Dialectical Ideography

A Contribution to the Immanent Critique of Arithmetic

Volume I.: Prolegomena

I. A.: Epitome

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Contents Map

Volume I.: Prolegomena

Volume II.: The "Meta-Evolution" Of The "Standard" Arithmetics

Volume III.: The "Non-Standard" Arithmetics Of "Meta-Evolution"

Volume IV.: Applications

Volume V.: New Paradigm
Volume I: Prolegomena -- Map-of-Contents, Overall

Prescripts

Notes on Notations

Motive

I. A. Epitome

Kernel

Model

The Productive Force of Language

I. B. Explanations of Title Elements

Why "'Ideography'? -- Beyond Bones and Stones

Why the 'Ideographic Title' \{ x^2 \frac{1}{x} x \}?

Why "'Immanent Critique'?"?

Why Arithmetic?

Why "'Dialectical'?"?

I. C. Briefings on (\mathbb{N})^2 \subset \mathbb{H}

- Meta-Briefing: Briefing on Briefings

- Briefing on the \frac{\pi}{2} e \rightarrow \frac{3}{2} \mathbb{Q} = \frac{3}{2} \mathbb{NN} = \mathbb{N} \text{ arithmetic for 'pure, unquantifiable ontological qualifiers', } \subset (\mathbb{N})^2^1

- Briefing on the \frac{\pi}{2} e \rightarrow \frac{3}{2} \mathbb{QN} = \frac{3}{2} \mathbb{U} = \mathbb{U} \text{ arithmetic for 'quantifiable ontological qualifiers', } \subset (\mathbb{N})^2^2

- Briefing on the \frac{\pi}{2} e \rightarrow \frac{3}{2} \mathbb{MQN} = \frac{3}{2} \mathbb{MU} = \mathbb{M} ["mu"] arithmetic for 'ontologically and metrically qualified quantifiers' [for 'quanto-qualitative', or 'qualo-quantitative', state-variables/control-parameters], \subset (\mathbb{N})^2^3

- Briefing on the \frac{\pi}{15} e \rightarrow \frac{3}{15} \mathbb{AMU} = \beta \mathbb{MU} ["alpha-mu"] arithmetic for [meta]-dynamical-[super²]-systems, \subset (\mathbb{N})^2^4

- Briefing on \frac{\pi}{31} e \rightarrow \frac{3}{31} \mathbb{BAMU} = \beta \mathbb{MU} ["beta-mu"], for [meta]-dynamical-[super¹]-systems, \subset (\mathbb{N})^2^5

- Briefing on \frac{\pi}{63} e \rightarrow \frac{3}{63} \mathbb{BAMU} = \gamma \mathbb{MU} ["gamma-mu"], for [meta]-dynamical-[super²]-systems, \subset (\mathbb{N})^2^6
Volume I: Prolegomena -- Map-of-Contents, Overall [continued]

I. D. Dialectical Models: Some Examples using the Ω First Dialectical Ideography

• A Dialectical Model of the "Meta-Evolution" of The Taxonomy of Human Thought, using the Ω Ideography;
• A Dialectical Model of William of Ockham's Dialectical Taxonomy of Science, using the Ω Ideography;
• A Dialectical Model of Hegel's Dialectical «Logik», Chapters 1 & 2, using the Ω Dialectical Ideography;
• A Dialectical Model of The Value-Form Dialectic of Marx's «Kapital», using the Ω Dialectical Ideography;
• A Dialectical Model of the 'Ideo-Meta-Evolution' of the Arithmetical Operations, using the Ω Arithmetic;
• A Dialectical Model of 'The Dialectic Of The Dialectic Itself', using the Ω Dialectical Ideography.
Dialectical Ideography -- Zoom-In Map, Overall

Prolegomena

Prescripts: Motive & Notes on Notations
Epitome
Kernel
Model
The Productive Force of Language

Explanations of Title Elements
Why "ideography"? -- Beyond Bones and Stones
Why the "ideographic" Title? { x² + 1 = 0 ?
Why "Immanent Critique"?
Why Arithmetic?
Why "Dialectical"?

Dialectical Models: Some Examples using the Q First Dialectical Ideography

The "Meta-Evolution" Of The "Standard" Arithmetics [The Cognitive "Psycho-Historical" Dialectic of Arithmetic to date]
The "Organic Algebraic Method" as "Method of Discovery"
"Due to The Nonlinearity Barrier" -- The Current "Psycho-Historical" Impasse of the Mathematical Sciences
"Psycho-Archeology" of Number: The Pre-History of Arithmetic -- from Iconic "Tokenology" to "Impressed" and "Incised" "Tokenography" to Cuneiform Literacy
The "Psycho-Historical" Pattern of Arthmetical Progress and The Godelian Dialectic

A Symbolic History of Arithmetic -- Q-based Models of the Historical "Meta-evolution" of the Number Concept
Models of History: "Arithmetic" Models of the History of Arithmetic

Mesopotamian "Tokenology", Diophantus & Plato's "Elision Of The Qualifiers" [Continuous of Arithmetic to Plato's "Arithmetic Monadic", or worse]
"Psycho-Historical" Analysis of the Reification and Fetishism of the "Pseudo-Subjectivity" Abstract "Quantity" in the Formation of "Nonlinearity Barrier"
The Historical Trend of the Gradual [Re-Emergence of "Hypernumbers" / "Convolute"] Qualities in Higher Arithmetic, Higher Algebra, and Analysis

A Q-based "Psycho-Historical" Model of the Emergence of Q set systems?
A Dialectical "Psycho-Historical", "Psycho-Natural" Model of the "Nonlinearity Barrier" and of its Overcoming

Philosophical Algorithm: "A Hyper-Dynamical" Logic of Conceptual 'Self-Bifurcations': Ideographic Models of the "Meta-Evolutions" of ideas

Dialectical Ideography as Candidate "Trans-Leibnizian" "Characteristica Universalis"?

What is Science of Mathematics -- Allometry via Ideography? The "Linguistic Approach" to "Neutonics of Mathematics"
The Godelian Dialectic, and the [Self-Reflexive] "Ever-Bequeathing" Knowledge-Deficit, and the Ontological Status of the "News" the

The "Non-Standard" Arithmetics Of "Meta-Evolution" [Meta-Semantic Dialectical, Category-Progression Presentation of some Models of Dialectical Arithmetic]

Dialectical Meta-Axiomatics as "Method of Presentation"

Heating the Parmenides/Zeno "Psycho-Historical" Trauma [Set-Theoretic Model of the Godelian Dialectic; Inexpressibility of "Meta-Dynamism"]

Deduction of Dialectical Ideography by 'reductio ad absurdum'- Self-Refutation of the Implicit "Godelian Postulate" of "Self-Evident" Set Theory?
Non-Standard Paradoxes -- "The Test Of All Sets... From Paradox To Paradox" [The "Meta-Fractal Onto-Dynamics" of their "Logical Types" Self-Progressions]

The Method Of [Self-Ref]-Relfexions" -- "Modeling" Paradoxical Comprehension Of A "Comprehensively Operational" Ideography

The [Re-Emergence of] "Evolution" Qualifiers

The Relations Of "Qualitative" [Ontological] Quality & of "Quasi-Poincare Succession" 'Qualitative Total Order' & Plato's "Arithmetic Monadic", Stages of Number-Concept "Meta-Evolution" Internal to Q...: "antic pure-quantiification" to "antic-metrical quintiification" to "metrical quantitative quintification" Q as "Non-Standard Natural Arithmetic": Models for "Godelian Meta-Natural Meta-Numbers"? The Fundamental Theorem of Dialectical Ideography?

"Convolute": "Re-Qualification of the Einstein Momentum Equation: Specimen of Quanto Qualitative Computation"; "Motions of an Inter-Stellar Error" (Quantitative) Continuums /Trigonometry & [Qualitative] Cumulative [Hypothesis]
Models of 'Non-Standard', "Contra-Cantorism", "Metafinite" Arithmetics

Cumulative & 'Irrepeatability' in The Time Cumulon: The Time-parameter as Ultimate Dependent Variable, & 'Temporal Acceleration'

On The [Meta-Fractal] "Chromodynamics" Of [Self-"Meta-Evolving"] Bodies

The Varieties Of "Quan-t-Qualitative" Ideography: Unit Interval vs. Full-Multiplicity "Classifier" Arithmetics -- Q vs. U vs. R, ... and Beyond

Applications

Taxonomy Level One' Application of Q & U: Dialectical Model of Nature/Physics. "Aufheben" Structure... Meta-Fractality of the Physical Universe...
Deeper Level Applications of Q & U

Case Example: 'Taxonomy Level Two Onto-Dynamics': "Meta-Evolution" of the Human-Natural Relations of [Expanding Human-Nature Self-Rectification Polyarchies, Totalitarian, Multi-Genotypical Degeneration]

"Equation": Publics' Management of 'Extentioal Equities', New Paradigm for Preserving & Advancing Democratic "Feminist-Political" Governance

Applications of Q vs U: Breaching "The Nonlinearity Barrier"

"Time" for Closed-Form Solutions


"Chaos" is a Misnomer: The Pythogorean "Psycho-Historical Trauma" Revisited & Meta-Re-Stimulated


The Order of the Primes and the Order of "Randomness" -- Toward a New Paradigm of Order for Nonlinear, Self-Reflective, ... Dynamics & 'Meta-Dynamics'

Self-Applications [Autocritiques]: Q vs. Q vs. U vs. U vs. R, ... and Beyond -- Some Aspects of Their 'Homeomorphic Defect'

New Paradigm

The "Quix Singularity", 'Self-Bifurcating Meta-Systems', Paradigm of "Quanto-Qualitative", "Meta-Fractal Meta-Dynamics"

Postscripts: Epilogues
Volume I: Prolegomena -- Zoom-In Map, Overall

Prolegomena: Epitome, Explanations of Title Elements, Briefings on $\mathbb{N}$, and Exemplary Dialectical Models

Epitome

Kernel

Model

Taxonomic Level One Cosmos-History-Model -- Ontological Dynamics ['Onto-Dynamics'] of the Known Universe
1. Model: "Meta-Evolving" Universal Set of 'Ontos' -- Self-Expanding Universal Qualities Sum; Self-Growing Ontology
2. Perno Complance of the $\mathbb{N}$
3. Arithmetic Background

Higher Level [Sub]-Universe-Models and Synchronic 'Meta-Fractal' Scaling

The Productive Force of Language
'Psycho-Archaeeology': Reconstructing the "Psycho-History" of our Deep Past

Explanations of Title Elements
Why "ideography"? -- Beyond Bones and Stones
Why the 'ideographic Title' $\{ x^2 \frac{1}{x} \}$?

Why 'Imminent Critique'?

Why Arithmetic?

Why 'Dialectical'?

The "Event" -- Ontology
The Tomadic "Event"
'Solid' "Like A Rock"
The Solar "Event"

Fusion by 'Plasma Self-Confinement' -- The 'Plasma [Self-Bottle' Evolution, 'Meta-Evolution', and 'Meta-Society'
'Metafinity & Meta-Fractality', The 'Metafinite', Meta-Fractal Structure of the 'Multi-Ornic Cumula' of "Meta-Evolving" Universes [of Discourse]

The Capital "Event"

Planetwide Market Macro-Dynamics -- Toroidal-Vortex Model of Global Human-Social Reproduction

Why 'Psycho-Historical'?

Personal Psycho/Soma Meta-Dynamics

Personal "Meta-Evolutions" -- Life-Habits, Skill-Levels, Persona

Personal "Meta-Evolutions" -- Nature and Nurture

Personal "Meta-Evolutions" -- Judgment and Mode of Cognition [Organon]

Personal "Meta-Evolutions" -- The Somatic Dialectic

Personal "Meta-Evolutions" -- Methodologies and Technologies of The Sciences of Subjectivity

Personal "Meta-Evolutions" -- An Enormous Discovery, The Revelation of Iblis, The Discovery of an Enormity and of an Enemy Within

Self-Reflexivity / Self-Reflectivity as the Essence of 'Dialectical Meta-Dynamics'

A Unitary Conception of "The Dialectics Of Nature"... [The Ubiquity of the 'Graduated Cumula' of "being-for-itself" Proto-Subjectivity]

The "Operator" Concept within 'Operational Ideography' and the Ideography of "Eventivity" and of 'Self-Duality'

From Reductionist and Static Ontologies to the 'Self-Constructionists', Meta-Genealogical Onto-Dynamics' of Dialectical Ideography

The Phenomenology of 'Indivi-Duality': The Paradox of 'Indivisible Duality' [or 'Univided Duals']

Dialectical Ideography as 'Contra-Boolean Algebra'

'Dialectical Meta-Systems' as Via 'Self-Conversion-Singularity Self-Bifurcating Meta-Systems'

A Breakthrough in the Ideography of Dialectical Negation [Ontological Self-Innovation]


The Space of Dialectical Operations

The Meaning of Dialectical Contradiction: Ontological 'Self-Duality' / 'Self-Momentum'

'Meta-Dynamical Nonlinearity and Dialectical Process'

Conjecture: The Fundamental Theorem of Dialectical Ideography

Briefings on $\mathbb{N}$ -- $\mathbb{Q}$-Formulation of the 'Meta-Systematic' Dialectic of $\mathbb{N}$

A Model of the Meta-Evolution from $\mathbb{N}$ to $\mathbb{Q}$ to $\mathbb{U}$ to $\mathbb{L}$... using the $\mathbb{Q}$ Ideography

Meta-Briefings: Briefing on Briefings.

[AMN] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{Q}$, Arithmetics of 'Unquantifiable' Ornic Qualifiers -- Generic Apparatus of a 'Contra-Boolean' [Onto-]Logical Calculus;

[SN] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{U}$, Qualito-Quantitative Calculus' Map the 'Meta-Dynamics' of Universe-of-Discourse 'Multi-Population Meta-Distributions';

[AM] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{L}$, 'Quanto-Qualitative Calculus' of Ontologically and Metrically Qualified Quantifiers for Unified,

Numerical/Dimensional Analysis and Singularity 'Semantification' [Re-Qualified Metafinite Analysis]

[AMU] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{U}$, arithmetic for [meta-]dynamical [super] systems;

[TAM] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{L}$, arithmetic for [meta-]dynamical [super] systems;

[TRAM] $\mathbb{E} \in \mathbb{G}^+$

Briefing on $\mathbb{L}$, arithmetic for [meta-]dynamical [super] systems.

