

The Reference Theoretical Basis – First Edition

This project is based on re-establishing the understanding of humanity and history from within the world itself, rather than through purposes imposed from outside, or by reducing them to biological, economic, or metaphysical determinisms.

History, in this context, is neither a linear path toward a predetermined end, nor an arbitrary accumulation of events; rather, it is a **living ontological movement** seeking the fulfillment of its human meaning through time.

1. Being as the Center of Interpretation

The project begins with considering **Being** as the axis of understanding—not as a fixed essence or completed truth, but as a potential that forms and actualizes through history.

The world does not require an external meaning imposed upon it, because meaning **emerges within it**, through the relationship between humans, necessity, the Other, and time.

Thus, humanity is redefined—not as a passive subject governed by conditions, nor as an absolute self beyond them, but as a **conscious agent** living in constant tension between necessity and meaning.

2. The Condition of Liberation from Natural Necessity

Human ontological flourishing begins **only when humans neutralize the monopolization of natural necessity in determining meaning**.

Liberation here does not mean eliminating biological necessity, nor separating from nature; rather, it is about **neutralizing the immediate pressure of survival** through its civilizational organization.

As long as humans are entirely governed by survival logic:

- The Other remains an instrument or threat
- Action remains enslaved to utility
- Meaning disappears as a choice

When necessity is organized:

- A part of time and consciousness is freed
- Values become possible—not as commands, but as conscious choices

This is the **first condition for the emergence of Being**.

3. Ontological Space: The Condition for Consciousness and Thought

The ontological space is **not a natural state**, nor an absence of action, but a **civilizational achievement**.

It arises when biological necessity is neutralized through organization, freeing a portion of time and consciousness from the pressure of direct survival.

This space:

- Does not mean separation from nature
- Creates a precise ontological detachment between humans and their immediate needs
- Allows for reflection, contemplation, and thought

In this space:

- Consciousness appears
- Thought emerges: symbols, systems, imagination, and the questioning of meaning

Thus, consciousness is **not an automatic outcome of evolution**, but a product of the realization of ontological space.

The **Egyptian civilizational personality** provides an early historical example of this transformation, as the organization of food and water created a space productive of meaning, not mere surplus.

4. The Laws of Liberation and Reversal

a. Law of Liberation

When the condition of liberation from natural necessity is achieved, and ontological space arises, Being is free to engage in:

- Creativity
- Value-building
- Formation of shared meaning

This does **not** imply a continuous ascending path; rather, it opens a field of possibility.

b. Law of Natural Reversal

When a civilization loses its capacity to neutralize necessity, or when ontological space is filled with oppression, fear, or consumption, necessity reasserts its logic, and Being contracts without ceasing.

Reversal is **not a moral failure**, nor the end of history; it is a harsh corrective movement within the **cycle of Being**.

5. The Civilizational Cycle of Being

From the dialectical interaction between liberation and reversal arises the **civilizational cycle of Being**, which:

- Moves in a **spiral motion**
- Is not linear progress

- Nor a closed circular repetition

This cycle is realized through:

●**Vertical integration**: development of meaning over time within a single civilization

●**Horizontal integration**: interaction of civilizations without reduction or domination

6. Value as an Ontological Effect

Values (compassion, justice, trust, fidelity...) are **not goals imposed on history**, nor ready-made moral standards; they are **structural effects of the degree of ontological liberation**.

Where space narrows:

- Values erode

Where space expands:

- Values become possible as **conscious choices**

7. Humanity and Its Historical Role

Humans in this project are **not passive outcomes** of the civilizational cycle, but **guiding agents within it**.

To the extent that an individual is aware of self and Other, and capable of filling ontological space with meaning rather than necessity, they contribute to:

- Deepening liberation
- Or accelerating reversal

Thus, ethical responsibility becomes part of the **ontological structure of history**, not an external addition.

Open Conclusion

This theoretical basis **does not claim ultimate truth**, nor aims to close history within a completed system.

It is a **living framework**, designed to be tested, reviewed, and corrected whenever reality reveals deeper dimensions of Being.

Intellectual honesty here is not in permanence, but in the constant readiness to correct oneself when meaning demands it.