus ‘exo-human Nature’ & Its Dialectical Resolution.**

by Hermes de Nemores, for **F.E.D.** [Standard **E.D.** edits were applied to this text per the **F.E.D.** Special Council for [Encyclopedia Dialectica](#).]

**Preface.** The objective of this vignette is to present a minimal, 3-Step “systematic dialectic”, or “dialectical method of presentation”, of the present opposition of “human Nature” vis-a-vis the rest of Nature, and its present resolution. The centerpiece of this presentation is the triadic ‘dialectogram’ given below --



-- with regard to which the rest of this text is a narration.

**Background.** Contemporary discourse, in our observation, almost always, at least implicitly, mis-positions humanity as some kind of radically alien “other” to “Nature”. Per the prevalent “people are pollution”, ‘pro-humanocide’ [stealth “eugenics”] ideology, engineered and propagated via the massive capital resources, the mass media control, the prostitution of “Big Science”, and the “Deep State” power of the ruling, ‘Rocke-Nazi’ faction of the emerging ‘capitalist descendance-phase’, global[ist] ruling class -- only but recently come under challenge by the ‘Trump faction’ of that ruling class -- humanity [i.e., the global

working/middle class] is the scourge of “Nature”, *as if, somehow, coming from “outside of Nature”, and “requiring” 95% mass extermination* of [working/middle class] humans in order to “save Nature” [i.e., “to Save the Planet.” -- *real intent*: to *save* the *power, and consequent “perks”*, of *the ‘Rocke-Nazis’*].

*However, even before* the *depredations* of *descendence-phase capitalism’s ‘Rocke-Nazi’ ruling faction*, human ideology has exhibited a long history of foisting various versions of a radical dualism between humanity and “Nature”.

For *many* of the *ancient* Greek philosophers, such *an ideology mis-posed a radical, irreconcilable distinction between human “anti-«Physis»”/«nomos» [human custom, convention, arbitrary law, artifice, etc.] versus “Nature” as «Physis»: as “that which grows, becomes, or develops”*.

From *at least medieval* European *times*, such *a related diremption* was that *held* to exist, dualistically, between “the natural” and “the artificial”.

In *early-modern times*, the *ultimate, over-arching* “‘systematic dialectic’” of Hegel’s “‘Encyclopedic’” philosophical “‘theory of everything’” began its “‘self-presentation” with, *and vitiated by, a mystified* [i.e., a “‘mind of God, immanent in Creation, but from before/outside Creation’”] «Logik» of *absolute, primordial but also [omni-] present Reason* [«vernunft»], *followed by, and contradicted by, a contemporary «Natur»* in which *that «Logik» is eclipsed or occulted, followed by a third realm*, that of human, contemporary but also historical [human] Spirit [«Geist»], in which «Natur» and «Logic» are presently re-united and co-manifest.

Marx *sought* to *redress this ideological impasse and mystification, as when*, in his “Preface to the First German Edition” of volume I of his treatise «Das Kapital», he *wrote*: “My standpoint, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively raise himself above them.”

*More recently, as part and parcel* of the *ideologies corresponding to* the *post-1900 C.E.* “‘descendence phase’” of *the global capitalist system, and even before* the *global propagation and enforcement* of the *vicious, ‘Rocke-Nazi’, “eugenics”, “people are pollution”, exterminationist ideology*, the “MarxIST-Leninist” *ideologue* György Lukács [*more accurately*, the ‘Marxoid-Leninoid’, *pseudo-Marxian ideologue*: never forget that Marx wrote, toward the end of his life, *when the recrudescence of ‘Neo-Jacobinoid’, state-capitalist, Leninist, secular neo-religionoid ideologies was already emergent*, in Russia, in *other “‘semi-peripheral”* regions, *and elsewhere*: “As for myself, I am not a Marxist.”], e.g., in Lukács’s **1923** book History and Class Consciousness, *degenerated back into an almost ‘neo-Christianoid’, totally sub-MarxIAN and totally untenable radical dualism of “Nature” versus humanity*.

*Nonetheless, contemporary discourse also evinces a growing recognition, nourished, in part, by the recent development* of the *biological, anthropological, and archaeological sciences*, that *Terran humanity is an outgrowth* of “Nature” *as it was prior to the irruption of humanity, a ‘self-extending’ of that “Nature”, and one that is self-consistent with that “Nature” in all of its earlier “‘self-extensions”*’.