Dialectical Models: Some Examples using the $\mathbb{Q}$ First Dialectical Ideography
The "Meta-Evolution" Of The "Standard" Arithmetics

[The Cognitive "Psycho-Historical" Dialectic of Arithmetic to date]

The 'Organonic Algebraic Method' as "Method Of Discovery"

The Nonlinearity Barrier -- The Current "Psycho-Historical" Impasse of the Mathematical Sciences

The 'Psycho-Archaeology' of Number: The Pre-History of Arithmetic
From iconic 'Tokenology' to "Impressed" and "Incised" 'Tokenography', to Cuneiform Literacy

The "Psycho-Historical" Pattern of Arithmetical Progress and 'The Gödelian Dialectic'


The Ancient Mesopotamian 'Tokenology', Diophantus Ρ, and 'The Elision Of The Qualifiers'

Confinement of Arithmetic to Plato's Minimally--"Qualified" "Arithmoi Monadikoi", or Worse
"Psycho-Historical" Analysis of the Reification and Fetishism of the 'Pseudo-Subjectivity' Abstract "Quantity" in the Formation of "The Nonlinearity Barrier"

The Historical Trend of the Gradual [Re-]Emergence of "Hypernumber" "[Convoluted] Qualifiers" in Higher Arithmetic, Higher Algebra, and Analysis

A Q-based "Psycho-Historical" Model of the Emergence of Q, «et sequelae»?

A Dialectical-Ideographic, "Psycho-Historical" Model of "The Nonlinearity Barrier" & of its Overcoming?

"Philosophical Algebra" -- A 'Meta-Dynamical' Logic of Conceptual 'Self-Bifurcation': Ideographic Models of the "Meta-Evolutions" of Ideas?
Critique of Hegel's Critique of the Conceptual Potential of Mathematics
Mathematics as "Aufheben"-Structured 'Ideo-Meta-Fractal' -- 'Ideo-Onto-Dynamical', 'Multi-Meta-Ideo-Ontic Cumulum' of 'Mathem-ic' Ideas
Dialectical Ideography as Candidate "Trans-Leibnizian" "Characteristica Universalis"?

What Is "The Science of Mathematics" -- 'Ideometry via Ideography'?

The 'Linguistic Approach' to "The Foundations of Mathematics"

'The Gödelian Dialectic', and the H Conjecture:
The Ever-Burgeoning 'Knowledge-Deficit', and the Ontological Status of the "News"
The “Non-Standard” Arithmetics Of “Meta-Evolution”

[Meta-Systematic-Dialectical; Categorical Progression Exposition of some Systems of Dialectical Arithmetic]

‘Dialectical Meta-Axiomatics’ as “Method Of Presentation”

Healing the Parmenidean/Zenoan “Psycho-Historical Trauma”

Set-Theoretic Model of ‘The Godelian Dialectic’; Inescapability of ‘Meta-Dynamism’


‘Non-Standard Paradoxes’ -- The Finitary ‘Set Of All Sets’ and ‘Set Of All Objects’:

From Paradox to Paradigm [The ‘Meta-Fractal Onto-Dynamics’ of their “Logical Types”-escalating Self-Progressions]


Nonlinear Numbers -- The ‘Aufheben’ Evolute Product; [Self-]Multiplication of [Ontological] Qualities

A ‘Contra-Boolean Algebra’, and Its ‘Contra-Boolean Arithmetic’

The [Re-]Emergence of the “[Evolute] Qualifiers”

The Relations of ‘Qualitative [Ontological] Inequality’ and of ‘Qualo-Peanic Succession’:

‘Qualitative Total Order’ & Plato’s ‘Arithmoi Eidetikoi’

The Stages of Number-Concept ‘Meta-Evolution’’ Internal to \( \mathbb{Q} \):

\( \hat{e} \) Internal: The Progression from \( \mathbb{Q} \) to \( \mathbb{R} \) to \( \mathbb{C} \) to \( \mathbb{R} \) to \( \mathbb{C} \) to \( \mathbb{Q} \) and Beyond

\( \hat{e} \) External: Ontic ‘pure-qualification’ to ‘ontic quanta-qualification’ to ‘onto-metrical quanta-qualification’

\( \mathbb{Q} \) as a “Non-Standard Natural Arithmetic”:
Models for ‘Godelian Meta-Natural Meta-Numbers’?

The Fundamental Theorem of Dialectical Ideography?

“‘Convolute’ ‘Re-Qualification’ of the Einstein Momentum Equation: Specimen of ‘Quanto-Qualitative Computation’?

Intimations of an Inter-Stellar Drive?

(Quantitative) Continuum [Hypothesis] & [Qualitative] ‘Cumulum’ [Hypothesis]:

\( \mathbb{Q} \) Models of “Non-Standard”, ‘Contra-Cantorian’, ‘Metafinite’ Arithmetics?

‘Cumulativity’ & ‘Irrepeatability’ in ‘The Time Cumulum’: The Time-parameter as Ultimate Dependent Variable


‘Chyro-Poiesis’: ‘The Method of [Self-Re-]Flexions’

The Constitution/ [Re-]Production of Time by the [Self-]Action/[Self-]Change/[Self-Duality] of all “Entities”

On The [‘Meta-Fractal’] ‘Chronodynamics’ Of “[Self-Meta-Evolving]” Bodies

The Varieties of ‘Quanto-Qualitative’ Ideography: Unit Interval vs. Full-Multiplicity “Qualifier” Arithmetics

\( \mathbb{Q} \) versus \( \mathbb{U} \) versus \( \mathbb{V} \) versus \( \mathbb{W} \) versus \( \mathbb{X} \) versus \( \mathbb{Y} \) and Beyond
Volume IV: Applications -- Plan-of-Contents

Applications

'Taxonomy Level One' Application of $Q \& U$
Dialectical Model of Nature / «Physis». «Aufheben» Structure / 'Meta-Monadicity', and 'Meta-Fractality'
of the Physical Universe: A Dialectical 'Theory Of Everything'

Deeper Taxonomic Level Applications of $Q \& U$
Case Example: 'Taxonomy Level Two Onto-Dynamics' --

''Meta-Evolution'" of the Human-Social Relations of [Self-Expanding Human-Society Self-Re-]Production
The ""Law"" of the Tendency of Successful Advanced Industrial Capitalist Democracies to Plutocratic, Totalitarian, Multi-Genocidal Degeneration
''Equitism"': Publics' Management of 'Externality Equities', and of Other new «species» of Equity,
New Paradigm for Preserving & Advancing Democratic 'Econo-Political' Governance

Applications of $\text{aU}^\#$ - Breaching ""The Nonlinearity Barrier"

''Time'' for Closed-Form Solutions
'The Paradox of Singularity', 'The Fetishism of Infinity', and 'The Principle of Metafinity'
The Method of 'Re-Qualification' and Singularity 'Semantification'

'[Self-]Conversion-Singularity Meta-Dynamics' and 'The Restoration Of The Qualifiers'
''Psycho-Historical'' Analysis of the Reification and Fetishism of the 'Pseudo-Subjectivity' "Natural Law" in the Formation of "'The Nonlinearity Barrier''
''Psycho-Historical'' Analysis of the Reification and Fetishism of the 'Pseudo-Subjectivity' "Chance" in the Formation of "'The Nonlinearity Barrier''

"Chaos" is a Misnomer: 'The Pythagorean Psycho-Historical Trauma' Revisited and 'Meta-Re-Stimulated'
The Healing of 'The Pythagorean Trauma' & the Order[illness] of "Chaos"
Never-Repeating Decimals & Never-Repeating Time-Series / State-Space Trajectories
The Order of the Primes and the Order of "Randomness"
Toward a New Paradigm of Order for Nonlinear, "'Self-Reflexive', 'Self-Refluxive' Dynamics and 'Meta-Dynamics'

Self-Applications [Autocritiques]: $Q$ versus $Q$, $U$ versus $U$, and $u$ versus $u$, and Beyond --
Some Aspects of their 'Homeomorphic Defect'
Volume V: New Paradigm -- Plan-of-Contents

New Paradigm

The Human-Historical Necessity of this New Paradigm

The 'via Singularity', 'Self-Bifurcating Meta-Systems' Paradigm of 'Quanto-Qualitative', 'Meta-Fractal Meta-Dynamics'

Postscripts: Epilogues
The heart of ideographic dialectics as set forth herein is a "conceptual meta-fractal". It can be expanded and explored on many different scales of exposition, as well as within many distinct contexts, points of view, or applications. A selection of applications are investigated in the main body of this treatise. Several scales of exposition are explored by sections located at its various extremities, viz. -- this opening section [micro-scale], the concluding Condensations section [small-scale], and the middle-most sub-section [medium scale]. Potentially larger-scales of exposition, as well as of application, yet to be completed, loom beyond this text. We hope readers who find compelling either this conception of dialectical ideography, or various of its contraries, several of which are also recontexted herein, will contribute to that latter scale of exposition and application. This inaugural section lays out the primary hypotheses of Dialectical Ideography in the briefest form offered herein. Meanings that the propositions arrayed below initially hold for you may mutate markedly as you read the main sections of this essay. Even so, we believe a capsule summary of the whole may prove useful to you, now, and later. Here it is. It outlines 'The Gödelian Dialectic' -- the dialectic of inherent axiomatic incompleteness; the syntactico-semantic dialectic of the solution of unsolvable equations -- as mapped into human history, as a project of the "meta-science" that we call "Cognitive Psycho-History":

A. Mathematics "meta-evolves meta-axiomatically". Its "meta-evolution" cumulatively accrues new axioms, by "aufheben"/"conservative" extensions, punctuating and mediating a progression of "psycho-historical" cognitive crises.
B. Each crisis involves -- either explicitly, or merely in "effect" -- the discovery of "unsolvable" [in]equations.
C. Such crises resolve by expansion of the number concept, of number 'idea-ontology', to admit new kinds of numbers.
D. These new kinds of numbers, with their new rules/axioms, enable solution of those previously unsolvable equations.
E. "The Nonlinearity Barrier", the incapacity of modern mathematics to solve, in general, the sciences' nonlinear total and partial integrodifferential equations, especially those which embody its most advanced conceptions of the "laws", or "habits", of nature, constitutes the latest, and 333-year-protracted, "psycho-historical" crisis of unsolvability.
F. As in the past, so presently, this crisis can be resolved by a further expansion of the 'idea-ontology' of arithmetic, of number.
G. This requires the discernment of yet new kinds of [meta-numbers, new qualities of 'quantity', beyond those of the "hyper-real", "Complex", Quaternion, Octonion, Clifford, Grassmannian, Boolean, and Cantorian arithmetics, for example.
H. The higher degree terms which render the unsolvled dynamical equations 'nonlinear' essentially signify the 'self-reflexivity' and 'self-reflexivity' of the 'external' process-objects that those equations describe, reflecting modes of 'autokinesis', of self-action, self-movement, and self-change, rooted in subject/object 'intra-duality'. The homologous process among 'internal' mental process-objects, forms the paradoxes, the 'insolubility' of formal logic and set theory.
J. The linearizing "Fundamental Law of Thought"/"Law of Duality" of Boole's original logic-algebra, $x^2 = x^*$, akin to Cantor's $|R^{02}| = |R| = |c|$, despite $R^{02}_2 = \frac{1}{2} R^2 \frac{1}{2} R$, works as unitary axiom for the mathematics which inherit "The Nonlinearity Barrier", positing a reductionist, point-atomic, onto-stactical, fixed-points-only, $[x]_1$-attractor, monolithic/niche-less logic, a logic of equilibrium ['linear'] anti-dynamics' or 'pseudo-dynamics'.
K. The partial contradiction of reality by Parmenidean-Boolean logical-mathematical idealizations, making them unfit to decode the nonlinear "laws", or "habits", of nature, may imply: (1) a kind of 'reductio ad absurdum' empirical refutation of the premise $x^2 = x^*$, or (2) evidence of its "independence", or Gödel-undecidability, vis-à-vis any other axioms. This points to new, "Non-Standard", "Non-Parmenidean", 'Contra-Boolean', Contra-Cantorian' -- nonlinear, that is, dialectical -- logic/totality theories, and to new, 'metafinite' arithmetics, analogous to the Non-Euclidean geometries arising from various negations of Euclid's parallels postulate. Adding these 'idea-increments' to the 'multi-meta-ontic', 'meta-factal idea-cumulun' of number 'idea-ontology' may render solvable these presently unsolvable, because nonlinear, integrodifferential equations, especially those which embody the most advanced conceptions of the "laws", or "habits", of nature, so far offered by modern science.
L. The strong negation of Boole's axiom -- the inequation $\frac{2}{3} \frac{1}{3} \Delta$, wherein the ideogram $\frac{1}{3}$ signifies non-quantitative, "ontological", qualitative inequality -- is solvable within certain new, 'contra-Boolean', 'contra-Cantorian', full-unit-interval [onto-logic] arithmetics. Their logics of 'meta-number unit-qualifiers', or 'dialect' operators, provide a unified algorithmic "mimesis" for all of the key characters of dialectical, "metafinite-cumulun metaphysics", and an alternative, non-Boolean architectonic for computer design. Their extension from the unit-interval realms of [onto-logic] "qualification" and quantification to full-multiplicity realms of dimensionally-qualified as well as ontologically-qualified, "arithmetical", and "analytical", quantification proper [as with Boole's logic, for linear dynamics, and its linear partial and total differential equations], may lead you to "The Nonlinearity Breakthrough".
Model

Taxonomic Level One Cosmos-History-Model - Ontological Dynamics ['Onto-Dynamics'] of the Known Universe.


1.a. Interpretation of \(\mathbf{Q}\) for 'Level One' 'Cosmos-Meta-Evolution' - Core Assignments \([\mathbb{T}]\) of the \(\mathbf{Q}\) for Non-Hybrid ['Self-Hybrid'] 'Ontos'.

