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THE DIALECTICA MANIFESTO: The Secret of the **Historical** Dialectic.

# *The Dialectica Manifesto:*

*Dialectical Ideography*

**and**

**the Mission of F.E.D.**

by

**Foundation Encyclopedia Dialectica**

## The Secret of the *Historical Dialectic*.

The *most fundamental form* of *dialectical opposition*, the *most fundamental form* of *dialectical* “‘*contradiction*’” — i.e., of ontological, existential, ‘essence-ial’, and temporal / ‘temporo-genic’ *contradiction*, as distinguished from formal-logical, *propositional contradiction* — the most fundamental form of *thesis versus ‘contra-thesis’ confrontation* — or of «*physis*» versus ‘*meta-«physis»’ confrontation* — is the “‘*self-reflexive*’”, ‘*self-refluxive*’, “‘«*karmic*»’” *self-confrontation* of a single ‘event-entity’ [“‘*eventity*’”], of a single “‘[sub-]*totality*’”, of a single “‘[w]*hol[on][e]*’”, of a single “‘*dynamical system*’”, of a single “‘*self*’”, as [‘sentence-ial’] “‘subject’”, or “‘agent’” of *action*, versus itself again, as [‘sentence-ial’] “‘object’”, i.e., as the recipient of the ‘essence-ial’ *action* [«*karma*»] of the subject, through the [‘sentence-ial’] verb-form of that ‘subject-object’, or ‘agent-object’.

Thus, the celestial “‘eventities’” whose mature forms we call [“Main Sequence”] “stars” *act upon themselves* “‘*self-gravitationally*’” — starting during their “proto-stellar” stages — thereby inducing an *implosion* which, by compressing the Hydrogen atoms / proton plasmas at their hearts beyond a critical threshold, triggers the “‘*anti-implosive*’”, *explosive* “thermonuclear” force of Hydrogen *fusion* into Helium, that *stops* their *implosive collapse* in a [temporary] *balance* between the [nearly] spherically-symmetrical, [internally-]everywhere-opposing vector-field forces of *implosion* and *explosion*, until the complete *fusion*-conversion of their core Hydrogen into core Helium triggers a further *qualitative change*.

This *fundamental dialectical opposition* “between” the “‘*eventity*’” in its aspect as subject versus the self-same “‘*eventity*’” in its aspect as object, is epitomized, in a universal sense, in the following sentence, a “‘*self-reflexive*’”, ‘*self-refluxive*’, “‘«*karmic*»’” sentence, which formulates this *universal dialectical principle* of “‘*self-activity*’”, “‘*self-change*’”, “‘*self-movement*’”, [r]evolutionary *self-propulsion*, or «*autokinesis*» [cf. Plato], in its *generic* form:

‘subject “‘*subjects*’” subject’.

OR

‘agent “‘*agents*’” agent’.

In the above sentence, the *verb*, “‘*subjects*’”, is *not* meant with its usual connotation alone, or mainly, but *is meant* primarily as the verb form of the noun “‘subject’”, or “‘agent’”, connoting the ‘essence-ial’, and “‘essential’”/necessary, ineluctable *action* of the subject upon all things it encounters, *including upon itself as its own object*.

That is, the *verb*, “‘*subjects*’”, is here meant to function as the ‘verb-name’, or ‘*action*-name’ of the “‘subject/agent’” in question, whatever its ‘noun-name’, or ‘pronoun-name’, may be.

Of course, since the products of the ‘self-productions’ that these sentences describe multiply the ontology of their domains, the resulting “‘subjects’”, “‘objects’”, or “‘subject-objects’” engage in true “‘INTER-actions’”, i.e., *mutual actions* with *other* “‘subjects/objects’” in their domains of influence, in addition to the “‘self-interactions’”, “‘self-INTRA-actions’”, or “‘self-actions’” that the sentence above describes:

‘subject “‘*subjects*’” [*other-*]object’.

OR

‘agent “‘*agents*’” [*other-*]agent’.

— wherein “‘subject’” is *not* synonymous with “‘object’”.

However, the “‘*self-reflexive*’”, ‘*self-refluxive*’, “‘<<*karmic*>>’” form remains *primary* and *fundamental*.

This *primary form* is ‘formulatable’ equally as --

‘object “‘*objects*’” object’.

-- once it is realized that “‘natural objects’” in general — and *not* just human[oid] individuals — are *inherently active*, including being ‘*self-active*’; are ‘agental’; indeed, that they *are* ‘*activities*’; that they are ‘*activity-entities*’; that they are therefore [nameable by] “‘verbs’” as well as [nameable by] “‘nouns’”; that they *are*, indeed, “‘*eventities*’”, not just “‘*entities*’”.

For human natur[e-]al history, primary «*specific*» forms of the «*generic*» sentence above are --

‘**Humanity** “‘*humanifies*’” **humanity**’.

‘**Humanity produces** **humanity**’.

‘**Humanity produces** **itself**’.

‘**Humanity expandedly-reproduces** **itself**’.

— and, the fundamental proposition of Marxian theory in this regard is the proposition that ‘*the accumulation of humanity*’ — ‘phenotypically’ as well as ‘genotypically’; ‘*Phenomically*’ as well as ‘Genomically’, “‘culturally’” as well as “‘biologically’” — within the later, final, “‘descendant’” phase of the capital-relation-based epoch of human self-development, comes into conflict with “‘*the accumulation of capital-value*’”.

Using the doubly-negated/slashed equals sign, '#', as the sign for *dialectical* [*self-*]opposition / [*internal-*]contradiction, we then have the claim, for ““descendant-phase”” capitalism that --

**‘Accumulation of Humanity’ # ‘Accumulation of Capital’.**

The immediate question in this regard, for this section of this text, is: How can we incorporate the ““subject-verb-object identical”” secret of the *natural-historical dialectic*, as defined just above, into our '*dialectical ideography*', and into our '*dialectical pictography*', within the rest of this text?

What follows presents what we have devised, for this purpose, and how we have devised it.