

The Dialectic of Oppositions:

Three «Species» of That «Genos»

by Aoristos Dyosphainthos

Author's Preface. The purpose of Vignette #6 is to “‘locate’”, for the guests of this site, the «species» of the «genos» of ‘opposite-ness’ that characterizes F.E.D.’s generic dialectical-process interpretation for the Seldon Function progressions based on its 1st Dialectical Arithmetic.

A Note about Notation. The Encyclopedia Dialectica notation and notational conventions, employed throughout this vignette, are described in the five ‘*.jpg’ images, reachable via the following link --

<http://www.dialectics.org/dialectics/Welcome.html>

-- by clicking on the **09/30/2011** links marked “1st Module” and “2nd Module”, on the **10/01/2011** link marked “1st Module”, and on the **07/14/2012** links marked “1st Module” and “2nd Module”, in the **Prefatories Series** section on that **Home Page**.

The ‘dialectical systematics’/‘dialectical taxonomies’ of the category of ‘Oppositions’ -- a ‘Trans-Platonian’ «Arithmos Eidetikos»:

Both the “‘Systematic Dialectics’”, and the ‘Meta-Systematic Dialectics’, of dialectical theory-presentation are about opposition, and its resolution. ¿But about what kind of opposition? About this question, we observe that much confusion prevails in public discourse. The purpose of this **Vignette** is to assist the guests of this site, if afflicted with any part of this prevailing public confusion, to clear it up for and in themselves.

Public discourse seems to fix more emphasis upon a kind of “eternally” cyclical/synchronic, ‘necessarily co-existent’, ‘polar-complementary’, ‘mutually-completing’, and “symbiotic” ‘opposite-ness’, such as female-vs.-male, plant-vs.-animal, or North-Pole-vs.-South-Pole [i.e., of a bar magnet]. Dr. Charles Musès, one of the early mentors of **The Foundation**, had called attention also to a conceptually-neglected, and, indeed, “‘opposite’”, second category of “opposition”, in these terms: “...Whereas before, we have a multitude of natural and mutually complementing pairs like female/male, day/night, finite/infinite, white/black, et. al., now we have the additional possibility of pathological, host/parasite pairs like good/evil, honesty/deception, health/sickness, in which we have no longer two self-completing entities, both of which are needed in the scheme of things. Rather, we now have pairs of which only one is needed for well-being, the other being parasitic (*not* symbiotic) and actually inimical to it. The Pythagoreans, misunderstanding their Egyptian teachers, placed the host/parasite duality of good and evil (hence also sickness) on the same footing as the quite different class of benign, self-complementary duals of finite/infinite, male/female, et al. And later philosophers, both oriental and occidental (e.g., Carl Jung), have repeated that fundamental error, stemming from inaccurate perception that failed to make the distinction between two radically different kinds of opposites: those which are wave-like and mutually complementary; and the later, pathological variety. . .where one of the pair parasitizes on the other and, attacking it, attempts to destroy it permanently. The grip of the ancient error in the human mind is evidenced by the fact that this fundamental distinction was taught in no university philosophy course of the twentieth century as of 1983. Indeed, Jung’s confused “coincidence of opposites” continues to be parroted.”

[Charles Musès, Destiny and Control in Human Systems: Studies in the Interactive Connectedness of Time (Chronotopology), Kluwer-Nijhoff Publishing [Boston: 1985], pp. 136-137].

The examples of matter vs. anti-matter, and of opposing armies joining battle, provide further example cases of this *second* «*species*», this *'contra-thesis contra-category'*, of *opposition* -- "*contra*" to the *first* «*species*», the one called *'complementary opposition'*: the *second* «*species*» that Dr. Seldon came to name *'annihilatory opposition'*.

In early dialogues with Dr. Musès, Dr. Seldon insisted upon the salient existence of yet a *third* basic «*species*» of the «*genos*» of *'oppositenesses'*, a *dialectical synthesis* of the previous two, which Dr. Seldon named both *'supplementary opposition'*, and *'progressive opposition'*. *Supplementary-opposite* pairs are, *initially at least*, diachronically-related, with one both pre-existing, and giving birth to, the other, even if they become, *later*, after that birth, and after some maturation, *mutually* symbiotic and *co-existent*. They are typically also connected by a[n] '[self-]«*aufheben*» process'.

Example cases of *'supplementary opposition'* include those of the *kind* of *opposition* that exists between temporal, historical predecessor and successor systems, and between other kinds of predecessor/successor pairs, e.g., between an «*arithmos*» made up out of «*monads*», and its successor *'meta-«arithmos»'*, made up out of the *'meta-«monads»'* of those «*monads*», and other successions in which the successor typically *'quanto-qualitatively'* *exceeds* and *supersedes* its predecessor -- parents vs. children, *atom units* vs. *multi-atom molecule units*; *city-state units* vs. *multi-city-state empire units*; ancient and medieval, pre-capitalist, "antediluvian" [Marx] forms of *Monies*, vs. *Money-Capitals*, and the human-social system of *capitalism* vs. its *F.E.D.*-predicted successor-system, that of *'political-economic democracy'*, etc.

The 'micro-temporal', 'ordinally-sequentially-related', '*Qualo*-Peanically-related', «*aufheben*»-related *'consecua'* of the presentational progressions of "'*Systematic Dialectics*'", and of *'Meta-Systematic Dialectics'*, also inhere in this *third* category of *opposition*.