- \(n\) connotes the onto of pre-sub-atomic/pre-nuclear fields / 'particles', \(\equiv \mathfrak{q}_n \rightarrow \mathfrak{T}_1\)
- \(s\) connotes the onto of pre-atoms / pre-atomic particles / pre-sub-atomic fields [e.g., protons], plus anything prior / unknown to present science \(\equiv \mathfrak{q}_s \rightarrow \mathfrak{T}_2\)
- \(a\) connotes the onto of atoms = [meta-]particles [made up] of [sub-atomic] particles \(\equiv \mathfrak{q}_a \rightarrow \mathfrak{T}_3\)
- \(m\) connotes the onto of molecules = [meta-]atoms [made up out] of atoms \(\equiv \mathfrak{q}_m \rightarrow \mathfrak{T}_4\)
- \(p\) denotes the onto of prokaryotic cells = [meta-]molecules [made up of] molecules \(\equiv \mathfrak{q}_p \rightarrow \mathfrak{T}_5\)
- \(e\) denotes the onto of eukaryotic cells = [meta-]prokaryotes made up of prokaryotes \(\equiv \mathfrak{q}_e \rightarrow \mathfrak{T}_6\)
- \(b\) denotes the onto of meta-biota = [meta-]eu-cells of eu-cells', multi-cellular biota \(\equiv \mathfrak{q}_b \rightarrow \mathfrak{T}_7\)
- \(l\) denotes the onto of "animal societies", proto-language-based 'meta-metazoa' \(\equiv \mathfrak{q}_l \rightarrow \mathfrak{T}_8\)
- \(h\) denotes the onto of proto-human[oid] societies, 'meta-social meta-metazoa' \(\equiv \mathfrak{q}_h \rightarrow \mathfrak{T}_9\)

1.b. Interpretations for some 'culminant' 'hybrid', or 'grand uni-'physis', Ontological Categories ['Ontos'].

- The maximum-subscript hybrid onto of the earlier pre-galactic medium \(\equiv \mathfrak{q}_{sn} \rightarrow \mathfrak{T}_{3}\)
- The maximum-subscript hybrid onto of the later intergalactic medium \(\equiv \mathfrak{q}_{asn} \rightarrow \mathfrak{T}_{7}\)
- The maximum-subscript hybrid onto of the early interstellar medium \(\equiv \mathfrak{q}_{m} \rightarrow \mathfrak{T}_{16}\)
- The max-subscript hybrid onto of initial atmospheres of typical planets \(\equiv \mathfrak{q}_{m} \rightarrow \mathfrak{T}_{16}\)
- The max-subscript hybrid onto of late Pliocene ocean of planet Earth \(\equiv \mathfrak{q}_{ibepmsn} \rightarrow \mathfrak{T}_{255}\)
- The max-subscript hybrid onto of present soils of planet Earth \(\equiv \mathfrak{q}_{ibepmsn} \rightarrow \mathfrak{T}_{511}\)

1.c. First 3 Self-iterations of the \(\mathbf{Q}\), interpreted as specifications of the 'Level One' ontological content of the Cosmos as of "epoch"-index \(\tau\) -- 'Meta-Dynamics' of the Ontological [Meta-]State of the Universe [per the rules, \(\mathfrak{T}_n \odot \mathfrak{T}_m = \mathfrak{T}_n [\text{"additive idepotency"}], \& \mathfrak{T}_n \odot \mathfrak{T}_m = \mathfrak{T}_n \odot \mathfrak{T}_m [\text{"multiplicative meta-potency"}]]).

\[\begin{array}{ll}
Q_0 & = <n>^2 = n = \mathfrak{q}_n = \text{stipulated origin; pre-sub-atomic [ev]entities} \\
Q_1 & = <n>^2 = n \odot <n>^2 = n \odot \mathfrak{q}_n = n \odot \mathfrak{q}_n = \text{sub-nuclears} \odot \text{sub-atomics} \\
Q_2 & = <n \odot \mathfrak{q}_n>^2 = <n>^2 \odot <n>^2 = <n> \odot <n> \odot \mathfrak{q}_n \odot \mathfrak{q}_n = \text{pre-atomic} \odot \mathfrak{q}_n \odot \mathfrak{q}_n \\
Q_3 & = <n \odot \mathfrak{q}_n>^3 = <n>^3 \odot <n>^3 = <n>^3 \odot <n> \odot \mathfrak{q}_n \odot \mathfrak{q}_n \odot \mathfrak{q}_n \odot \mathfrak{q}_n = \text{atomic} \odot \mathfrak{q}_n \odot \mathfrak{q}_n \odot \mathfrak{q}_n \odot \mathfrak{q}_n \\
\end{array}\]
1.d. The first three ‘Self-Bifurcations’ of $Q$, expressed in phonogramic symbols.

$\tau Q$

Interpreted Arithmetic: Application of the $\mathbb{N}$ to the Taxonomy Level One Cosmos-History-Model.

0 $Q_0 = \text{pre-nuclears}$

1 $Q_1 = \text{pre-nuclears of pre-nuclears - pre-nuclears} < \text{pre-nuclears} > ^2 \text{ - pre-nuclears + sub-atomics}$

2 $Q_2 = \text{pre-nuclears + sub-atomics} ^2 - \text{pre-nuclears + sub-atomics + hybrids} \{ \text{sub-atomics, pre-nuclears} \} \text{ + atoms}$

3 $Q_3 = \text{pre-nuclears + sub-atomics + hybrids} \{ \text{sub-atomics, pre-nuclears} \} + \text{atoms}$

Selected Components, Exemplary of «aufheben» Self-Meta-«Monad»-ization, or ‘Self-Meta-Unit-ization’ --

- pre-nuclears of pre-nuclears
- i.e., sub-atoms
- sub-atoms of sub-atoms
- i.e., atoms
- atoms of atoms
- i.e., molecules
- molecules of molecules
- i.e., prokaryotic cells
- pro-cells of pro-cells
- i.e., eukaryotic cells
- eu-cells of eu-cells
- i.e., multicellular organisms
- multi-cells of multi-cells
- i.e., "animal societies"
- anti-societies of animal-societies
- i.e., proto-humanoid societies

2. Peano Compliance of the $\mathbb{N}$ – The $\mathbb{N}$ Language as a Dialectical Arithmetic of Godelian Meta-Natural Meta-Numbers.

2.a. The Five Dedekind-Peano Postulates for the Standard Natural Numbers [Peano’s earlier version]:

P1: 1 is a Natural Number.

P2: The successor of any Natural Number is a [iso a] Natural Number.

P3: No two Natural Numbers have the same successor.

P4: 1 is not the successor of any Natural Number.

P5: If $P^1$ denotes any unary Property, and if [a.] 1 has the property $P^1$, and if [b.] whenever a Natural Number $n$ has the property $P^1$, then the successor of $n$ also has the property $P^1$, then every Natural Number has the property $P^1$. [This axiom "quantifies" over properties/predicates, not just over individual "Natural" Numbers, & so is a 2nd Order, not a 1st Order axiom].


2.b. There is a version of the $\mathbb{N}$ and $\mathbb{Q}$ ‘evolute product’, that we term the ‘genealogical product’, that is commutative and associative, distributive over $\mathbb{Q}$-addition, and whose ‘meta-numbers’ behave in many ways like the ‘Natural Numbers’ or the Whole Numbers, but with an ameliorated, readily-traceable form of ‘zero division’ from the stage of $\mathbb{Q}$ onwards. However, what we call the ‘aufheben’ product version of the ‘evolute product’ is non-commutative, and non-distributive over its analogue of the addition operation. In this the $\mathbb{Q}$ ‘aufheben’ product rule is like the ‘Power Set Evolute Product’ rule. The latter also yields a ‘Selond-Function’ a ‘meta-exponential’ formula for a model of the ‘Set Of All Sets’, and the ‘Set Of All Objects’, which are both ‘idea-[ev]entities’.
2.c. Compliance of the $\mathbb{N}Q$ 'Natural Dialectors' with the First Order Peano Postulates, intended only for the Arithmetic of Natural Numbers:

Q1: $\frac{1}{x} \in \mathbb{N}Q$

Q2: if $\mu \in \mathbb{N}Q$, then also $s[\mu^m] = \mu_{n+1} \in \mathbb{N}Q$

Q3: for every $\mu_m, \mu_n \in \mathbb{N}Q$, if $m \neq n$, then also $s[\mu^m] = \mu_{n+1} \neq s[\mu^n] = \mu_{n+1}$

Q4: There does not exist $\mu_x \in \mathbb{N}Q$ such that $s[\mu_x] = \mu_{n(x)} = \mu^x$

2.d. The 'Gödelian' Character of the $\mathbb{N}Q = \{ \frac{\mu}{\mu} \mid n \in \mathbb{N} \}$; the 'intra-duality' of 1st order 'Natural' Arithmetic.

[Dawson, John W. Jr., Logical Dilemmas: The Life and Work of Kurt Gödel, A. K. Peters (Wellesley, MA: 1997), pp. 67-68]: 'Most discussions of Gödel's proof... focus on its quasi-paradoxical nature. It is illuminating, however, to ignore the proof and ponder the implications of the theorems themselves. It is particularly enlightening to consider together both the [Gödel] completeness and [Gödel] incompleteness theorems and to clarify the terminology, since the names of the two theorems might wrongly be taken to imply their incompatibility. The confusion arises from the two different senses in which the term 'complete' is used within logic. In the semantic sense, "complete" means "capable of proving whatever is valid", whereas in the syntactic sense, it means "capable of proving or refuting each sentence of the theory". Gödel's completeness theorem states that every (countable) first-order theory, whatever its non-logical axioms may be, is complete in the former sense. Its theorems coincide with the statements true in all models of its axioms. The [Gödel] incompleteness theorems, on the other hand, show that if formal number theory is consistent, it fails to be complete in the second sense. The incompleteness theorems hold also for higher-order formalizations of number theory [while the Gödel completeness theorem holds only for first-order formalizations - F.E.D.]. If only first-order formalizations are considered, then the completeness theorem applies as well, and together they yield not a contradiction, but an interesting conclusion. Any sentence of arithmetic that is undecidable must be true in some models of Peano's axioms (lest it be formally refutable) and false in others (lest it be formally provable). In particular, there must be models of first-order Peano arithmetic whose elements do not "behave" the same as the natural numbers. Such nonstandard models were unforeseen and unintended but they cannot be ignored, for they existence implies that no first-order axiomatization of number theory can be adequate to the task of deriving as theorems exactly those statements that are true of the natural numbers.' [bold italic emphasis and square-bracketed commentary added by F.E.D.]. There are connexions here to the Löwenheim-Skolem theorem [see Morris Kline, Mathematics: The Loss of Certainty, Oxford University Press [New York: 1980], pp. 271-272].

2.e. 'Meta-Natural Meta-Number' Character of the $\mathbb{N}Q = \{ \frac{\mu}{\mu} \mid n \in \mathbb{N} \}$

The $\mathbb{N}Q$ pre-suppose the $\mathbb{N}$ - for example, the $\mathbb{N}$ supply the subscripts, or "denominators", which distinguish the $\mathbb{N}Q$ - while the $\mathbb{N}Q$ comply, too, with the first four, first-order Peano Postulates which also characterize the $\mathbb{N}$; Thus the $\mathbb{N}Q$ are 'meta' to the $\mathbb{N}$, and could only have been conceived, in the manner given here, subsequent to the conception of the $\mathbb{N}$. Each $\frac{\mu}{\mu}$ is a meta-$\mathbb{N}$ meta-unit / meta «monad»: each one made up from out of a homogeneous multiplicity of the $\mathbb{N}$ unit, $1$ [except for the «arché» unit, $\frac{1}{0}$], e.g., $\frac{3}{3} = \frac{\mu}{\mu} | (1+1+1)$, the later denoting the 'self-subsumption' of the «arithmos» $1+1+1 = 3$ to form $\frac{3}{3}$ above/over 3.

3. Arithmetic Background.

3.a. The 'Meta-Natural Meta-Numbers' employed in the Model of 1.a.-d., above, denoted $\{ \frac{\mu}{\mu} \}$, form an unbounded-above, potentially-infinite "Space", or "Set", of "qualitative units" or "qualitative universes", that is, of 'unit qualifiers' or of 'unquantifiable qualifiers' which are higher forms - and quantifiably distinct forms - analogous to "Real unity", i.e., to the number "one", denoted $1$, and also to "imaginary" unity, denoted $\mu$, and to the unit-["length"] vectors, denoted variously as $\mathbb{R}$, or as $\{ \hat{x}, \hat{y}, \hat{z}, \ldots \}$, of, e.g., the "orthonormal bases" of "vector spaces", such that, for $n \in \mathbb{N}$ --

$$\mathbb{Q} \supset \mathbb{N}Q = \{ \frac{\mu}{\mu} \} = \{ \frac{\mu}{\mu}, \frac{\mu}{\mu}, \frac{\mu}{\mu}, \ldots \} = \text{The potentially-infinite sub-space of the Q-space; the sub-space involving only Natural Number subscripts/indexes / ""denominators"".}$$
3.b. The $Q_{k}$ Sub-Set/Sub-Sum of $Q$ as Abbreviation for 'Poly-Qualimonial', "Non-Idempotant" [cf. Muso] Finite Sums of 'consecutive' $\frac{n}{m}$.

$$Q_k = \left\{ \frac{n_1}{m_1}, \ldots, \frac{n_k}{m_k} \right\}$$


Given $k$, $l$, $m$, $n \in \mathbb{N}$:

$$\begin{align*}
\frac{n}{m}[\frac{n}{m}_n] &= \text{conservation of } \frac{n}{m}_n = \frac{n}{m}_n = \frac{n}{m}_{n+m} \\
\frac{n}{m}[\frac{n}{m}_n] &= \text{conservation of } \frac{n}{m}_n = \frac{n}{m}_n = \frac{n}{m}_{n+m} \\
\frac{n}{m}_{n+m}[\frac{n}{m}_n] &= \text{annulment/elevation of } \frac{n}{m}_n = \frac{n}{m}_n = \frac{n}{m}_{2n} \\
\text{if } n > k > l > m: &\quad \frac{n}{m}_{a+b}[\frac{n}{m}_a][\frac{n}{m}_b] = \frac{n}{m}_{a+b} \\
\text{if } n > k > l > m: &\quad \frac{n}{m}_{a+b}[\frac{n}{m}_a][\frac{n}{m}_b] = \frac{n}{m}_{a+b} \\
\text{if } n > m: &\quad \frac{n}{m}_{a+b}[\frac{n}{m}_a][\frac{n}{m}_b] = \frac{n}{m}_{a+b} \\
\text{if } n > m: &\quad \frac{n}{m}_{a+b}[\frac{n}{m}_a][\frac{n}{m}_b] = \frac{n}{m}_{a+b} \\
\end{align*}$$


**analogy:** $Fa = Gb$ denotes $Fa$ is analogous to $Gb$.

**qualitative inequality:** $\frac{a}{b}$ denotes $a$ is non-quantitatively different from $b$ or is qualitatively different from $b$.