This *latter insight remains, however, incompletely assimilated* into *that discourse, and that discourse remains still largely -- and ideologically -- in contradiction to that growing recognition*.

*The sequel aims to present a brief, systematic, dialectical argument, one useful in resolving, and in transcending, that aspect of contemporary-modern ideology*.

**Systematic-Dialectic Narrative.** Let us begin this presentation/narration of the central ‘dialectogram’ of this vignette, from the place where contemporary discourse, contemporary ideology, and the contemporary “‘human Phenome’” and ‘memes-pool’, about the nature of the human, about ‘human Nature’, has long been stuck -- omitting ‘mystoid’, contra-empirical positings of “(a) Divine Domain(s)”, both pre-existing and “transcending” both “Nature” and humanity. Per that typical view, “Nature” is everything that exists other than “the human”, and “the human” is everything and anything that exists other than “Nature”, forming a perfectly-Boolean opposites’ pair: h versus (1 - h)! “Nature” is «Physis»: “that which grows, becomes, or develops”, while humanity is forever stuck in the statical [ideological] grip of tradition, custom, and taboo.

The definition of “Nature” embedded in the discourse above is the «arché» category of this exposition, the category of “Nature” as excluding humanity. To symbolize this, first, category of this ‘category-systematic, presentational dialectic’, we have “coined” a symbol, an inverted Greek-alphabet “Psy” symbol:





The rationale for this symbolization is that the Greek letter named “Psy” -- “Ψ”, or, herein:  -- is the first letter in the Greek spelling of the word “Psyche” -- «Ψυχη» -- which we identify with Terran humanity as the most full-blown known [to us] manifestation of «psukhé», or of what Hegel would call “‘[the] human Spirit’” [“soul”]. Per this, inverted, “Psy” symbol, “Nature” is that which lacks the ‘psyché-ic’ quality that characterizes Terran humanity.

But no sooner do we state this «arché» definition of “Nature”, than we feel an objection to it rising within us: Terran humanity is also «Physis», in the sense of “that which grows, becomes, or develops”. The epoch of Terran human Nature has, like other, earlier epochs in the ‘onto-dynamasis’ of Nature, exhibited a “hockey-stick”, ‘hyper-exponential’, ‘meta-finite singularity’ in the growth of human population [and of estimated “Gross World Product”] for human “pre-history” [Marx] to-date. This ‘hyper-exponential’, probably ultimately “sigmoidal” self-growth of humanity as human biomass, reflects the growth of human ‘onto-mass’ entire -- of ‘human socio-mass’, including the “artifacts” of the humans-made means of production, etc., by which the ‘meta-Darwinian’ rate of self-reproduction, i.e., “the growth of the social forces of production” [Marx] -- the growth of the human-societal self-reproductive self-force of humanity [Seldon] -- can be approximately measured. And we now know that rising human population has also exhibited continuing, corresponding change -- growth, becoming, development -- in its «nomos», in its traditions, customs, conventions, laws; in its “social relations of production” [Marx] and cultural “super-structure” [Marx], i.e., in its “‘human Phenome’”, at a ‘gene-rally’ acceleratory pace, throughout human “pre-history” [Marx].

Thus, Terran humanity is a «psyche-physis», the latest part of the «Physis» known to us, and a «psyché-ic», component of ‘the gene-ral’ «Physis»; of ‘the’ «Physis»-in-gene-ral’.

Terran humanity is an example -- the only example we know of, so far -- of what happens when «Physis» grows to the point of growing «psyches»; when the «monads» of the “‘meristematic’” «arithmos» of our «kosmos», at least locally, within the self-expanding ecosphere of Terran humanity, become ‘psyché-ic’.

Moreover, what *actually exists*, presently, *at least within* the *ecosphere* of *Terran humanity*, is *not present* ‘*exo-human Nature*’,  the ‘*lithosphere/hydrosphere/atmosphere/biosphere*’, *isolated* from ‘*human Nature*’, from “*the noosphere*” [Chardin, Vernadsky], .

What *actually exists within the Terran locus* is a *provisional, conflicted integration*, a “‘*complex unity*’”, of ‘*human Nature*’ and/with *terrestrial ‘exo-human Nature*’, which we *symbolize as*: .