Supplementary opposition is the «*genos*» for *'meta-monadologically'*-related *consecutive* «*arithmoi*», i.e., for *'meta-fractally'*-related, similarity-linked *consecutive* *'quanto-qualitative scales'* of 'ideo-ontology', and of 'physio-ontology'.

Perhaps needless to say, after the definitional descriptions and exemplifications set forth immediately above, all of the *'aporial'* *oppositions* encountered Miguel's recent *F.E.D. Vignette #4 'meta-systematic dialectical'* exposition of *'The Gödelian Dialectic of the Standard Arithmetics'* are cases of this *third* «*species*»; of *'supplementary opposition'*.

Thus, the sub-system $\underline{W}_{\#}$ is a *'supplementary opposite'* ['⊕'] of $\underline{N}_{\#}$, $\underline{Z}_{\#}$ a *'supplementary opposite'* ['⊕'] of $\underline{W}_{\#}$, $\underline{Q}_{\#}$ a *'supplementary opposite'* ['⊕'] of $\underline{Z}_{\#}$, $\underline{R}_{\#}$ ['⊕'] of $\underline{Q}_{\#}$, $\underline{C}_{\#}$ ['⊕'] of $\underline{R}_{\#}$, and $\underline{H}_{\#}$ ['⊕'] of $\underline{C}_{\#}$, ...

Note, in **Vignette #4**, that the axioms-systems given explicitly for these successive/progressive Standard Arithmetics are *mostly* «*aufheben*»-conserved in the transition from predecessor to successor axioms-system, also with 'ideo-ontologically' new, "'*supplementary*'" *axioms* being added, to "create the successor system. But note, also, that some of the predecessor system's axioms are "crossed out" in these representations, because they no longer exist or apply at the new 'ideo-ontological level' of the *'supplementary system'*.

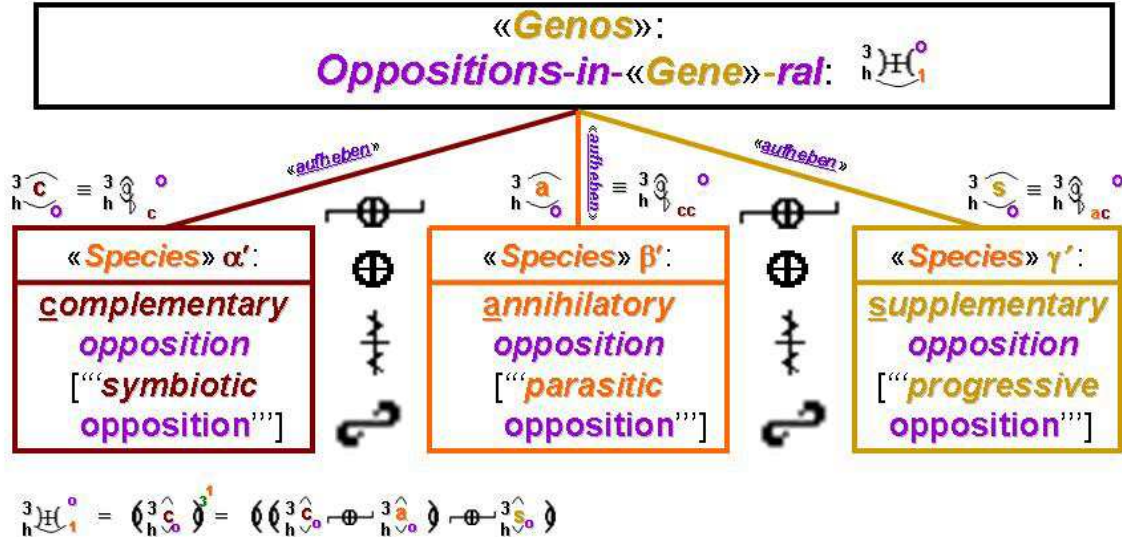
Likewise, in the human-social domain, one would expect a progressive capitalist system to «*aufheben*»-carry-forward /-subsume many features of its predecessor human-social system, such as the mercantile capital and usurers' capital 'antediluvian' forms of capital, and also such as the "monies" socio-ontology, and the "commodities" human 'socio-ontology', etc., but *not* serf labor and slave labor.

This latter observation, together with the former, will afford you a sense of the "'*complex unity*'" of *'annihilatory opposition'* and *'complementary, non-annihilatory opposition'*, that constitutes *'supplementary opposition'*.

The diagram below is set forth to summarize the above-narrated, *four-«eide»-«monads» assemblage* [«*arithmos*»], or 'trans-Platonian', *four-fold* «*arithmos eide-tikos*», that summarizes *F.E.D.*'s *'systematic dialectic of oppositions'* -- both 'formulaically', using the *'Triadic Seldon Function'*, as of $s = 1$, and '[picto]graphically' -- as yet a further example of *F.E.D.* '*dialectical* [ideo-]systematics', or *'dialectical ideo-taxonomics'*.

The Dialectic of Opposition, per Musès and Seldon

A Trans-Platonian «Arithmos Eidetikos»



Three “extra credit” questions --

¿In what «*species*» does the “*opposition*” of ‘*annihilatory opposition*’ vs. ‘*complementary opposition*’ inhere?

¿The “*opposition*” of ‘*annihilatory opposition*’ vs. ‘*supplementary opposition*’?

¿The “*opposition*” of ‘*supplementary opposition*’ vs. ‘*complementary opposition*’?

For an earlier F.E.D. presentation of this issue, see the final two pages of the document linked-to below.

http://www.dialectics.org/dialectics/Primer_files/4_F.E.D.%20Intro.%20Letter,%20Supplement%20B-1,%20v.2_OCR.pdf