["meta-evolutionary"] total order: $\frac{a}{b}$ denotes 'a is a successor of b'; or 'a is a predecessor of b';

[qualitative/ontological total order] $\frac{a}{b}$ implies $n > m$; $n > m$ implies $\frac{a}{b}$.

[Non-quantitative, 'Qua-o-Peano Progression'] $\frac{a}{b}$ implies $\frac{a}{b}$.

3.e. Idempotent Rule for 'Addition of [Ontic] Qualities' ['unquantifiability' or 'non-additivity' of 'ontic qualifiers']

$$\left\{ \frac{n}{m}[\frac{n}{m}_n] = \frac{n}{m}_n \right\} = \left\{ \{ \frac{n}{m}_n \} \right\} = \left\{ \frac{n}{m}_n \right\}$$

J. O. Urquhart, The Greek Philosophical Vocabulary, Gerald Duckworth & Co., Ltd. [London: 1990], pp. 31-32 [emphasis added by F.E.O.]: "arithmos: number; arithmētikē; the science of number. Zeno was unknown as a number and one also was not counted as a number, the first number being the dual - two. From the Pythagoreans, ton arithmon nomizontes arkhēn einai - who consider number to be the first principle (Ar. Met. 986a15) - number played a great part in metaphysics, especially in Plato's unwritten doctrines, involving obscure distinctions of e.g. sumbēlē and asumēlē - adulate and non-adlute numbers."

[Gunawardana, Jeremy, Ed., Idempotence, Cambridge University Press [Cambridge, U.K., 1988], pp. 1, 28]: "The word idempotency signifies the study of semirings in which the addition operation is idempotent: $a + a = a$...

Interest in such structures arose in the 1950s through the observation that certain problems of discrete optimisation could be linearised over suitable idempotent semirings. ... More recently, intriguing new connections have emerged with automata theory, discrete event systems, nonpassive mappings, nonlinear partial differential equations, optimisation theory, and large deviations. The phrase idempotent analysis first appears in the work of Kolokoltsov and Maslov... It may seem implausible that idempotency has anything to say about differential equations... However, remarkable advances have taken place in our understanding of nonlinear partial differential equations which enable us to give meaning to solutions... which may not be differentiable anywhere" [bold italic emphasis added by F.E.O.].

The analogue of the $\mathbb{N}$ addition operation for 'Boolean meta-numbers', i.e., for the arithmetic of the "Boolean algebra" of formal logic, is also "idempotent": $0_B + 0_B = 0_B$ -- and, more "non-standardly", w.r.t. $\mathbb{N}$, and w.r.t. $\mathbb{W} - 1_B + 1_B = 1_B$, versus $1 + 1 = 2$. 

Dialectical Ideography Volume I. 5 Prolegomena: Epitome Foundation Encyclopedia Dialectica

for n, m, x ∈ N, if n = m: $x^n \oplus x^m = x^n \oplus x^m$, i.e.,
if n = m: $x^n \in \mathbb{N}$ such that $x^n = x^n \oplus x^m$

3.g. The 'self-bifurcation index', $\tau$. The 'meta-time-like' index $\tau$ represents the count of cumulative self-reflections constituting $Q_\tau$. It also counts the 'self-bifurcations' in $Q_\tau$ as ontological 'meta-state-vector' or 'meta-state meta-vector', and as 'Ontological Universe-Set' or 'Universal Sum of [Ontological] Qualities'. It is, too, the iteration-count of self-expansions of the 'ontological possibility-space' of the 'Universe' so modeled.

3.h. The 'Onto-Dynamical', Pure-Qualitative 'Meta-Evolution Equation', or 'Self-Involution Equation'.

$Q_{\tau+1} = Q_I \hat{Q} = Q_2 = Q_1 \oplus \hat{Q}$

$Q_{\tau+1} = \{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\} = \{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\}\cap (\{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\} = \{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\})$

3.i. The 'Onto-Dynamical' Generating Equation -- "Closed Form Solution" of 'The Meta-Evolution Equation'.

$Q_\tau = Q_0 \tau$, under the pairwise expansion convention = $\{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\} = \{x^{\frac{1}{b_1}}, \ldots, x^{\frac{1}{b_2 \tau+1}}\}$

Note that the expression of this 'Selden Function' solution-function involves a kind of new operation -- an arithmetical operation which we call 'meta-exponentiation' -- involving two 'tiers' of 'superposition', with the "independent variable", $\tau$, situated at the second level of 'superposition'. If we model the "meta-evolution" of arithmetical operations one-sidedly, ignoring the "operands", "arguments", or "nomia" which these operations "combine" -- the 'mathematical nouns' which these 'mathematical verbs' transform -- we find the following dialectical 'meta-monadological', $Q$ 'Quato-Peanic' sequence of paired -- and inverse -- conceptual developments, of which the last is barely emergent -- and still unnamed -- at present:

addition(addition) = addition $\oplus$ addition = addition $\oplus$ multiplication; addition $\oplus$ division
subtraction(subtraction) = subtraction $\oplus$ subtraction = subtraction $\oplus$ division; subtraction $\oplus$ division
multiplication(multiplication) = multiplication $\oplus$ multiplication = multiplication $\oplus$ exponentiation; multiplication $\oplus$ division
exponentiation(exponentiation) = exponentiation $\oplus$ exponentiation = exponentiation $\oplus$ meta-exponentiation; exponentiation $\oplus$ meta-rooting

Thus, we can define the successive arithmetical 'pure operations' as follows:

Each multiplication = a 'meta-addition' made up out of a homogeneous multiplicity of 'additions';
Each division = a 'meta-subtraction' made up out of a homogeneous multiplicity of 'subtractions';
Each exponentiation = a 'meta-multiplication' made up out of a homogeneous multiplicity of 'multiplications';
Each root-extraction = a 'meta-division' made up out of a homogeneous multiplicity of 'divisions';
Each meta-exponentiation = a 'meta-exponentiation' made up out of a homogeneous multiplicity of 'exponentiations';
Each meta-rooting = a 'meta-root-extraction' or 'meta-rooting' composed of a homogeneous multiplicity of 'root-extractions'.

3.j. Godel-numbering', 'multiplicative subscript rule' version of the "aufheben" evolve product, $\prod_g Q$ -- $Q$'s 'strong' $mm$-commutativity reduces the higher-degree 'ontic' "confounding" that affects the 'additive subscript' rule' version of $Q$

$Q$: $\{j, k \in \mathbb{N} \& j < k\}$

3.k. Finite Difference Equations describing the growth of the 'meta-population' count of 'ontes' in generic $Q_x$, as a function of $\tau$ and $X$.

for the 'additive subscript' rule: $N_\tau Q_{\tau+1} = 2^{\tau+1}$; for the 'Godelian' rule: $N_\tau Q_{\tau+1} = N_{\tau+1} = 1 + N_\tau^2$, $N_0 = 1$,

the latter modeling the veritable 'Combinatoric Explosion' in the potential of $Q$ to express 'ontic' / ontological distinctions as $\tau$ increases.

'Taxonomic Level' in this context refers to a 'meta-fractal scaling' of tQ-based or U-based 'onto-dynamical' universe-[of-discourse] 'meta-models'. A 'meta-model' models transitions from one modeled epoch to the next.

The 'meta-fractal scaling' associated with this concept of 'Taxonomic Level' is primarily a synchronic scaling, as contrasted with the diachronic 'meta-fractal scaling' associated with the 'self-bifurcation index', \( \tau \), in the generic designation of an 'onto-dynamic pure-qualitative universe meta-model', \( \{ tQ \} \), or 'quanto-qualitative meta-model', \( \{ tU \} \).

A first-taxonomic-level 'onto-dynamical' universe 'meta-model' is the one that describes the 'sequence of appearance' or 'ordinality of genesis' of each of the known "ontological categories", or 'ontos', constituent of the top-of-scale, maximally known context of the given universe of discourse, per the first-level component, denoted by \( 1_o \), of the modeler's taxonomy, or principle of ontological-categorial partition[ing], \( \{ 1_o \} \), for universe of discourse \( U \), for the 'Taxonomic Level' \( n \).

We designate a first-taxonomic-level tQ-based such 'meta-model' by \( \{ tQ \} \), where the 'pre-sub-script' \( V \) denotes the universe of discourse -- here the maximal context of all known universes of discourse -- where the 'pre-superscript' \( 1 \) denotes the 'Taxonomic Level' or synchronic 'depth-into-detail' of the model, here the minimal such depth, and where \( \tau \) denotes, again, the "independent variable" 'self-bifurcation index', or 'meta-evolutionary epoch(s) counter'.

A second-taxonomic-level 'onto-dynamical' universe 'meta-model' is a dialectical-ideographic description of the 'ontodynamics' of the sub-ontology of just one of the first-taxonomic-level 'ontos'. Such a sub-ontology is determined by applying the modeler's partition[ing] principle to the sub-categories of that first-taxonomic-level "ontological category"; i.e., to identifying, and building a second-taxonomic-level "Seldon Function" around, the «arché» sub-onto' of that first-taxonomic-level 'onto', with that first-taxonomic-level 'onto' taken as a [sub-] universe-of-discourse-unto-itself.

Thus, suppose \( \downarrow \text{atoms} \) or \( \downarrow \text{a} \) names one of our first-taxonomic-level 'ontos' of our universal 'meta-model', given our ontological taxonomy, or principle of ontological-categorial partition[ing]. Then, either a tQ-based, or a U-based, 'onto-dynamical' 'meta-model' of the epochs of cosmological and/or of stellar atomic nucleosynthesis, describing the "filling-in" of the periodic table of the chemical elements, starting from an initial, «arché» atomic 'sub-onto', of, say, Hydrogen, denoted \( ^1H \), followed, in natural-historical "order of appearance", by Helium, Lithium, Carbon, Oxygen, and Nitrogen, denoted \( ^2He \) and \( ^3Li \), etc., would exemplify a second-taxonomic-level model; a model of the sub-universe constituted by the 'onto-dynamical', progressive, cumulative self-genesis of the 'sub-ontos' of the 'Taxonomy-Level-One' 'onto' \( \downarrow \text{a} \).

We designate a tQ-based such 'meta-model' by \( \{ 2tQ \} \), where \( \downarrow \text{a} \) denotes the [sub]-universe of discourse -- in this case the sub-universe of \( \downarrow \text{atoms} \) -- where \( 2 \) denotes this 'meta-model' s 'Taxonomic Level', and where \( \tau \) denotes the 'self-bifurcation index' value for the stage of self-development in question for this sub-universe. Given that the "[sub-ontological category]" of Hydrogen atoms, denoted by \( ^2H \), is the «arché» ontic category for the [sub]-universe-[of-discourse] of \( \downarrow \text{atoms} \), we would look for a Seldon Function based around that «arché» ontic category as the solution-function for the 'meta-model' describing the "meta-evolution" of that [sub]-universe, "interpreting"/"assigning", e.g., the generic «arché» ontological qualifier 'meta-number', denoted by \( \tau \), to \( ^2H \), or \( ^2H \), and forming our 'Taxonomy-Level-Two' 'meta-model' of the epochs of cosmological/stellar nucleosynthesis thusly: \( ^2Q = \{ ^2tQ \} \xrightarrow{\tau} \{ ^2H \} = \{ ^2H \} = \{ ^2H \} = \{ ^2H \} \xrightarrow{\tau} \{ ^2H \} = \{ ^2H \} = \{ ^2H \} = Q \).

Likewise, a Q-based or U-based 'onto-dynamical' 'meta-model' of the sub-ontology of the Hydrogen atom -- e.g., of the natural-historical emergence of isotopes of Hydrogen, such as Deuterium and Tritium, which constitute two "ontological category" components of our sub-ontology of our first-level 'onto' of 'gens' or 'chemical elements' -- is termed a third-taxonomic-level [sub]-universe meta-model'; a model of that sub-universe constituted by the 'sub-onto's of the 'sub-onto' \( ^2H \), which are, likewise, among the 'sub-sub-onto's of the \( ^2H \) 'onto' of our first-taxonomic-level ontology.

We designate a Q-based such 'meta-model' by \( \{ 3tQ \} \), where 'pre-sub-script' \( H \) denotes the [sub]-universe of discourse, in this case, the sub-universe, or sub-universe-[of-discourse], of the isotopic 'species' of the 'Hydrogen' atoms 'gens', where the 'pre-superscript' \( 3 \) denotes the 'meta-model's' 'Taxonomic Level', relative to 'Taxonomy-Level-One', and where \( \tau \) denotes the 'self-bifurcation index' value for this sub-universe.

Dialectical Ideography Volume I 7 Prolegomena: Epitome Foundation Encyclopedia Dialectica
The Productive Force of Language

This treatise sets forth a new, 'engineered' ideographic language - an explicit system of ideographic language-rules - one which is designed to help surmount some limitations of contemporary "'Parmenidean'"/"'Boolean'"/"Kantian" set theories, and arithmetics, and of the rest of the mathematics that they engender.

Language is a technology. Language, however intangible, is also a productive force, in Marx's sense. Advances in language can increase human-social productivity - the self-productivity of humanity. As with any force, and as with any advance in human-social [self-re-]productive force, such advances can accelerate human social "meta-evolution".