Furthermore, the *category* of *Nature*, «*Physis*» is *the present Totality*, including both ‘*human Nature*’ and ‘*exo-human Nature*’, *as an integrated whole*, *at least within the Terran locus*.

Of course, *this category*, and its two predecessor-categories’ counter-positioning of ‘*human Nature*’ versus ‘*exo-human Nature*’, would feel less *procrustean* if the ‘*human Nature*’ known to us were not just a [relatively] ‘femtoscopic’ “‘*thin film*’”, *enveloping just one planet*, in *just one stellar/planetary system*, in *just one galaxy* of our ‘*mega-galactic*’ cosmos, or if we had ourselves by now embarked upon, and/or had *observed* in *even one other stellar/planetary system*, *human[oid] engineering construction works* on an *interplanetary, stellar/planetary system-wide scale*, such as, e.g., those of a “Dyson civilization”.

However, given the *rate* at which *Terran humanity* is *presently discovering* *plethoras* of *new planets* orbiting *other stars*, including what *appear to be Earth-like*, “*rocky*” *planets*, within the “*habitable zones*” around *their stars*, such *corroboration and extension* of *this category* may not have to wait forever.



‘Meta-Comments’ on this Presentation. Of course, we do not simply forget *presentation step one*, symbolized

by , or *presentation step two*, about the *opposition* of category  and category , when we, ultimately, advance to category .


The preceding *steps* of our argument “‘*stay with us*’”; are typically «*aufheben*»-“‘*conserved*’”, in our *minds*, even if a bit “*faded*” relative to the *prominence* of the *succeeding step(s)*.

The course of our *presentation* is thus not the “‘*convolute*’” sequence:  →  → .

That course of *presentation* is, on *the contrary*, *the* “‘*evolute*’” ‘*sequence of series*’ --


 →  ⊕  →  ⊕  ⊕ .


Moreover, no doubt, an “‘*historical-dialectical*’” -- a ‘*diachronic-dialectical*’ -- rendering of *this dialectic*, rendered as a “‘*systematic-dialectical*’” -- a ‘*synchronic-dialectical*’ -- *categorical progression* in the ‘*dialectogram*’ above, is also possible in *this case*. But to be *coherent as such*, it would have to be rendered as a recurrent -- as a “‘*helical*’” -- *historical dialectic*.



That is, yes, the  category, as connoting the 'Terra-local', and also the temporally-local [then-present] representatives of 'pre-human exo-human Nature', would indeed come, historically, first, followed, second,

by the advent of the  category, of 'human Nature', as initially not well-integrated with .

followed, third, by the development of an initial integration of  and/or with  as category .


However, category  has continued to evolve quantitatively -- as well as to 'meta-evolve' qualitatively, 'socio-ontologically' -- ever since that initial integration, e.g., of humans as hunter-gatherers, allied with wolf [becoming "dog"] societies, with each subsequent, qualitative, 'socio-ontological', 'meta-finite' advance in the human-social "forces of production".

Likewise, , 'human Nature' -- the 'human Phenome' if not also the 'human Genome' -- has continued to evolve quantitatively, and to 'meta-evolve' ontologically, with every subsequent 'meta-finite' advance in the human-social "forces of production".

Even  as 'then-present pre-human exo-human Nature', has continued to evolve, at least quantitatively, ever since the advent of the first form of .

Thus, a Natural-historical 'meta-model' of this progression, including its moments of dialectical opposition, and of dialectical resolution, within Nature as the Totality, should see it re-occur, "helically", each time at

an even richer level/scale, in terms of the then-present meanings of  and of , if not also of

, with each new epoch in the 'meta-evolution' of the human-social "forces of [human-societal self-re-]production", i.e. of the level and scale and ontology of the Terran human-social "means of production"/technologies of quantitatively and qualitatively, ontologically self-expanding human-societal self-reproduction.

*'Meta-Darwinian' / 'Meta-Freudian' / Tantric / "'Psychohistorical'" Interpretation of the 3 Symbols Evoked Herein.*

[forthcoming].



**About the Author.** Hermes de Nemores is the convening General Secretary of the [F.E.D.](#) General Council, elected to that office by vote of the Membership of [Foundation \*Encyclopedia Dialectica\* \[F.E.D.\]](#).