Linguistic objects, language artefacts - especially ideographic ones - can encode human programs, 'programs for humans', or 'praxi algorithms'. Such formulae - ideographically-recorded recipes for changing reality - specify sequences of actions by organized groups of instrumented human subjects - systems of mental plus physical, 'instru-mental operations' as means designed to achieve a pre-targeted end. By such procedures, in the form of controlled experiments, the dynamical and 'poly-qualitative' stuff of reality are brought to reveal their natures. By such cooperative labor, they can be molded to the service of humanities' continued construction of the cosmos - to that part of the 'self-building' of the universe which is mediated through humankind.

Innovations that bring gains in 'human self-productivity' and 'social self-reproductivity' are changes in behavior, "additions" of new behaviors, changes in activity, innovations in action. The "recipes" for such behavioral innovations or 'activity-innovations' are encoded, transmitted, and, in part, discovered, via human languages. By 'human society', as an 'ontological category' - as an "arithmos" - we mean an "arithmos", or an "assembly of units", made up out of individual societies as its units, or "monads". Each individual human society unit, or "monad", in that category /"arithmos", is, in turn, itself, a "sub-arithmos". Each individual "human society" contains [ E ] "animal societies" as its "sub-monads", or "sub-units". That is, we 'ontologically categorize' a "human society" in terms of our self-meta-monads-units paradigm for the concretization of the self-augmentation process that defines the "determinate nature" throughout, to-date, per our extent knowledge of the history of nature. We therefore define an individual "human society", as itself forming a kind of unit, or "monad". Each such 'human society' is a meta-animal-society, i.e., an "animal society" raised to the "second degree", or "squared", such that each individual "human society" unit is made up out of a heterogeneous multiplicity of "animal societies". It is the 'mutual interaction' of multiple, genetically-heterogeneous "animal societies" - e.g., humans, dogs, cattle, fowl - that constitutes the new 'intersociety'; that creates the new layer, level, and 'meta-fractal scale' of cosmological, ontological, 'meta-evolution', that we call "human society" or "meta-society", from out of the "lower" [less-inclusive] layer/level/scale of the "animal society" ontology. Thus, we do not see as merely incidental, or contingent, the deep, 'meta-social' alliances among multiple "merely social" 'species' - including one key, human[oid] 'social-animals' 'species' with advanced genome, neurological and vocal adaptation that persists because it leverages the unprecedented survival advantages of 'sociality', and including also 'species' of plant units, or plant "monads", which, while characteristically lacking the mobile, neuro-muscular development that would load us to classify their assemblages /"arithmos" as "societies"; nonetheless manifest their growth in spatially self-densifying, "grassland", etc., "communities". Thus, wherever the phrase "human society" occurs in this text, keep in mind its "mental-social" meaning.

This essay is framed by a network of cumulative, 'onto-dynamic', 'meta-evolution equations', of the following form:

\[ X_{\tau+\Delta \tau} - \lambda = X_{\tau} + \epsilon \langle X, X \rangle = X_{\tau} + \epsilon X_{\tau} = X_{\tau} + \Delta X_{\tau} - \lambda \]

Therein, \( X_{\tau} \) denotes the \( \tau \)th epoch of development of the "meta-evolving" [ev]entity. \( \lambda \); the sign \( \lambda \) signifies that \( X \) differs non-quantitatively, that is, qualitatively - 'ontologically' - from the new part of what the model 'meta-evolution equation', \( X_{\tau} = X_{\tau+\Delta \tau} \), denotes, namely \( X_{\tau} \). \( \tau \) denotes the self-transformation index value for that \( \tau \)th epoch [or 'system'] of the total 'meta-system', or 'systems-progress', \( X \). That totality is identified with the "set" or 'sequence' of all its "meta-evolutionary epochs" [or "systems"] from birth \( [\tau = \alpha] \), to death \( [\tau = \Omega] \) - \( \Omega = (\Omega), \alpha \leq \tau \leq \Omega \).

Members of this set of stages, or of "epochs", for such a 'self-meta-evolving' [ev]entity, \( \{ \lambda \} \), are numbers of new kind, 'meta-numbers'; "quantities" of new quality: 'ontological qualifiers', each one connoting a different 'ontological category'.

Perhaps most crucial of all of these self-iterative expressions to date is the case which assigns the \( \tau \)th stage of \( X \) to consciousness [sentence]:

\[ X_{\tau} \leftrightarrow \text{consciousness}, \text{and } \text{consciousness} \rightarrow \text{consciousness "of" consciousness} \rightarrow \langle \text{consciousness} \rangle \phi \langle \text{consciousness} \rangle = \langle \text{consciousness} \rangle^{2} - \]

the self-interaction, self-reflexion, or self-reflection of consciousness or of sentence = \( \tau \langle \text{consciousness} \rangle \text{consciousness} \phi \langle \text{consciousness} \rangle = \text{self-consciousness} \phi \text{consciousness} \).

Dialectical Ideography

Volume I. 8 Prolegomena: Epistemology
Hypothsis: The emergence of spoken language is central to a ‘self-bifurcation’ within ancient Terran proto-human[oid] ‘meta-meta-meta-zoan’ societies which gave rise to Homo sapiens.

We use the term "cooperative labor" to designate the process of the production of vital social-reproductive 'exo-artefacts' and also of 'endo-artefacts', or "memes", as enacted by inter-communicating, goal-sharing groups of dexterous human[oids]. These include all of the 'self-reflexive artefacts' -- the self-artefacts of the self-domestication and self-cultivation of the laboring subjects -- increased dexterity, skill-honing, and deepened empirical knowledge and insight; emergence of new powers, new needs, new products, new relationships, new concepts, and new increments of language 'phenomo-ontology'.

We term, by "universal labor", deliberate efforts to form "universal knowledge" or "universal science" -- deeper, nature-wide and society-wide principles of action, potentially applicable to cooperative labor by all groups of laboring subjects; the activity of knowledge-production, whether in its incipient phases, or in full-bloom.

Human spoken language is the primal example of the technological forces of human social production, the original and originating such human-society-productive force, or human-society-reproductive force. First and foremost, human language is productive of human society -- of association, of the nonlinear, superadditive, cooperative effects of cooperative labor, of the synergies of dialogic conceptual collaboration in universal labor, of the emergence of knowledge-based human social reproductive praxis.

Human society itself, as a whole is, in turn, the greatest of the human-social productive forces, and the foundation for all of the rest. Emerging language is productive of greater awareness, and, beyond a critical point, of emerging self-awareness, and, later, of acceleratory growth in self-awareness.

Within the ‘meta-dynamical meta-system’ of human[oid] societies are found several qualitatively distinct stages in the ‘meta-evolution’ of language, both prior to, within, and, we hold, beyond the present stage of Terran human social development. Dialectical Ideography is an attempted precursor of the next, conditionally necessary stage of human[oid] linguistic “meta-evolution” -- necessary if Terran human evolution, and “meta-evolution”, is to continue much further.

Language is the foundation of the 'human[oid]-social' phases of cosmic “meta-evolution”. By the ‘human[oid]-social’ phases, we mean those in which animal societies made up out of metazoan multicellular biota, eventually including proto-human[oid] populations, form synergic associations, coalitions which begin harnessing the enormous nonlinear potential energy of the cooperative interaction of metazoan individuals, and, later, of the language-mediated self-conscious self-interaction of proto-human[oid] individuals.

Of all the human social forces of production, language is the premier, but not only originally: also recurrently. Every milestone step in self-humanizing social formation is accompanied by major mutations in language.

A new language, or a new step in the ‘meta-evolution’ of languages, is not just a new tool of communication; it is also a new tool of cognition, of thought; a new «organon».

A change of language is also a change of mind. A change in language affects the conceptual processes, the thought patterns, the mental dynamics of the mind that uses it; that iterates its use; that practices it habitually.

A language is a cognitive instrumentality that reacts upon and mutates the mentality of the mind that wields it.

Throughout Terran human prehistory to date - in Marx's sense -- qualitative leaps in the level of the human social forces of human societal self-expanding self-re-production - i.e., in the level of human-social, or of ‘meta-social’, 'self-productivity', or of human-societal 'self-reproductivity' -- correlate with corresponding advances in this primary human social technology: with advances in the media of "natural" languages, including with advances in that most consciously crafted of the so-called "artificial" languages: mathematics.

Past [st]ages of emerging Terran human self-identity, of humans' interiorized self-models; of their self-consciousness, become "fossilized", in human language, and in its related 'psycho-artefacts', including its mathematics. But of late human-societal "meta-evolution" has reached that threshold where the sustenance of advancing human self-identity necessitates an individual and collective 'self-bifurcation', a "quantum leap" in the quality of that self-identity, a moral and spiritual forward leap tied to the cognitive qualitative leap of "The Nonlinearity Breakthrough".
'Psycho-Archaeology': Reconstructing the "Psycho-History" of our Deep Past. Remnants of ancient writing, "fossils" of former thought, instances of inscription from antiquity -- linguistic, symbolic, and iconographic artefacts, even three-dimensional clay tokens -- are the primary data of 'Psycho-Archaeology'. They partially reveal, via still-extant 'object-ivities' of great temporal depth; of deep 'durative' extension, how past, surpassed social intersubjectivities thought about objects -- external and internal objects; sensuous and conceptual objects. Such psychological remains thus also reveal, at least indirectly, how the human[oid] subjectivities of those by-gone epochs thought about themselves; about their own identities. They thereby help to reveal the subject -- the state of human subjectivity, the form of human self-identity, the level of human self-consciousness -- of the people of their times of origin. Such 'object-ive', 'psyche-ological' survivals may thus serve as veritable barometers of the degree of emergence of human social individuality, self-awareness, and self-reflection at each such 'psycho-archaeological horizon' so excavated.

We scrutinize more than mere arbitrary rules of grammar when we ponder the patterns of past human-linguistic "meta-evolution". We excavate the human psyche. Ragged remains of written documents, stone inscriptions, carvings, and shapes in clay -- even snatches of oral tradition, still extant from the deeps of time -- are not just the beginnings of "recorded prehistory". Records of past language may tell us much beyond what they are ostensively about. Linguistic artefacts, semiotic artefacts, are 'psyche-artefacts'; 'psyche-artefacts'. They record the social "meta-evolution" of the human mind; of the human "phenome". They register implicitly the world-views of the past. They do so in ways sometimes far surpassing explicit written testimony, in part because the information they give was unguardedly.

Look backwards -- into the historical temporal direction -- toward the ultimate origin of human language! Today's articulated noun-versus-verb dichotomy diminishes in degree in direct proportion to the depth of your vision's penetration of that past. At the tribal stage of linguistic "meta-evolution", the two sides of this dualism merge. Our 'noun' and 'verb' opposites converge into a single grammatical category, from which they diverged in the forward sense of time. This divergence, in the history since then, has become marked. Today, many people tend to take it as ontologically axiomatic, as self-evident. Many Terrans today think as if their internal and external words, not just their words, are divided into nouns and verbs. In the history by which their ancestors led them here, an ancestral and unifying perception of reality as fluid reality-process was lost.

Contemporary humans are re-awakening to a sense of a 'self-animate' reality like that which their ancestors relinquished along that way. They are spiraling back, helically, at a higher level, in these latter days of the 'Dim Ages' of human prehistory, to echoes and "higher-octave" resonances of those former forms of perception, qualitatively new but 'meta-fractally' similar.

The human future, if Terran humanity is to have a future, promises to be more 'meta-fractal' kinship to that deep past. Let us therefore delve deeper into this 'psycho-archaeological assemblage'. What does it suggest to you about that future? What clues does it provide toward solving this riddle of the noun/verb-dichomizing drive of humanity's historical-linguistic "meta-evolution"? What clues does it offer toward 'The Nonlinearity Breakthrough'?

Foreshadowings of an Immanent Critique of "Natural" Language. Benjamin Lee Whorf has given us one of the more striking accounts of the ontological and 'psyche-ological' influences of grammar, in his "Principle of Linguistic Relativity". According to this principle, languages with fundamentally different grammars unconsciously inculcate different logics [and different ontologies]. Each such language would tend to a different mathematics and a different science should the culture bearing it develop to mathematically-scientific levels of literacy [absent other impacts of the social relations of that self-development]. In his Science and Linguistics. Whorf described a tribal language with the following remarkable grammatical trait:

"... in Nootka, a language of Vancouver island, all words seem to us to be verbs, but really there are no classes 1 [nouns] and 2 [verbs]; we have, as it were, a monistic view of nature that gives us only one class of word for all kinds of events. "A house occurs" or "it houses" is the way of saying house, exactly like "a flame occurs" or "it burns"."

Elsewhere on the subject of Nootka, Whorf wrote: "... Nootka has no parts of speech; the simplest utterance is a sentence treating of some event or event-complex. Long sentences are sentences of sentences (complex sentences), not just sentences of words." [emphasis added by F.E.D.].
This Amerindian language implies a dynamical world-picture, in which "things" are grasped as "events". Or rather, the grammar makes no radical distinction between "entities" and "events". Its world-picture contains only what we might call 'event-entities' or 'events-as-entities' -- "events"', for short!

Ernest Fenollosa was another early appreciator of this 'psyche-ological' dimension of language. His beautiful essay, The Chinese Written Character as a Medium for Poetry, finds in the ancient roots of the Chinese language a logic of noun-verbs or verb-nouns similar to that which Whorf found in the Nootkan language:

"...Chinese notation is something much more than arbitrary symbols. It is based upon a vivid shorthand picture of the operations of nature...The earliest forms of these characters were pictorial...the great number of these ideographic roots carry in them the verbal idea of action. It might be thought that a picture is naturally the picture of a thing, and that therefore the root ideas of Chinese are what grammar calls nouns. But examination shows that the large number of the primitive Chinese characters (even the so-called radicals) are shorthand pictures of actions or processes." [emphasis added by F.E.D.].

Fenollosa noted explicitly the ontological bias of noun-verb cloven languages: "A true noun, an isolated thing, does not exist in nature. Things are only terminal points, or rather the meeting points of actions, cross-sections cut through actions, snap-shots. Neither can a true verb, an abstract motion, be possible in nature. The eye sees noun and verb as one: things in motion, motion in things, and so the Chinese conception tends to represent them." [emphasis added by F.E.D.].

Fenollosa traces the derivation of nouns [and other presently distinguishable parts of speech] from verbs in ancient Chinese. He also notes that [what we call] "event-ontology" is not confined to ancient China [any more than to ancient Amerindia]: "In the derivation of nouns from verbs, the Chinese language is forestalled by the Aryan. Almost all Sanskrit roots, which seem to underlie European languages, are primitive verbs, which express characteristic actions of visible nature. The verb must be the primary fact of nature, since motion and change are all that we can recognize in her." [emphasis added by F.E.D.].

Heraclitus was an Ionian philosopher of the pre-Socratic period. He remains to this day, in the few fragments of his work that survived the last Dark Ages, the most striking articulator of the "eventity" world-picture implicit in such 'unitary grammars'. To him we owe such apoplectic adages as "You cannot step twice into the same river"; "Everything flows and nothing abides, everything gives way and nothing stays fixed", and, "The sun is new each day". Though the pithiness of phrase may be all his own, the world-view he expressed was not a purely personal or unprecedented achievement. His way was prepared for by the linguistic, grammatical patterns of early Greek:

"The distinction among parts of speech is less pronounced in the Greek language than in the Latin and its Western successors...in general, our contemporary Western languages keep a fairly steadfast distinction among the three [word] types -- nouns standing for things, adjectives standing for qualities, and verbs standing for actions and events...in the thought of Heraclitus, abetted by the comparative fluidity of the Greek language, the linguistic distinction and correspondingly the ontological distinction are somewhat less firm." [emphasis added by F.E.D.].

A guiding thread in our ongoing discovery/design of the 'meta-arithmetics' denoted by Q. U. u, and beyond, is the imperative to inaugurate an ideographic dialectical language based explicitly upon these insights into the unitary, noun/verb pre-unified, subject-verb-object-identical, 'eventity-ontology'-based grammars of early "natural" languages. We call the sum of these insights -- in the context of "artificial", designed ideographies -- the 'Principles Of Operatorial Ideography'.

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*Dialectical Ideography* Volume I 11 Prolegomena: Epitome Foundation *Encyclopedia Dialectica*
The Linguistic Approach to Mathematical Foundations: Homeomorphic Defect: Linguistic Overhead Costs. An upshot of this study of 'Psycho-Archeology' -- of the patterns of "meta-evolution" of linguistic artefacts and other psycho-artefacts from the ancient past which it reveals -- is the perception of opportunities for deliberate, conscious, felicitous design of future psycho-artefacts. Dialectical Ideography often addresses potential enhancements in the engineering of physical artefacts, via a deepening appreciation of the nonlinear, or dialectical, nature of nature. But Dialectical Ideography is, directly, a work of 'Linguistic Engineering' and of 'Conceptual Engineering'. It is based, in part, upon insights drawn from 'Psycho-Archeological' studies.

This essay is an effort to craft, so as to exemplify -- to engineer by immanent critique, that is, by the self-reflexion of the existing mathematical language -- a new 'phonico-picto-ideographic' mathematical language, and the conceptual processes which undergird it, and which it, in turn, facilitates. We seek to help you to design a language, and a conceptual praxis, more apt to the dynamics, and the 'meta-dynamics', that Terran humanity now confronts in its expanding experience of the cosmos. This experiential expansion, in inward as well as outward experience, has been induced, for Terran humanity, principally by its own expanding social praxis -- by its tendentially accelerating social self-reproduction on an expanding scale -- to date, and especially of late.

The next volume, entitled The "Meta-Evolution" of the "Standard" Arithmetics, and the volumes following, especially volume III., entitled The "Non-Standard" Arithmetics of "Meta-Evolution", make evident that our approach to questions of the foundations of mathematics is neither that of logicism, nor that of formalism, nor that of constructivism, though it incorporates aspects of each. It is a linguistic approach, analyzing mathematics as a system of linguistic artefacts, and as a system of collective, cultural, memetic, "human-phenomic" psycho-artefacts.

What Is 'Mathematics'? We explore, in the next volume, entitled The "Meta-Evolution" of the "Standard" Arithmetics, our proposed definition of mathematics as 'ideometry via phonico-picto-ideography'. By 'ideometry' we mean the measurement of ideas. 'Measurement' is here taken in a most expanded sense, and in a quasi-qualitative sense. 'Ideometry' encompasses any and all communicable and coherent accounting for ideas. Mathematics has covered, in its development to date, only a small part of the content intended by the term 'ideometry'. But, we hold, 'ideometry' is the destiny, the essence, and the future appearance; the eutectizes, of what we know today as mathematics. Mathematics is, in essence, and therefore always was, temporary appearances notwithstanding, a science of the qualitative, of the qualitative, including, but not limited to, the quality of cardinality, usually seen today as "pure quantity", the apparent opposite of all [other] "quality".

'Homeomorphic Defect'. Mathematical language, as a so-called "artificial language", has long been the object of more sustained conscious 'linguistic engineering', of more deliberate syntactico-semantic "notational design", than have so-called "natural languages". Nevertheless, unconscious / unintentional and semi-conscious features abound in the "grammar" of the "standard" mathematics of today. Such features are especially evident in the evolving, and "meta-evolving", "grammar" of ideogrammatic mathematical language -- its 'ideogrammar' -- and in the semi-conscious 'ontological commitments' which that 'ideogrammar' entails. The emergence of the "operator" ideogram is a crucial case in point.

Each such linguistic package of ontological commitments, each such mathematical 'meta-model' of "what there is", can only be a homeomorphism, not an isomorphism -- a one-to-many rather than a one-to-one mapping of that which it is intended to map. Each is thus inherently a limiting, omissive, biased, and, consequently, inherently and ineluctably problematic abstraction from actuality. Each is, at best, an incomplete representation, and a "useful fiction".

That is, every such homeomorphism exhibits 'homeomorphic defect'. There are gaps in its description. Some features of the actuality modeled are left out of the model almost entirely. Others are partially deformed in its imperfect mirror. Some of its features may be "overheads" of its intrinsic apparatus, "artifacts" or 'extranea' which have no counterpart in the actuality which the model is intended to mime. The distribution of good and poor coverages varies among alternative mathematical 'sub-languages'. But all exhibit such uneven coverage, suggesting a kind of "law" of the conservation of incompleteness. This imposes a burden, a cost, upon users of any such language. Complex auxiliary contraptions may, at certain junctures, need to be built around each to compensate for its 'onto-linguistic deficiencies'. That of Dialectical Ideography is no exception.

We call such costs 'Linguistic Overhead'.
Examples abound. The operation of counting is itself a useful, coherent fiction, abstracting from qualitative and quantitative uniquenesses and variabilities of each specimen of a given kind of object; treating, e.g., any pair of apples as "two" "different" yet effectively identical units of "apple"; any triple of oranges as "three" "different" yet effectively identical units of "orange". Whereas, in truth, no "two" apples, oranges, etc. can ever be alike in all detail.

Per Gödel’s Incompleteness Theorems, finitely altering axioms of mathematical systems may change the content of "undecidable" Gödel formulae – 'non-deductive theorems' – but cannot eliminate them. Ontologies presupposing timeless, static, 'nomic', pre-existent, if as from eternity separately self-subsistent individuals and classes in Principia Mathematica cause paradigms of dynamism, of inescapable auto-mobility, which deduce to self-contradictory propositions, requiring contra-intuitive contrapositions, like, e.g., Bertrand Russell’s 'ramified types hierarchy', to suppress them.

Calculations from Newtonian gravitic ontologies of "force acting over distance" contradict observation under extreme parameters of gravitic intensity, velocity, etc., where those from Einsteinian ontologies of "geometrodynamics" agree far better. Yet the Newtonian gravitic languages are apt enough; and, at present, more conveniently computable than the General Relativistic, for most cases involving non-extreme parameter-values.

Ontological commitments that mathematicize "elementary quanta" as "points" cause "singularities", in the computed values of particle "self-energies", etc. – unwanted zero-division infinities — requiring vast "renormalization" contraptions to remove them. Mathematicizing those "quanta" as linear waves entails complementary descriptive advantages and disadvantages vis-à-vis as atomistic point-particles.

Mathematically linguaging the same as "quantum fields", as "superstrings", or as "M-branes" introduces, in each case, a different distribution of linguistic overhead pros and cons. The actualities that physics calls "elementary quanta" are no doubt better metaphorized mathematically as neither linear waves nor point particles nor strings nor "membranes" [nor "M-branes" nor "p-branes"]. But until 'onto-linguistic meta-models' with less net defects are achieved, physicists are stuck with these high linguistic overhead burdens.

Here, emerging 3+ dimensional nonlinear wave, or toroidal and hyper-toroidal vortex concepts may provide major conceptual and descriptive advantages vis-à-vis the requirements of an expanding human-societal self-reproductive praxis.

Consider the relative ease with which mathematics presently solves general linear — and perturbationally, etc. linearized nonlinear — integrodifferential equations, though the resulting solutions generally give highly omissional descriptions of the objective processes that they attempt to model.

Consider the typically great difficulty with which this mathematics solves the few nonlinear integrodifferential equations mastered in the last ~333 years, and the "mathematical intractability" of the most important, "natural law"-formulating instances of these nonlinear integrodifferential equations for this mathematics.

We hold that this "Nonlinearity Barrier", too is, in part, a problem of 'Linguistic Overhead'. Syntactical as well as semantical features of contemporary mathematical language and 'ideogrammar', reflecting ultimately Parmenidean, Boolean / Cantorian, crypto-static, linear / atomistic / 'equilibriistic' 'ontological commitments', help erect this barrier. They do so because they are not to 'experience-able' and measurable actualities for the kinds of problems posed by emerging Terran human social self-reproductive praxis.

Of course, linguistic maladies are reflections of underlying conceptual maladies. Conceptual maladies, in turn, reflect underlying 'self-conceptual' maladies, maladies of human self-identity. ‘Psycho-archaeological analysis’ can help to illuminate the historical roots of these maladies, and can also intimate mental medicines that might help in healing them.

Thus, we hold that 'The Nonlinearity Breakthrough' will be, in part, a linguistic achievement. But also that this achievement will have cultural, 'psycho-anthropological', "psycho-historical" roots. The requisite linguistic breakthrough is predicated upon a parallel breakthrough in 'conceptual engineering'. And, that conceptual breakthrough is predicated upon a co-evolving breakthrough in human 'self-conception', or self-identity.
Sciences of Objectivity, Sciences of Subjectivity, and Mathematics. The foregoing raises questions regarding the scientific status of mathematics. Is mathematics an empirical, experience-disciplined body of theory? Are its doctrines constrained by any requirements of experiential conformity and by an experimental practice? Is its "subject matter" an object-ive subject matter in any sense?

We hold that Mathematics is not, in itself, a science of external object-ivity, such as are physics and chemistry.

Its key objects are not exterior, external-sense objects. Mathematicians and logicians study inward objects, idea-objects, idealizations. They work with interior, mental objects; 'internal-sense objects'; 'mind-sense objects', as perceived by the mind's inwardly-directed eye. Such objects can be "inspected" sensuously, but only by "introspection". Such objects are "seen" and manipulated by means of intro-reflective thought, though thought often aided by special forms of writing activity. Such writing renders internal objects, invisible to our outer eyes, as externally visible ideographs, [picto-] graphs, and phonograms.

We hold that mathematics is a science, but one of internal objectivity: a science of subjectivity, a science of the regularities of the [idea-object-ive] phenomena experienced in humanity's internal, mental worlds. By 'subjective' here we do not mean 'illusory', 'arbitrary', or 'merely a matter of taste'. We mean intersubjective.

Mathematical findings represent 'cognitive-psychohistorical' regularities of conceptual phenomena, of the phenomenologies of ideas, upon which entire communities of 'internal self-observers' may concur. By 'knowledge', we mean verifiable, reproducible findings. In consensus cases, each mathematician constructs "the same" concepts, and comes to essentially the same results. The 'internal matter'; the 'idea-matter', which mathematicians work is a refractory material, however fluid it may seem in comparison to external, physical matter. The mentally met behaviors of idea-objects are highly constrained -- by interconnection, by coherence, and by consistency. Mathematics is partly discovery, not invention / free construction only.

Indeed, we see mathematics as an experiential, experimental science. Its laboratories exist in mental space. Its instruments are mind tools, facilitated by writing -- in dialects peculiar to mathematicians -- and by computer simulators. Computer programs emulate -- and extend in scale -- the mental and written implementation of algorithmic experiments. Einstein's examples point to the power of «gedanken» experiments in the physical sciences. But those sciences rely finally upon external, physical experiments. The experiments fundamental to mathematics are thought experiments. The role of rigorous logical proof in mathematics might seem to belie any notion of true experimentation in that science. That sense is largely a leftover of bygone beliefs in mathematical theorems as absolute truths. Most mathematicians today recognize mathematical truths to be relative truths. Their theorems are true, first and foremost, relative to the assumptions and definitions from which they follow.

The explicit, unproven bases of mathematical systems include logically independent/non-redundant axioms. These axioms are typically modifiable in ways which yield alternative, incommensurable, qualitatively distinct systems - but systems which exhibit an equivalent degree of logical validity. Such alternative systems also often offer unprecedented utility for modeling previously neglected or unthought aspects of human experience. For geometry, the case of Euclid's parallels postulate -- long presumed the only option possible -- is exemplary. Tries at «reductio ad absurdum» proof of the parallels postulate produced surprise. Far from all of its negations breeding absurdities, some yielded consistent alternative systems, the "non-Euclidean geometries". One of these founds General Relativity, Einstein's theory of the cosmic gravitic field; of the theorized non-flat geometry of the physical-universal space-time continuum, today's best-fit model for physical space.

For arithmetic+, Gödel's Incompleteness Theorems demonstrated, via a "nonlinear" ["self-reflexive", 'self-reflexive', self-applying, self-implicative] logical formula, that formal-deductive codifications/axiomizations of cardinal arithmetic, or more, inherently exclude portions of their own relative truth from formal demonstrability. There must exist arithmetic expressions, 'meta-demonstrably' true under their axioms, that cannot be formally deduced from those axioms, or from any of those axioms' "countable" extensions, via the prescribed methods of deduction. "Uncovered" domains of "undecidability" hide within the world of every such formal mathematical theory, untouchable by its axiomatizations. There must always be formulae which are "undecidable" - which cannot be established as either true or false from the axioms, using the known rules of inference.
Mathematicians and logicians demonstrated, during this century, in addition to the coherence of non-Euclidean geometries, that of alternative, non-Aristotelian logics, of non-Cantorian Transfinite Theories, of "Non-Standard" models of "Natural" arithmetic, of "Non-Standard Analysis" and of Category-theoretic "Topos" Theory [the latter two of which, in different ways, expand the arithmetical underpinnings of calculus to rigorously include "infinitesimals"]). They demonstrated the independence of the Axiom of Choice and of the Cantor-inspired Generalized Continuum Hypothesis, if taken as an additional axiom, from the other Axioms of Zermelo-Fraenkel "Standard Set Theory", opening prospects of "Non-Standard" Set Theories, of alternative formulations of the 'Real' 'continuum', and of the properties of the "Irrational" 'Real' numbers, whose cardinality, per Cantor's Continuum Hypothesis, is $\mathfrak{c} = \aleph_1 = 2^{\aleph_0}$.

We have so far propounded only the perils of explicit postulation. But mathematical practitioners are also inescapably hostage to semi-conscious, implicit assumptions, as the history of the subject so richly reveals. Such are typically teased into explicitness only as the protracted result of continued exploration, of new and unexpected findings, of conceptual paradoxes and crises, and of propositional contradictions.

In the actual practice of axiomatic-system development, the "trial" axioms of incipient axioms-systems incur modification as a reflux of their consequences.

It is now known that "mathematical truth" is not monolithic. Plurality, 'alternativity' abounds. Axiomatizations of major portions of mathematics are complex. Consequences of "tweaking" axioms are not readily foreseen intuitively by mere inspection. This plurality, and these high degrees of "axiomatic" complexity, point up an inescapably exploratory and experimental essence of mathematics which was actually operative all along. The independent axioms of a given axiomatic 'ideo-system' are like the control parameters of a mathematical 'meta-dynamical meta-system'. Shifts in such parameters -- changes in their formulation, even if sometimes seemingly slight -- may produce "bifurcations", quantum leaps, qualitative transformations in the 'meta-semantics', and in the axiomatically-asserted 'ideo-ontologies', of that 'axiomatic meta-system', or systems-sequence. Also, unrecognized assumptions, not axiomatically explicit, may harbor as yet undiscovered doors to ever vaster realms of mathematico-conceptual, linguistic, and technological possibility. Thus, the various «species» of the «genos» that we name 'meta-axiomatic meta-dynamics' may unearth conceptual "'buried treasure'".
Cooperative Labor and Universal labor: Language as Foundation of Both. Human languages constitute an inherently social material; the primal, non-privatisable form of social property and common-wealth.

To recapitulate:

Language is the primary medium, first for cooperative labor and, second, for universal labor.

Cooperative Labor names the "nonlinear" social process whereby human[oid] social individuals, in concert with their 'meta-societal co-endo-symbionts' - domesticated herd/social animals and plant communities - work in concert to reproduce themselves and their 'meta-societal' existence, including their 'meta-societal' organization and division of labor. Cooperative labor is the activity of a human[oid] meta-society's self-reproduction, subsuming biological/genomic reproduction in the "complex unity" of a combined, 'phenomeno-genomic' self-reproduction of human society.

Universal Labor names the process of the revelation -- especially through reflection upon the results of deliberately designed experiences, or experiments -- of society-wide or nature-wide principles of human praxis.

These principles, when embodied in the intensions, tools, and procedures appropriated by the cooperative labor-process, increase the meta-societal productivity -- the self-re-productive force that accelerates human society's quanti-qualitatively growing, self-expanding self-production of 'meta-socio-mass' -- of cooperative social-productive labor, contributing to the quantitative and qualitative growth of the socially endosymbiotic, (proto-)human[oid]-led 'meta-animal-societal' populations.

Hypothesis. The dynamics and 'meta-dynamics' of the 'meta-dynamical meta-system' named 'human[oid] society' are such that such emerging planetary 'meta-societies' regularly become trading societies, buying-and-selling 'meta-societies'. They develop social metabolisms based upon emergent 'markets', regularized exchanges, or inter-mutual / multi-mutual sales -- mutual alienations -- of the products of human[animal/plant] labor, that is, these 'meta-societies' develop human-societal 'meta-metabolisms' based upon the praxis of alienation and of production for alienation. This leads, at length, with the growth of the social-productive forces, as expressed in a growing plethora and surfeit of products of many kinds, to the emergence of monetized exchange praxis. One consequence is the emergence of cardinal arithmetic and of the entire mathematics that flows from it. After a while, 'ideo-ontologically', this mathematics appears to its users to be one of 'pure quantity'. This appearance fits the indelible perception and dominating paradigm of monetized commodity exchange: qualitatively different objects equated, for purposes of trade, by qualitatively identical units of the prevailing money-commodity, that is, of price, and thus apparently by 'quantity alone' -- by quantities counted [later] in units of [metal or paper] currency, units of seemingly far-removed, vacuous, intangible, arbitrary, or even nonexistent quality. The further imminent self-elaboration of this exchange-praxis leads, at length, for 'meta-societies' which survive their 'meta-Darwinian planetary selection tests', to deepening syntheses within the dialectic of cooperative labor and universal labor. These emerging syntheses, which we call universal cooperative labor, orchestrate social phase transitions.

'Knowledge-capital-based' or 'science-capital-based' praxes of continually expanding 'meta-societal' self-reproduction arise. Past dualistic, 'antithetic' distinctions of consumption vs. production; of producing skilled labor-power/'human capital', vs. consuming it; of advancing science vs. applying science to production; and among doing science, doing art, and doing labor, become increasingly obsolete.

These transitions are also characterized by passages of pluralities of populations from the formal operations to the "dialectical operations" stages of adult cognitive development, accompanied by covariant mutations in human languages, including in the languages of mathematics.

These linguistic mutations typically include mathematical mutations which redintegrate quantitative and qualitative description -- the advent of computable qualitative algorithms, and, thence, of an integrated, 'quanto-qualitative' algorithmics. We hold these mutations to be part and parcel of 'The Nonlinearity Breakthrough'.

Dialectical Ideography

Volume I. 16 Prolegomena: Epitome

Foundation Encyclopedia Dialectica

Three major lineages of written symbolization diverged from the primal emergence of writing – pictography, ideography, and ‘phonography’. ‘Phonography’ – written language encoded by means of phonetic alphabets – has long since swept the field for the core reaches of literature, in the Terran Occidental civilizational Hemisphere at least. There remain, however, 'evolute’ survivals and outgrowths of both pictography and ideography within the dominance of ‘phonography’. The most important survival and continuing outgrowth of ideography is found in the "(meta-evolution) of arithmetical symbolization, and of mathematical symbolization generally.

Leibniz’s Dream. Leibniz co-discovered, with Newton, what has become the ‘meta-meristent’ of Terran humanity’s ideographic languages to-date, "the calculus". This "calculus", or “analysis”, can be seen as a "higher algebra", one which includes putatively infinitary, "transcendental", "limit" processes. The calculus expands classical algebra, augmenting its repertoire of "mutually-inverse operations" – addition versus subtraction, multiplication versus division, exponentiation versus root-extraction.

This calculus adds the mutually-inverse operations of "differentiation" versus "integration".

This "calculus" is the ideographic language in which are written down the unsolved nonlinear total and partial integro-differential equations that so far constitute this humanity’s highest expressions of nature’s "laws".

In his more theo-philosophical work, Leibniz hypothesized an "evolute", cumulative cosmos, one characterized by continuous creation -- at least at the metaphysical level:

"For Leibniz, creation was continuous, in the sense that God conserves created monads and produces them continuously by a kind of emanation, as we produce our thoughts. Thus to Johann Schelenburg . . . in Bremen he remarks that, in the binary system, he had found a very beautiful picture of the continuous creation of things out of nothing and their dependence on God for their continued existence.

This image of the metaphysical cosmos as a continuous and cumulative Creation-process is reminiscent of, and partially resonant with, that of a "(meta-dynamical)" physical universe as ‘self-developing process’, as a continually, and ontically self-enriching ‘multi-meta-ontic cumulum’, as projected by the ‘onto-dynamical meta-models’ of Dialectical Ideography.

Leibniz was also perhaps the most prominent – if not the earliest or most published – proponent of “symbolic logic”, that is, of an ideographic, algebraic, "mathematical" formulation of Aristotelian syllogism, and beyond, launching his key writings on this, his almost life-long project, in 1666, in the same year that Newton first discovered the Calculus.

George Boole’s "Fundamental Law Of [formal-logical] Thought" was expressed, in Boole’s original algebra, by the equation \( x^2 = x \), an [algebraically] nonlinear equation that asserts a total inconsiderability of nonlinearity for formal logic; an absolute reduction of nonlinearity to linearity in that logic. The maximal negation of this proposition, \( x^2 = x \), founds the "arché" dialectical arithmetic of 'onto-logic' presented herein. Boole’s "fundamental law of thought" was pressed ideogrammatically by Leibniz, in such forms as \( AA = A \); as \( A + A = A \); and as \( A \cdot A = A \). Formal-logic’s law of double negation – in Boole’s ideography, \( 1 - (1 - x) = 0 + x = x \) – was expressed by Leibniz in partially-ideographic form: 'Not-not-A is the same as A'.

However, Leibniz’s goals in the domain of a "mathematics of reasoning" went far beyond those of a syllogistic ideography, and well beyond even the remarkable achievements of contemporary Terran symbolic logic.

Leibniz, from early youth, was captured by the vision of a universal science - a ‘meta-science’, ‘made up out of’ the many sciences, a ‘science of sciences’ [a science squared' or "science of the second degree"] - founded, in part, upon a new, ideographic language. Some components of Leibniz’s vision include:

1. An Encyclopedia Of Fundamental Concepts; a Dictionary of Primitive Ideas;
2. An Alphabet Of Thought, based upon the Encyclopedia’s Fundamental Concepts;
3. A Mathematics Of Reasoning [Mathesis Rationis; Mathesis Universalis; Calculus Rationarius], employing the Alphabet Of Thought in algebraic fashion;
4. A Universal ‘’Algebra’’, i.e., a Universal ‘Character-istic’, or General Algorithm and Notation, employing 'Characters' [Characteristica Universalis; Characteristica Generalis; Calculus Universalis; Calculus Philosophicus] for solving the expressions of the Mathematics Of Reasoning and of the General Science or Science Of Sciences;

Dialectical Ideography
Volume I. 17 Pragmata: Epitome

Foundation Encyclopedia Dialectica
A "characteristica" or "character-istic", for some sub-domain of human knowledge, is an "algebra", a system of notation using "characters", or "letters", as ideographic symbols descriptive of the problems or states-of-affairs of that sub-domain, together with a set of rules/algorithms for transforming statements of problems written in that character-notation into statements of their solutions in that same notation. The term also carries the connotation that this character-notation, or "algebra", is to be 'apt' or "characteristic" of the phenomena it encodes, in a kind of ideographical sense of onomatopoeia: formation of the symbolic expressions in imitation of the mentally-seen phenomenologies of the ideas that they are to symbolize.

A "universal character-istic" is thus a character-language, or "algebra", applicable to all domains of knowledge.

Viewed sub specie Leibniz’s vision, our mission in this essay is to put before you a veritable Dialectical Characteristic which, we claim, also qualifies as a Universal Characteristic.

Leibniz’s Dream has been fulfilled, in part, by the later work of Boole, Jevons, Schröder, and Peirce in the ‘Arithmetic Of Logic’, and the “Algebra Of Logic”, and by the related development of binary digital computers; by the work of Frege, Peano, Whitehead, and Russell in symbolic formal/mathematical logic; by the work of Cantor, Zermelo, Fraenkel, Godel, and others in Set Theory, and by the developments of “meta-mathematical” ideography, and of Category Theory.

Yet, to our reading of Leibniz, all of these developments fall far short of Leibniz’s full vision!

This essay can be seen as an exploration of a particular candidate for a “Universal Characteristic”. It seeks to envision, and to encompass in human thought and language, a universal theory of arithmeton; a universal principle of Meta-Monadology; of self-iterated, dialectical - self-aufheben - and escalating/recurrent, meta-fractal-genic, self-meta-monads-izations; of metametadynamics, or of meta-fractal, self-aufheben; seltensubsumptions, self-involutions; or self-implications -- revolutionary "meta-evolutions", and their inherent neo-qualitativo-genetic, neo-onto-genetic, inter-epochal irruptions, punctuating and interrupting the quantitative continua of intra-epochal "evolutions" or "dynamics"; ever adding new "ontos" -- new ontological categories -- and their new "monads", to the "multi-meta-ontic", "multi-meta-monadic", "meta-fractal cumula" of the cosmos, a cosmos characterized by quanto-qualitatively-scaled self-similarity "helicity".

This principle is intended to encapsulate the "meta-dynamic" that we call "via singularity self-bifurcation". 'Self-bifurcation' refers to self-induced "metafinite [self]-conversion-singularities" to 'quanto-qualitative' self-transformations; to the qualitatively, ontologically self-expanding (or self-contracting) self-reproductions of the self-developing-and-mutually-developing process-entities, or "entities", which populate our universe, we humans included. It codifies a universal pattern of "nonlinearity", of self-action, of self-reflection, of self-reflection - of the self-propelling, self-accelerating return of action to and upon the source of that action -- in a way which qualitatively, ontologically changes that source, and thus also changes all subsequent actions of/without by that source.

That candidate Characteristica can be formulated as follows: any dialectical ev[ent]ity, call it $\mathcal{X}$, metamorphoses itself - its 'system-identity', its "meta-state" - in due course, by virtue of the cumulative consequences of its own activity upon the materials modeled by the "control parameters" of its model, which control that activity, into, equivalently, $\mathcal{X}$ of $\mathcal{X}$, $\mathcal{X} \times \mathcal{X}$, $\mathcal{X} \circ \mathcal{X}$, $\mathcal{X} \otimes \mathcal{X}$, or $\mathcal{X}^2$, all of which equal $\mathcal{X}$ again, but also plus something qualitatively, ontologically different from $\mathcal{X}$, though born[en] from out of $\mathcal{X}$, namely, what we denote by $\mathcal{A} \mathcal{X}$. The resulting "non-homogeneous", "non-amalgamative" sum/"superposition"/'cumulm' of $\mathcal{X}$ and $\mathcal{A} \mathcal{X}$, is, in part [in part $\mathcal{A} \mathcal{X}$] different in quality, from the starting point from which, by self-action, it emerged, namely, from what we denote by $\mathcal{X}$. In fully-ideographic shorthand, using the ideogram $\rightarrow$ to stand for "becomes", or "transforms itself into":

$$\mathcal{X} = \mathcal{X}^1 \rightarrow \mathcal{X} \text{ of } \mathcal{X} = \mathcal{X} \times \mathcal{X} = \mathcal{X}^2 = \langle \mathcal{X}^1 \oslash \mathcal{A} \mathcal{X} \rangle$$

The 'meta-finite difference operation', $\mathcal{A}$, above, denotes 'pure-qualitative', ontological difference, not mere quantitative difference. The "pure-quantitative" finite difference operator, $\Delta$, is, thereby, extended, all the way to denoting its opposite, namely, [meta]-finite purely-qualitative difference; 'incremental ontology'; 'ontological incrementation'; the "addition" of a new ontological category; of a new ontological quality; of a new "determination", denoted $\mathcal{A} \mathcal{X}$, to the pre-existing ['cumulum of'] ontological category(y)(ies), denoted by $\mathcal{X}$.
The above rendition of our candidate Universal Characteristic is radically incomplete. It treats as if it were a totality-into-itself, as if an isolated universe; as if it were something completely self-determined, internally determined, determined by its 'interiority' alone; uninfluenced by its "environment" -- by its 'exteriority' -- which consists of other [ev]entities. The 'linearistic bias', on the contrary, sees entities as mainly externally determined.

This 'non-linearistic bias' is an antithetical counter-bias to that prevailing, 'linearistic bias', which tends to see only external causation; only the moment of other-determination, but not that of self-determination, in the 'cumulon' of changes observed in any dialectical [ev]entity -- especially in the so-called 'inanimate', "nonliving" ones.

We will counteract this bias, by bringing such 'external causes' into focus, in conjunction with the 'internal causes' further on.

Hypothesis: The next rebirthing burst of Terran human-social [meta-]evolution -- if it is to happen at all -- entails a quantum leap in the form and content of Terran human-social self-identity.

'Psycho-anthropologically', this will be both reflected in and catalyzed by corresponding revolutions in the human languages, and in the media of communication which embody that language, including expected outgrowths of the 'Omni-Com' -- that omnibus global communications/commerce public utility and infrastructure, presently known as the "Internet", and as the "World Wide Web".

**Dialectical Ideography** aims to articulate and instantiate certain aspects of that conditionally necessary leap.

That leap involves a 3-fold 'meta-social' phase transition, in (1) cosmological and socio-historical self-awareness, in (2) «organon», or technology/methodology, of thought-praxis, and in (3) linguistic technology.

This deep 'self-bifurcation' in human self-conception, and linguistic tool-kit, is key to vast proliferations of new technologies for energy production and distribution, metallurgy and other materials' sciences, medicine, "environmental" amelioration / internalization of "externalities" [including of the 'ecological depreciation' costs of human-social self-reproduction], global 'econo-ecological' self-management, and space-faring.

This next 'self-bifurcation' also impends the *democratic self-management* of the expected, potentially-destructling emergences, and emergencies, associated with new and unprecedented human-social praxes involving:

(a) **marked extension of human individual longevity** -- of crucial value to a globalizing capitalist economy shifting increasingly to a 'knowledge-capital' or 'science-capital' basis, in the former 'First World', where an ever intensifying "demographic transition" increasingly impedes negative rates of population growth. Presently, this exists in multi-dimensional tension with consequences of the suppression of that 'demographic transition'-enabled and -enabling "demographic transition" in the rest of the world, where poverty has been perpetuated and deepened by First-World-sponsored rapacious tyrannies so horrific that they once made even Stalinist "Communism" look like a relatively attractive alternative, and which thus served as the primary recruiting force that kept the moldering corpse of that "Communism" seemingly-alive for so long.

(b) **human-phenome-mediated genomic self-intervention** -- genetic self-re-engineering of the human species;

(c) **cyborg-prosthetics, or cyborg-bionics, a hybrid of (d) and (b), and**;

(d) **android [and non-android] robotics**.

This 'self-bifurcation' forms part of the grounding for Earth's first planet-wide 'meta-societal' renaissance, and for its first truly global and truly post-prehistoric human civilization: human --

\[ \langle \bar{\mathbf{h}} \rangle = \langle \bar{\mathbf{h}}_e \rangle \mapsto \mathbb{F}_{256}, \quad \mathbb{F}_{256} \mapsto \langle \bar{\mathbf{h}}_n \rangle \]

-- and "meta-human" --

\[ \Delta \langle \bar{\mathbf{h}} \rangle = \Delta \langle \bar{\mathbf{h}}_e \rangle = \langle \bar{\mathbf{h}} \rangle = \langle \bar{\mathbf{h}}_e \rangle = \langle \bar{\mathbf{h}}_n \rangle \mapsto \mathbb{F}_{512}, \quad \mathbb{F}_{512} \mapsto \langle \bar{\mathbf{h}}_n \rangle \]

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**Dialectical Ideography**

Volume I. 19 Prolegomena: Epitome
Endnotes: Volume I., PROLEGOMENA, Sec. A., Epitome

[Note: All bold italics emphasis, and all bold italics underscore emphasis, below, has been added by F E D.]

Epitome


5. Ibid., p. 141.

6. Ibid., p. 146.


[16. A Study in the Calculus of Real Addition (after 1690), pp. 132: 142-143]: Watch him thinking about these issues, in ways which massively anticipate Boole as well as many others --

(132): "Axiom 2. A ⊕ A = A. If nothing new is added, nothing new is made; i.e. repetition changes nothing here.

(For although four coins and another four are eight coins, four coins and the same four already counted are not.)"

(142-144): "Note to axioms 1 and 2. As general algebra [speciosa generalis] is merely the representation and treatment of combinations by signs, and as various laws of combination can be discovered, the result of this is that various methods of combination arise. Here, however, no account is taken of the variation which consists in a change of order alone, and AB is the same for us as BA. Next, no account is taken here of repetition; i.e. AA is the same for us as A. Consequently, whenever these laws are observed, the present calculus can be applied. It is evident that this is observed in the composition of absolute concepts, where no account is taken of order or of repetition. Thus it is the same to say 'hot and bright' as to say 'bright and hot', and to speak of 'hot fire' or 'white milk', with the poets, is a pleonasm; 'white milk' is simply 'milk', and 'rational man' -- i.e. 'rational animal which is rational' -- is simply 'rational animal'. It is the same when certain determinate things are said to exist in things: real addition of the same things is vain repetition. When two and two are said to make four, the latter two must be different from the former. If they were the same, nothing new would result; it would be just as if, for a joke, I wanted to make six eggs out of three by first counting three eggs, then taking away one and counting the remaining two, and finally taking one away again and counting the remaining one. But in the calculus of numbers and magnitudes, A, B, or other signs do not stand for a certain thing, but for any thing of the same number of congruent parts. For any two feet are signified by 2, if a foot is the unit of measure, whence 2 + 2 makes something new, 4, and 3 by 3 makes something new, 9; for it is presupposed that what are used are always different (though of the same magnitude) [and of the same 'metrical quality', 'unit of measure', or 'metrical monad' -- F E D]."
The situation is different in the case of certain things, for example lines. Let it be assumed that something moveable describes the straight line \( \text{RY} \oplus \text{YX} = \text{RYX} \), or, \( \text{P} \oplus \text{B} = \text{L} \), going from \( \text{R} \) to \( \text{X} \). Then let us assume that the same thing goes back from \( \text{X} \) to \( \text{Y} \) and stays there; then, although it twice describes \( \text{YX} \) or \( \text{B} \), it produces nothing else than if it had described \( \text{YX} \) once. So '\( \text{L} \oplus \text{B} \)' is the same as \( \text{L} \), i.e., \( \text{P} \oplus \text{B} \oplus \text{B} \), or, '\( \text{RY} \oplus \text{YX} \oplus \text{XY} \) is the same as '\( \text{RX} \oplus \text{YX} \)'. This caution is of great importance in estimating the magnitude of things which are generated by the magnitude of the motion of those things which generate or describe. For care must be taken that, in describing, one thing does not choose as its own path the track of another, or that one part of the describer does not succeed to the place of another; or there must be a substraction, so that there is no reduplication. It is also evident from this that, according to the concept which we are using here, components can by their magnitudes constitute a magnitude which is greater than that of the thing which they compose.

Hence the composition of things and of magnitudes differs widely. For example, if a straight line \( \text{L} \), or \( \text{RX} \), has two parts, \( \text{A} \), or \( \text{RS} \), and \( \text{B} \), or \( \text{YX} \), either of which is greater than half of \( \text{RX} \) -- e.g., if \( \text{RX} \) is five feet, \( \text{RS} \) four feet and \( \text{YX} \) three feet -- it is evident that the magnitudes of these parts will constitute a magnitude of seven feet, greater than the magnitude of the whole. Yet the straight lines \( \text{RS} \) and \( \text{YX} \) compose nothing other than \( \text{RX} \), i.e., \( \text{RS} \oplus \text{YX} = \text{RX} \). This is why I here designate this real addition by \( \oplus \), as the addition of magnitudes is designated by \( + \). Finally: when, in real addition, one is concerned with the actual generation of things, it makes a great difference what the order is -- for the foundations are laid before the house is built. But in the mental formation of things the result is the same, no matter which ingredient we consider first (although one method of consideration may be more useful than another), so the order does not make any change in the thing which is produced. In due course order also will be considered; for the moment, however, '\( \text{RY} \oplus \text{YS} \oplus \text{SX} \)' is the same as '\( \text{YS} \oplus \text{RY} \oplus \text{SX} \)'.

[15. A Study in the Plus-Minus Calculus ('A not inelegant Specimen of Abstract Proof') (after 1690), p. 124]:
"Axiom 1. If the same term is taken with itself, nothing new is constituted; i.e., \( \text{A} + \text{A} = \text{A} \).

Note. It is true that, in the case of numbers, \( 2 + 2 \) makes \( 4 \), or 'two coins added to two coins make four coins' but then the two which are added are other than the previous ones. If they were the same, nothing new would emerge, and it would be as if we wished for a joke to make six eggs out of three, by first counting three eggs, then removing one and counting the remainder, two, and then removing one again and counting the remainder, one.'

[10. Bases of A Logical Calculus (2 August 1690), p. 93]:
"(3) \( \text{A} = \text{AA} \); i.e. the multiplication of a letter by itself is here without effect."

[9. The Primary Bases of a Logical Calculus (1 August 1690), p. 90]:
"(5) \( \text{A} = \text{not-(not-A)} \)."

"(6) \( \text{AA} = \text{A} \)."

[7. General Inquiries about the Analysis of Concepts and of Truths (1686), p. 56]:
"(18) From the nature of the symbolism \( \text{A, AA, AAA} \&c. \) coincide -- or 'man', 'man man' and 'man man man'. So if anyone should be called both a man and an animal, by analyzing 'man' into 'rational animal' he will be called equally a rational animal and an animal, i.e., a rational animal."

"(26) We must note something else about this calculus which we should have stated earlier: namely, that what is generally asserted or concluded, not as an hypothesis, about any letters which have not yet been used, is to be understood of any number of other letters. So if \( \text{A} = \text{AA} \), it will also be possible to say \( \text{B} = \text{BB} \)."

(p. 47): "Not-not-\( \text{A} \) is the same as \( \text{A} \)."

(p. 54): "Not-not-\( \text{A} \) and \( \text{A} \) coincide; so if not-\( \text{A} \) and \( \text{B} \) coincide, not-\( \text{B} \) and \( \text{A} \) will also coincide."

(p. 69): "(96) Not-not-\( \text{A} = \text{A} \)."
"Early in February 1664 Leibniz graduated as Master of Philosophy with a dissertation Specimen quaeestionum philosophicarum ex jure collectarum... Among the theorems are the following:

1 If the hypothesis is posed, the thesis follows
2 If the thesis is suppressed, the hypothesis is suppressed

Leibniz notes that a hypothetical judgment affirms nothing categorically, neither the hypothesis nor the thesis. In application to law, he considers the case of a law subject to a certain condition. If this condition is impossible, the law is null. If the condition is necessary (and therefore certainly satisfied), the law is absolute. If the condition is contingent or uncertain, the law is conditional. These results are set out in the following table, which is remarkable for the numerical values of 0, 1, and 1/2 given to laws which are null, absolute and uncertain respectively. The symbol 1/2, he notes, stands for some fraction between 0 and 1. There is just a suggestion here of a calculus of probabilities. However, neither this novel idea, nor that of conditional judgments depending on other judgments (that is, the secondary judgments introduced again by George Boole in the nineteenth century) appear again in Leibniz's logical writings..."


(p. 45): "Leibniz confesses to having believed in his youth in atoms. His main reason for rejecting them was their uniformity. As a uniform plurality they could not account for the variety of phenomena; as the basic buildingstones of the phenomenal world, they could not explain the unity of its varied structures; nor could they function as a ground for an infinitely graduated continuity of phenomena." [cf. Plato's «arithmoi monadikoi» versus his «arithmoi eidetikoi» per: Jacob Klein, *Greek Mathematical Thought and the Origin of Algebra*, Dover [New York: 1992], pp. 61-99.]

On Leibniz' conception of a "Characteristica Universalis", see:


The conception that ideographic or "symbolical" algebras are not limited to "purely quantitative" interpretation: that algebraical symbols can represent other than "real" numbers: that, for example, they may directly represent mental processes, "mental operations", is also found to a highly developed degree in: