12Z. Metaphysics Repurposed: Part I:
Conformalized Transformational-Retreatment:
The Reversal of the Philosophical Economy
In the Exercise of an Economy of Insight-Formation

BOOK 9

The Pursuit of Philosophy as a Discipline

Volume III

The Prescience of Philosophy as a Discipline:

Beyond Criticism:

How Should Philosophy
Progressively Perfect an Ongoing Critique of its Discipline,
And,
Through Such Constructive Insight,
Perceptively Appreciate the Nature of the Human Condition??
A Critique of Theory *versus* A Theory of Critique…

N. K. Tointon

2020 – 2024

12Z. Metaphysics Repurposed: Part I: Conformalized Transformational Retreatment: The Reversal of the Philosophical Economy In the Exercise of an Economy of Insight-Formation*[1]

0. Preamble

In a previous essay[2] I looked at 'philosophical exploration' as a technical approach conducted under the headings of 'Facts, Functions, and Finalities', and, where 'functions' are to be approached through the headings of 'conjectures, observations, and interpretations'. Originally, I envisaged the latter, i.e., interpretations, under the linear direction of proposing a reasonably interrelated set of conjectures that took observations as evidence and where their combination would be interpreted, or, rather, re-interpreted in the light of the interactions discerned within and between the former. However, instead of treating conjectures as generalities that needed to be fleshed out through the particularities of phenomenological observation and the implied specificities of close hermeneutical interpretations, I thought the reverse would make better sense if a process of economic complexification were to be appealed to. So, interpretations would isomorphically align with hermeneutical pre-interpretations in transformational retreatment, the phenomenal-phenomenological nature of observations would remain the same, namely, as a process of treatment, but, conjectures would now be viewed as dealing with the specificities of possible existential patterns of insightfully appreciated approaches to interventions called for by an existential appreciation of the trajectories of our more important primary relationships as inspected both individually and collectively. That, through such 'retreatment', with this emphasis upon the envisaged insightfulness of such conjectures, we could suppose that through this reversal of the philosophical economy we now need to take on board the ramifications of an economy of potential, existentially oriented processes of instantiated insightfulness, and where the optimistic ideality implicit in this reading of appreciation is only tempered by the fact that such processes are open to various forms of distortion and obstruction should these processes of suspension be either improperly, inappropriately and/or inappositely conducted (i.e., through not being suitably instigated under the auspices of well-informed and well-applied suspensions, etc., as exercised under the requisite rules supervising hermeneutical, phenomenological and existential forms of philosophical input, etc.). That, in effect, by reversing the philosophical economy (within the exercise of an economy dealing with transformational retreatment) an economy of insight-formation was being enacted, preferably, under the aegis of an existentially informed process of intervention. In this essay let me look more closely at the ramifications, i.e., implications and consequences of this critical, and potentially radical style of an approach to the specificities of our interactions with others. Where, in an anti-representationally approached form of 'representationalism' advanced through an economy of ongoing re(-)presentational forms of alignment the de-suspended forcefulness of the conjectural-representations have the power to continually emend our conformally retreated appreciation of this world at large, this overall world-of-life… (0)

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1 * A link to the latest version: http://www.homestead.com/Noelshomepage/Noelshomepage6.html

2 *Pursuit*, III.XD.

1. Exposition

Let me explore this re-conceptualization of 'conjectures' (and the implicit role to be played by the same in a repurposed metaphysics). (1)

If I were to make the (metaphysically oriented[3]) conjecture 'that all economies are trimodal in orientation' then it would be true to say that this proposition(al-statement) could be read as a general proposition. On the other hand, if I were to be looking at this specific economy then this conjecture takes on a precise level of specification. In this economy being scrutinized I would expect to find it is either implicitly and/or explicitly trimodal in constitution. Say, for the sake of this argument, if I were to delineate three apparent economic correlativities, say, 'bing, ping and ting' then we can nominate that specific 'economy' as either a 'bing economy' or a 'ping economy' or a 'ting economy'. Now, to complicate matters further we might also find, say, another possible correlative aspect, namely, 'ching'. Given this apparent complication, should we review this ching economy as tetra-modal or a completely different economy from say a bing economy? No, through economic complexification we have no need whatsoever to propose a separate conjecture but attempt to understand in what manner 'ching' is isomorphic with either 'bing' or 'ping' or 'ting'. For the sake of this argument let me propose that both 'ting' and 'ching' are apparently isomorphic. I.e., that 'ting' and 'ching' are either consonantly non-focused and background oriented (in gestalt terms) or dissonantly focused and foreground oriented or exhibit some form of subjectivity in keeping with the nature of the epistemological activity noted. So, in this regard this type of problem is resolved.[4] (2)

Therefore, in this example just posed, I am also arguing that a certain conjecture can be read in general terms, but, when applied to a specific situation it takes on the specificity of that situation in question. Furthermore, its logical precision is also invoked. We are no longer, e.g., just dealing with the possibility of a trimodal economy, that just needs us to delineate which correlative modalities are present, should be readily apparent upon the requisite degree of reflection, but, that that is exactly the case and of course we might misread that situation, still, that situation needs to be read in just that manner (but not guaranteeing that we will correctly read the same, etc.)! That, in effect, conjectures in this sense are not only descriptive but also prescriptive, and by extension, existentially, will also have a proscriptive role (in this economic review of phenomenal-phenomenologically oriented descriptions, hermeneutically oriented prescriptions, and existentially oriented proscriptions). In other words, seen in this much broader light, conjectures are to be understood as also capable of being specific, as having a certain logical force beyond the merely *a priori*, etc. (3)

What are the ramifications of this type of re-positioning? (4)

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[3] As exercised in our philosophical appreciation of the philosophical economy as constructed and retreated through the use of such conjectures.

[4] A similar state of affairs can be seen in the Parallel Dictionary of Correlatives where 're-presentation' is aligned with 'anti-representation' (on the dialectical grounds that is a subtantialistic or materialistic metaphysics were involved as would be presented in a classical modelling of a misguided representationalism then a process of chaotically oriented re-presentation could not arise in those impossible terms of reference). Refer to Part II, *Appendix* B.

As intimated, a ‘conjectural economy’ can also be reviewed as an ‘observational economy’ and, equally, as an ‘interpretative economy’. Interestingly, in this regard, observations are more treated as arrived at through phenomenological ‘particularities’ rather than sense-data ‘specificities’. The implication being that in our experience of the specific we need the co-associated force of conjectures, etc., to have us reach this more detailed form of experiential fine turning… (5)

These ideas are also meant to link in with my anti-representational treatment of representative-alignments conjecturally refracted through suitable forms of economic treatment and transformational-transitional retreatment. Arguing, here, that all transformations, more correctly, are transitional in some sense or other. I.e., not the absolutistical transformation of one thing into something entirely different. So, e.g., ‘sliced bread’ is still bread (where the relative content is preserved under the transformational-transition of ‘slicing’), and, where a puddle of water evaporates and where those molecules of water still persist as water molecules (given this type of transformational-transition where the initial form of the puddle is lost but the transformational content persists, i.e., as water molecules currently residing in the domain of air). (6)

That these views on transformational-transitional retreatment naturally invite my twin concepts of ‘insurance and assurance’. I.e., if we feel our research is possibly wrong, we always have, at least hypothetically, the option of retreating in our treatment pathway to a point of greater assurance, and, then, re-proceeding, hopefully, in a better direction with a greater degree of relative conformal assurance. That such assurance may well seems to be assured, but, we should always be ready to review the situation given our treatment of the same must also be treated as potentially provisional (despite the apparent degree of assurance being currently arrived at). (7)

In all of this, working with conjectures (with varying degrees and forms of conjectural forcefulness either augmenting and/or enhancing our observations and interpretations) the interconnection between disciplines, primarily, is code, and, the historicity of that code within a system can be used to account for the history of that discipline within the overall history of that system. Therefore, alterations in the relative relations between super-systematic, systematic, and sub-systematic codes need to be noted, etc., and related to their intended consequences, etc. E.g., as exemplified by the recent historical bifurcations of philosophy; the necessary emergence of political-economics; and, the phase changes in how we are to be seen to perform historical research, etc., given the fashion to repeat certain modes of historical research at the expense of others, etc. (8)

What we are dealing with is the hierarchical organisation of sets of code. (9)

Where alterations are either non-chaotic and/or chaotic in orientation, either deliberative and/or non-deliberative in intent, and, through such transformational-transitions will, to that same degree, permit us to re-write the historical course of such disciplines… by noting such discontinuities, non-continuities, and continuities (characteristic, respec-

tively, of histories of the past, present and future), along with other forms of expediency, contextual considerations, there initiating defective forms of social interaction, etc. (10)

Chaotic changes, etc., occur within the relative stability off higher systems, and, do not necessarily alter relatively substructural changes. (11)

Thence, in more immediate terms, changes have a more immediate sense of focus. So, e.g., a more traditional form of philosophy historically bifurcated within Academia not outside that disciplinary form of bifurcation nor outside the system of Academia. (12)

That from a pro-relational perspective, experienced through a trans-relational lens, a holism is generated that is expressed through its relevant economic correlativities. That through such trans-relational re-orientation we can come to better appreciate the conformal philosophical sense of positioning from its inescapable relatively conformal metaphysical reflections entered into upon the same. (13)

Hence this more intimate linking, through representative forms of alignment, between the various economic aspects that constitute an economy that even in ideal terms of reference must also witness the holistic nature of conjectural economies. (14)

Now, in retreatment we could also argue that the force of the de-suspension can fine tune our conjecturally oriented representations without needing to invoke either absolutistical forms of modelling nor relativistical forms of de-modelling. Indeed, making an argument that conjectures are both forcefully enacted and re-enacted through apposite forms of progressive economic retreatment in which we witness transformational retreatment… and where through forms of conformal reiteration assurance is generally reinforced. Further arguing, on the back/s of such conjectures, etc., that an economy of insight-formation can be expedited and expressed through the forceful nature of the de-suspension. In effect, through a reversal of the philosophical economy, albeit as read, and re-written, through our conformal metaphysical appreciation of the same. (15)

That, ideally, the better perspective on the metaphysical reversal of the philosophical economy is to trust processes of de-distortion and non-obstruction might better prepare us for what could well transpire as processes of insight-formation along wither relatively critical or relatively radical lines of explication. Where, effectively, well-pre-informed and well-performed (extensive) suspensions suitably conducted can proffer the best pre-conditions and conditions for what might well be termed relatively de-distorted and relatively non-obstructed processes of holistically oriented, emergently realized patterns of insight-formation as expedited through such processes of transformational-transitional retreatment… That, by such means, at least in theory, we can reinforce this idea of a relatively valid conformal process of appreciation enacted, and able to be reiterated through effective re(-)enactment, through the use of conjectural patterns of observation and reinterpretation, and so on and so forth… albeit as circumscribed by an awareness of both its assured and provisional status…. (16)

Noël Tointon, Wentworth Falls, 6.2.24.

12Z. Metaphysics Repurposed: Part II:
A Critical Philosophy with Radical Ramifications:
Let us Ask "What Can this Re-Purposed Metaphysics Do (and Not Do)?

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XF. Metaphysics Repurposed: Part II:
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0. Preamble

In this essay this question expressed in the subtitle is addressed. By 'ramifications' is meant 'present implications and future consequences.' To this we can also add the 'suitable reconstruction of past interpretations'. Previously, I have argued a disciplinary 'space' can be found for a re-purposed metaphysics through the reduplication of the philosophical discipline, i.e., that a (valid) conformal philosophical appreciation of a (valid) conformal philosophical appreciation is not only possible but both crucial and inescapable for conducting the re-vitalization of a conformal philosophy. To this end I will argue how the transformational-transitions in the 'progressive' establishment of a discipline in general, and philosophy in particular, and specifically in the productive focus of its application in this world at large, can be both supervised and scrutinized in detail in order to ensure it conformal conductance through such critically observed explications and applications. That by such attention to the supervision of such progressive processes of (re-self-)organization the critical explication of that to hand has the potential to reveal radical ramifications that whilst incremental and superficial in application need not be non-consequential in the output of its radical import. By 'progressive' is here meant our being able to scrutinize the representative-re(-)constructions to hand, from their imputed origins in the trimodal nature of the archetypal economy through to their hexamodal inter-ordered constitution within disciplines as historically embedded within systems and the role they play in the overall Political-Economy as viewed through an overall positive nihilistic, anti-representational, pragmatic, and existential point of view. In further this attention to detail in this 'progression' from the archetypal to a pragmatic-existentialism I outline twelve stages in which this metaphysical attention to detail can be applied. That, by such means, we can determine the 'metaphysical competence' or 'fitness' of how that philosophical or disciplinary project or program is both constructed and functions within the overall environment of its philosophical or disciplinary prospect; to what extent a certain philosophical or disciplinary application is productive, i.e., instrumental in either suitably augmenting and/or enhancing a comparative beneficial enrichment of e/valuational formation; and, can be demonstrated to have the requisite degree of an re-iterable re(-)productivity, i.e., conformal re-iterability of philosophical or disciplinary patterns of transformational retreatment. (0)

1. Introduction

This essay will be explicated under twelve headings, namely, Introduction (through Contextualization); Conformation; Representative-Conjectures; Competence; Productivity; Re(-)Productivity; Economic Considerations; Inter-Ordered Phenomena; Disciplinary Phenomena; Systems; Political-Economics; and (the Viewpoint of) a Pragmatic-Existentialism. (1)

The background to this essay is recent work done, e.g., in Book 9 where I note the possibility of a conformal metaphysical appreciation and supervision of the philosophical discipline and its ensuing re-vitalization. In asking how this might be accomplished I tender the following as a heuristic guideline. (2)

By ‘conformal’ is simply meant ‘conforming to a Tarskian frame of reference in terms of truth determination’, and, less simply, in ‘assembling evidence through the utilization of best practice ensuing reiterability, by applying both negative and positive forms of deconstruction of phenomenal-phenomenological descriptions, emending hermeneutical prescriptions through rectification, and through ongoing re(-)normalization proscriptively re(-)specify the format, formation and form of our conjectures as insightfully productive processes of re(-)constructed-representations that appear conform to and to proffer a pragmatic and existential enrichment of relational experience’. Or, more simply, adopt and adapt those means and measures that ensure a better working understanding of lived-experience as being that which is seen to conform to lived-experience *qua* lived-experience, indeed, finding reasonable degrees of assurance without chasing the impossible specter of an indubitable truth and all other philosophically conjured creatures inhabiting a similarly impossible zoological garden. (3)

Hence my introduction of a ‘progressive mapping’ of twelve stations as an heuristic device for ensuring that the entire extent of the philosophical or disciplinary process is properly supervised and where the end-product has been competently arrived at. I.e., where we have generally conformed to the rules present in the transformations arrived at in all stations and where the transformational-transitions between these stations are equally as well observed. Where these twelve stations are as follows:

1. (Tri-modal) Archetypal Economics
2. Economics
3. Non-Economics
4. Hyper-Economics
5. (Hexa-modal) Ordered Phenomena
6. Inter-Ordered Phenomena
7. Disciplines
8. Inter-Disciplinary Considerations
9. Systems
10. Inter-Systematic Considerations
11. (Nova-modal) Political-Economics
12. A Positively Nihilistic, Anti-Representational Pragmatic-Existentialism (4)

These stations can be divided between the headings of Economics, 1-4; Inter-Ordered Phenomena, 5-8; and Systems, 9-12. However, in looking more closely at the transformational rules within stations and the transformational-transitional rules between stations the following sections of this essay have been allotted, namely, Economic Considerations, 1-4; Inter-Ordered Phenomena, 5-6; Disciplinary Phenomena, 7-8; Systems, 9-10; Political-Economics, 11; and, a Pragmatic-Existentialism, 12. (5)

2. Conformation

The idea of the 'conformal' as equating 'valid truth determination' is conducted within a Tarskian frame of reference. I.e., a sentence or proposition (P) is true (T) if and only if (iff) evidence (p) is found for the content of that (true) statement. Let me notate this in the following manner:

P(p)' is T iff P(p) or P' iz T iff p. (6)

In other words, we can translate this to mean, 'the meta-proposition is true if and only if there is evidence for p'. If true, then the proposition in question is a statement (as a true proposition in evidential terms of reference[5]). (7)

Of course, how we account for 'evidence' is not non-problematic. I approach this by running an anti-representational pragmatic approach by arguing that there is sufficient alignment and linkage between propositional-statements[6] that are already deemed to be 'true', albeit in provisional terms of reference despite the degrees of assurance we might also furnish that network of propositional-statements both collectively and individually. In a more comprehensive point of view, I am arguing for an emergent sense of a relatively definitive discernment in truth status (until the time that status becomes partially deconstructed should that event concerning such re-consideration in truth determination be ever realized. Taking a more sequential approach I ague that truth determinations need to be reiterable, i.e., reconfirmed in real time and/or re-verified retrospectively. However, given continual processes of conformance we eventually arrive at an emergent process where assurance is established in multi-dimensional terms of reference through supporting patterns of alignment realized through propositional forms of linkages, etc., that are not non-anti-representationally derived. That this nexus of support also implies that alterations in truth determination can only be relatively superficial and incremental in extent but not necessarily immune from the ensuing devolution of radical ramifications where on occasions radical reinterpretations, causal implications and causal consequences will manifest themselves in a form of definite re-direction devolving from the last, next or first instance.[7] Thence the relatively emergent nature of conformalization (about to be more formally presented through the pragmatic explication of an *ad hoc* Comprehensive Philosophical Scheme and its twelve stations). (8)

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[5] Where it then has, in an ordered scheme, a sixth trans-cognitively ordered status. Where by 'trans-cognitive' is meant the 'judgmental appreciation of the cognitive (and its intentional products, as passive intentional content and active intentional functions)'.

[6] Perhaps, through being cautious, we can treat all 'statements' as 'propositional-statements' given that our assurance in their truth status can be neither indubitably nor non-indubitably held. I.e., there will be occasions when a coherent statement is shown to revert to its coherent propositional status only (and hence revert to a fifth trans-cognitively ordered status as a possible state of affairs_.

[7] Echoing François Laruelle. Where by 'last instance' is meant (by my instituted definition) a 'pattern of behaviour that is merely represented, i.e., will be merely reiterated'. In the 'next instance' is mean a 'pattern of behaviour with the potential for existential import', but, where it is only realized 'through enacted permission in the first instance'. More correctly, we have a non-economic economy of definitive responses consisting of all three possibilities since the existential is realized through the existentialization of the relatively non-existential, and v.v. (and where the existential, therefore, can never perfectly or absolutistically enacted, etc.).

3. Representative-Conjectures

This idea has been recently evolving once I understood, through economic complexification, that the existential orientation is arrived at through a specification of intentional content, etc. Or, in other words, existential insights take the form of specifically focused, reiterable representative-conjectures that could well find further degrees of conformable specification. I.e., that have an internal logic that re(-)presents itself until such time, should that occasion arise, when we must definitively call into question prior interpretations in such matter. But, again, such a process of revision must be understood as partial, etc. (9)

That the 'representative' nature of such evolving conjectures is arrived at through an anti-representative orientation concentrating on alignments in the textual economy, parallels arrived at through economic complexification, further evidential reinforcement of ongoing processes of re(-)conformation, etc. (10)

In other words, there is no appeal to either 'the impossible or the unnecessary'. I.e., those invoked states of representation that are impossible to realize (in archetypal economic terms of reference through being ideological extremist through the impossible invocation of unimodal or bimodal formulations, etc.) and unnecessary given forms of representative-like alignment already exist between propositional-statements, etc. For how else are we to understand 'our being together in this world at large' if all we could experience were mere propositions solely entertained in their economically isolated presentations. (11)

So, in an economy of alignment between representative-conjectures what exactly are these forms of inter-linkage, etc? (12)

There is no such thing as a text *qua* mere text in itself. We need meta-textual instructions to tell us what type of text it is in terms of its genre, etc., and how we are to read it. So, e.g., a 'letter' is not a 'laundry list', although the former could include the latter, and, we should not mistake a 'love letter' for a 'business letter', and v.v., and so on. Moreover, in the textual economy, as here envisaged by myself, we can imagine a non-textual dimension where we forget we are reading and entertain simulations provoked through our reading of that text. By such means explaining how it is that when we read, say, a novel we might find ourselves swept up in its imaginary or non-imaginary landscapes, feeling emotions, identifying with the situations being recounted, etc. That, even from a meta-textual perspective we have its parallels between writing and reading, and, textually, other parallels presented through forms of linkage presented both content-wise and context-wise. Then, through the form of either implicit and/or explicit inferences, etc., we find a series of imperatives that further reinforce the conjectural nature of our experiences as they find forms of non-existential and existential specification. Moreover, just as when we tell a lie we have to speak more the truth in order to tweak our misrepresentations of the facts, so, too, in reverse, to speak the truth we have to partially lie in order to focus more on what is felt to be more to hand in such reports… but, where, at the same time, pure truth telling and pure lying are equally impossible! (13)

4. Competence

‘Metaphysical competence’ or ‘metaphysical fitness’ is when our ‘narrational reports are conformally fashioned in such a manner that they do not violate either transformational rulings and/or transformational-transitional rulings, e.g., as situated either within and/or between these twelve stations in this Comprehensive Philosophical Scheme as here about to be presented in greater depth. (14)

As this Comprehensive Philosophical Scheme is an heuristic device, therefore, it is presented in an *ad hoc* manner through the very nature of its devising. However, on both pragmatic and existential grounds I will argue that it has an important rule to play in this conformal metaphysical supervision being asked of it through both the critical and radical ramifications that can be unleashed through its suitable application. (15)

In practical terms, a faulty connection in this chain of imputations will render the issuing narrative as representing a defective position. Unfortunately, much that passes as creditable philosophical or disciplinary research and application is faulty in its presentation, but, where such defects are more often than not overlooked by a misinterpretation of the final output of its report(ing)s more in line with expectations (that obviously cannot be argued for given such overall defective processes of conceptual thematization). (16)

Although linear in its explication, all stages in this Scheme are meant to dialectically co-occur in a simultaneous contrast to the evolution of our conformal appreciation of its conjectural-representations. However, once such delineations are non-economically determined in the re-directed instance of an historical moment in time then such potentially radical considerations then move into a hyper-economic moment of ongoing enacted re(-)appropriation, hopefully, with an overall critical tenor and the specificities of a critical complexion. (17)

The economic, in its archetypal translation, has a trimodal constitution where the so-called ‘third moment’ is resolution in orientation, but, if the circulation of value is endless then a moment of resolution could not be realized through a definitive act of resolution in the last, next, or first instance (through processes of mere reiteration, existential potential, and existentially oriented enactment). Hence the necessity of invoking a non-economic rupture in which the virtual finds non-virtual enactment. However, how could this non-economic rupture be appreciated unless hyper-economically re(-)appropriated? The hyper-economic also being invoked in order to ‘economically’ appreciate these relatively definitive acts of causal involvement and intervention. The necessity for the invocation of this process of re(-)appropriation is to account for the hermeneutical rectification of the type of involvement being focused upon. However, should the non-economically re-directed input be too chaotic and too radical in complexion then its appropriation could not even commence. Hence the need for incremental sequencing of hyper-economic re(-)appropriation where the relatively-radical can be appreciated but where the radically-radically both cannot nor could be appreciated (other than through these bite-sized chunks of re(-)appropriated materials that, at the same time, re(-)organize

these sequential processes of appreciation from a meta-textual, hermeneutic sense of perspective). (18)

Competence being evaluated in terms of the objectives set by a philosophical short-term project or long-term program and whether these objectives are met in either postulated theoretical terms, the critical enactment of practical terms, and/or the radical ramification of critical terms exercised as a critique. That in the metaphysical supervision a philosophical process or disciplinary process competence is also evaluated on whether the station in question has been correctly arrived at in transformational-transitional terms of reference, is suitably engaged in transformational terms of reference, and whether the appropriate transformational-transition rules are enact in order to move onto the next aspect in the hierarchically constituted epistemological envelopment and development of all the aspects imputed as needing to be present in the completion of this overall process of supervision. (19)

As an heuristic device, this Scheme acts as a formal checklist in order to ensure that all conformal expectations are duly met and enacted. Informally, certain segments deemed to be less relevant, can be overlooked in order to expedite the appreciative resolution of that philosophical project or program. E.g., if our primary interest is in a certain disciplinary or interdisciplinary anomaly or imputed problem (arrived at through problematization) then it would seem relatively pointless to re-contextualize that process within a systematic frame of reference. However, given the overall objective is to conduct a process of exploration and scrutiny from both a pragmatic and an existential point of view then attention to that type of outcome should remain paramount. (20)

That competent supervision, regardless of whether it is either informally or formally conducted, demands a reasonable degree of conformal alignment from both pragmatic and existential senses of perspective. (21)

That competent supervision should also be productive through overseeing a resolution of our objectives. Where, through negative deconstruction the relatively defective is removed, and, where the relatively constructive is suitably re(-)constructed. Similarly, in pursuing the pragmatic formalism of this Scheme we remove defective non-contributions through denying either transformational or transformational-transition rules that were or would be non-conformally enacted, but, affirming those rules where their enaction was, to all appearances, competently discharged. (22)

Where non-existential productivity is successfully arrived at through suitable forms of non-existentially oriented patterns of resolution, and, where existential productivity is arrived at through suitable forms of existentially oriented patterns of resolution. Where both patterns of resolution are thematized economically, causally expressed non-economically, and hyper-economically re(-)appropriated. However, even though the non-existential and the existential co-occur given their necessary interdependence upon each other, still a preference is to be entertained for the latter through non-incremental enhancement rather than incremental augmentation in e/valuational formation. (23)

5. Productivity

Productivity is measured in comparative terms, being conducted in either positive virtual and/or positive non-virtual terms of reference with an obvious preference for the latter. Pathways for positive non-virtual e/valuational formation naturally proceed through a thematization of positive virtual terms of reference and their eventual enactment. (24)

Therefore, ‘comparative’ in a number of senses, e.g., between the apperceived ramifications of possible and probable, if not potent, causally actionable pathways; between the apperceived results of non-enacted and an enacted causal pathway; and/or, between the perceived causal ramifications of comparable parallel situations taking similar or different causal directions in enactment. Without being able to entertain such possibilities there could be no non-virtual ethical forms of moral judgment able to be entertained in a present(ed) moment of consideration. (25)

From a trans-cognitively ordered perspective e/valuational formation takes six forms from which we can count three distinctive forms of value *per se* (as defined), namely, second ordered aesthetical value, third ordered deontological value, and fourth ordered pragmatical value (that is expedient in orientation). From a pro-relational perspective value can be treated as existentially oriented in either it current situatedness, retrospective fact, and/or through existential transformation primarily from a deontological perspective without being reduced to the same (given its non-existential basis in lived-reality). (26)

Ideally, a qualitative change is positively understood when a relative benefit is obtained through either the effective or efficacious resolution of an anomalous situation or the more positive advancement of our psychic sense of positioning with respect to either our own senses of self and/or to others as we find ourselves related either directly and/or indirectly. (27)

It is a truism to say that no two situations are the same in either fact or in experience, still, phenomenologically, we will recognize a relative benefit when a positive differential is discerned. E.g., if someone were to win a lottery jackpot; or found the prescribed antibiotics worked as envisaged; through serendipity found something, or someone, whose existence was also fond to augment and enhance the course of their daily existence, etc. In the light of these examples, it follows that we must broaden the concept of resolution, as a harmonic process, to also encompass these notions of a positive non-chaotic ‘augmentation’ and a positive chaotic ‘enhancement’. Recognizing, of course, that not all change is necessarily the result of the resolution of relational anomalies or the resolution of processes of problematization (as, e.g., in the asking of questions, etc.). Rather, instead, what appears to contribute the form of a positive benefit. Therefore, in a similar manner, we must question what actually contributes an existentially oriented sense of beneficial augmentation and/or beneficial enhancement? To which we could reply that whenever pre-conditions are re-configured that contributes to such augmentation and/or enhancement, with a preference for the latter. (28)

6. Re(-)Productivity

That by ‘re(-)productivity’ is meant ‘the reiterable demonstration of a comparative production of an excess, on balance, in the positively determined e/valuational formation (productivity) that can be demonstrated as beneficially present in the augmentation and enhancement of both our individual existences and in our relationships with others’. (29)

That it makes better sense to understand that this idea of a ‘positive benefit’, in both non-existential and existential senses, occurs both non-contextually and contextually. E.g., in the winning by an individual of a lottery or the resolution of an illness with antibiotics versus a nation more able to feed itself or is finally able to remove the belligerent parties who attempted to invade its sovereignty. That the co-associated idea of ‘resolution’ will applies to either the parties concerned and/or to the relational situations in question. (30)

In the following Scheme is outlined a progressive pathway for determining if the final outcomes in our scrutinized attention to the application of a philosophical or disciplinary process is representative of having taking a positively conformal (valid) approach to the discourse in hand, i.e., can present a re(-)productive validation of the productive stance taken in that discourse to hand. (31)

This ‘progressive’ pathway has twelve stations under the broader headings of the economic; inter-ordered; disciplinary; systems; political-economics; and, a pragmatic-existentialism. Those twelve stations, starting with the trimodal nature of the archetypal economy, are as follows:

Economics
1. (Tri-modal) Archetypal Economics
2. Economics
3. Non-Economics
4. Hyper-Economics

Inter-Ordered Phenomena
5. (Hexa-modal) Ordered Phenomena
6. Inter-Ordered Phenomena
7. Disciplines
8. Inter-Disciplinary Considerations

Systems
9. Systems
10. Inter-Systematic Considerations

Political-Economics
11. (Nova-modal) Political-Economics
12. A Positive Nihilistic, Anti-Representational Pragmatic-Existentialism (32)

However, in a need to clearly state either our past, current, or future philosophical objectives or our past, current or future disciplinary objectives we should begin from this 'zero-position' of provisional clarification. Then, in order to advance to the next station, we must also conform to the requisite transformational-transitional requirements that would allow us to make such 'progress' in our 'progression' through this Scheme… finally arriving at a pragmatically oriented and existentially oriented re-positioning that once again should remain as 'provisional' in status, at least theoretically or hypothetically, despite the degree of conformal assurance achieved as a beneficial result of our progression through this Scheme. (33)

Hence the need to articulate twelve stations and their distinctive transformational pathways, and, twelve inter-stations with their distinctive transformational-transitional pathways. Hence 1, 2, -12 stations, and 0-1, 1-2, -11-12 inter-stations. So, the primary task for the rest of this essay is to outline just what transformational rules and transformational-transitional rules need to be applied, with the former being invoked at these stations and where the latter establish these pathways between these stations. Although, admittedly, we have here an *ad hoc* heuristic device, but, from a pragmatic perspective we should adopt and adapt that which can be shown to have a greater degree of comparative relevance to the thematic nature of the pursuit or pursuits being undertaken. Here the type of pursuit is either philosophical or disciplinary in orientation, albeit from the perspective of a conformal metaphysical process of appreciation (along with its transformational re-treatment in terms of the philosophical or disciplinary perspectives being subjected to such scrutiny). (34)

That once our objectives are thematized, the primary objective of this scheme is to ensure the credible progression from the archetypal economic to a viable productive pragmatic-existentialism. That should any transformation within a certain station or between any station be shown to be non-viable then we must either reject or deconstruct such a maladapted progression as either non-viable and/or accept the need for its conformal re(-)construction and oversee the ensuing delivery of the requisite degree of conformal assurance that would critically meet reasonable expectations thematized in that same regard. (35)

Now, although, ostensively, we begin with an archetypal economics, given that coherent instances of non-contradictory significance must already have incorporated such considerations, we might also surmise that as all problematic or problematized situations already have the form of representative-conjectures,[8] at least implicitly if not explicitly, then we must come to an understanding that all processes of progression through this Scheme are more a matter of relatively superficial patterns of emendation be that through

[8] On the understanding that all well-formed questions already presently entail, either implicitly and/or explicitly, at least the coherent outline of a resolution of either that anomalous problem or problematization being held in question. We should also note that the seemingly definitive resolution of a relational anomaly should end that relational narrative, however, given the re-problematization of its situational-representation, through a reformulation of its representative-conjectures, the relational narrative in question is given a temporal reprieve. Hence, by this inferred observation, we can account for this other observation that we rarely wish to dissolve our representative-relationships merely through their definitive resolution.

either hermeneutically oriented rectification, phenomenal-phenomenologically oriented deconstruction, and/or existentially oriented ongoing re(-)normalization (and would be better appreciated through the exercise of a perspective noting transformational retreatment' as explored elsewhere[9]).[10] (36)

In line with the formula of 'Topic + System + Exposition = Discourse (with causal implications, etc.)' we can note that stations 1-8 are topical, 9-10 are systems related, and 11-12 are expositional, and, where through dissemination, they then become discursive in a non-virtual sense. (37)

Ideally, the overall objective is to discern and implement a pragmatic-existentialism as an existential-pragmatism… and by such means deliver an ensuing augmentation and enhancement of the relational party or parties as well as, more importantly, the enrichment of that overall primary relationship in question. (38)

By 'economic' is meant a 'circulation of dialectically constituted value between the trimodal confines of its unattainable economic correlativities within its economic contextualization'. With the understanding that no economic correlativity can be isolated and can be discerned in and through itself except when rhetorically-analogically treated and qualified as such, and, that, equally, no relationship can be isolated and discerned in and through itself except when rhetorically-analogically treated and qualified as such. Just as a shadow can be seen on a wall, but, cannot be separated from that same wall and its situatedness except in a linguistic form mirroring either rhetorical, metaphorical and/or apparitional forms of qualified treatment. In archetypal terms unqualified treatment is ruled out of court as 'unthinkable'. Just as we can talk about a shadow qua shadow but where no shadow per se can be extracted from (our perception of) its shadow-forming situatedness. Still shadows can be cast in a shadow-forming type of situatedness, but, cannot be recognized, encountered, and engaged in a non-relationally form of isolation.[11] Thence the archetypal rules out that which cannot be non-archetypally entertained. Arguing, therefore, through the (extensive) suspension for the non-presence of all forms of ideological extremism as formulated in absolutistically impossible forms of unimodalism, bimodalism, absolutism, and relativism. That the mere presence of such impossible forms of ideation automatically rules our any form of conformal metaphysically organized progression through this Scheme. So, e.g., the simple utterance that a position, say, is an example of 'scientific realism' or implies any form of a 'cognitive idealism', etc., is more than enough to disbar any form of progress whatsoever. Indeed, we then need to ask if debating or being informed about such parties is even worth our while? That what success they might appear to have can only be through their overlooking such ideological extremism despite their protestations to the contrary. What is 'impossible' is precisely 'impossible to contemplate'! Hence our understandable reluctance to even entertain such impossible notions. But, let us proceed… (39)

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9 As per *The Seventh Book…*, *Book* 9, etc.

10 As noted elsewhere, the nomenclature of '(-)' alerts us to a process of ongoing economic thematization, i.e., re(-)thematization, etc.

11 Semantically, we talk about just shadows *qua* shadows but, correctly, not in lived-experience.

7. Economic Considerations[12]

As zero-station point of departure we begin with a succinct summary of the problem or problematization being placed under such schematic conformal scrutiny. (40)

E.g., a representative formulation of the obesity crisis, or a personal or financial problem, or whether a philosophical position is tenable and credible, etc. (41)

By 'representative' is always meant no more than a 'circumscribed set of propositional-statement that appear to suitable and adequately present a series of alignments that purport to 'represent' through such entailed 're(-)presentation' the to-be-essentially-understood configuration of a certain relational situation' (and, where, by a certain relational situation is meant a certain relationship or series and/or sets of relationships). What is never meant is 'representative' in any 'impossible and unnecessary non-anti-representational form of representation'. Or, in other words, the selection and integration of a set of representative-conjectures that in their semantic sense can progressively specify an adequately comprehensive modelling of the apparent 'situatedness' of the relational situation in question as brought to our emergent, non-reductive attention by such a format. (42)

Where by a 'representative-conjecture' is meant our ability to focus specifically on an essential-like understanding of the representative-situatedness in question through articulating a set of closely interlinked propositional-statements through processes of either observable alignment and/or conjectured imputation. E.g., I perceive a bowl of apples on this table in the kitchen where all these identified attributes of the apples, like, e.g., sight, touch, smell, and taste, etc., are perceived by myself, along with their co-associated perceptions of their contextual emplacement, such as the bowl, kitchen table, kitchen, etc., are obviously interlinked through a certain set of temporally and geographically circumscribed perceptual inspections, and where from certain apperceptions I also know that these same apples were bought by myself in the markets yesterday, placed in this bowl by myself, and, indeed, are ready to eat, and so on. What is not meant, and is never meant, is any non-relational relation whatsoever to both impossible and unnecessary references to any imputed representational state that cannot be articulated through anything other than propositional-statements imputed to indicate the required conjectured, conformal patterns of alignment that can be ascribed with a tentative provisional degree of ascertainment despite the degree of commensurate assurance demonstrated through the supporting richness of either multiple instances of either confirmed and/or verified ascertainment. That, given these iterable reinforcements of such representative-conjectures, the apparently non-disputed internal logic of their semantic demonstration along with an emergent, non-reducible element of assurance it is beholden to us to more accept the articulation of such demonstrations as conformally constructed rather than dismiss their simulated representativeness as merely fabricated in virtual terms of reference… since the de-suspension of the suspension of such interrogations only continues to reveal an assurance of such presentations until such a time they are found to need partial, relatively superficial forms of reconstruction or meet an outright form of rejection. (43)

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[12] For convenience, a summary mapping of this Scheme is supplied in paragraph 124.

For convenience let me notate these ‘progressive’ shifts between transformations and transformational-transitions with the same notion used in the abbreviated mapping of this Scheme in Appendix A (paragraph 124, as falling under the heading supplied). (44)

S:0. Departure Station: Succinct ‘representation’ of problem/problematization

As discussed elsewhere, all narratives are driven advertently, or, more likely, inadvertently, by the anomalies that they are either knowingly and/or unknowingly designed to de-anomalize. ‘Anomalies being either already discerned as problematic and/or treated in a problematic manner in order to either terminate, sustain and/or deepen a process of resolution. (45)

Prior to departure we ask, “just what is either problematic or being problematized, and, just what objectives would we like to ‘tentatively’ observe in the ‘progressive’ resolution of such processes of interrogation?”[13] (46)

Ideally, not everything is found as problematic, but, anything could be rendered problematic through questioning. (47)

In practical terms, questions are raised usually in a context where we have a good idea of either the possible outcome/s or the desired outcome/s. (48)

In an appreciation of chaotic responses, we normally have a reasonably good idea of what might occur or what range of possibilities might ensue… along with our assessment as to whether such changes are either positive, neutral, or negative, etc., for either ourselves and/or others, and, therefore, to what extent such expected responses might proffer a ‘benefit’ in some form or otherwise. (49)

S:0-1. Suspension, and de-ideological separation of extremist positionings

As good philosophers or disciplinarians we suspend both the articulated nature of both the problematic and problematized, and its articulated objectives for resolution. (50)

S:1. (Tri-modal) Archetypal Economics: Recognition of trimodal framework

Through the utilization of the suspension and the avoidance of all forms of ideological extremism we should quite naturally expose a trimodal economy that can then be rendered as fit for purpose (in line with the resolute objective of seeking and finding a suitable resolution of the problematic nature of our enquiry). (51)

Delineating what is phenomenal-phenomenologically foreground (in our focus) of a certain textual situation, discerning what is relatively background (in meta-textual,

[13] Of course, we are being ‘tentative’ in our officially seeking a suitable and provisional form of reply through resolution, but, much more hopeful of realizing the actual degree of conformal assurance being sought in line with the required reasonable nature and limitations of our expectations as long as we avoid the appearance of an extremist, ideologically constructed economy.

hermeneutical terms of reference), and entertain what might possibly re-present itself as a form of existential insightfulness, presenting some sense and semblance of a required resolution along with the application of its ensuing solution. (52)

S:1-2. Economic Complexification of trimodal economy in question

Accepting a trimodal scaffolding, relevant economic considerations are arranged through economic complexification… (53)

Having determined the type of economy or economies in question we determine relevant economic correlativities and then align the same in archetypal terms of reference. E.g., if we were dealing with a complex economy concerned with both presentation[14] and treatment modes[15] then we could muster to hand 'presentation, representation, and re-presentation', and, 'analysis, synthesis, and nomination'. Then, upon careful reflection upon the nature of the archetypal economy, we could envisage the following forms of overall alignment:

Presentation:	Presentation	Representation	Re-presentation
Treatment:	Analysis	Synthesis	Nomination
Archetypal:	**Object/Foreground**	**World/Background**	**Ego/Subjectivity**
(Philosophical:	Phenomenological	Hermeneutical	Existential) (54)

Now, to simplify such reflections, we could also consult a predetermined dictionary in this same regard. E.g., *Appendix* A: *A Parallel Dictionary of Hypothetical Economic Correlativities* in *The Seventh Book*…[16] (55)

The value of complexification is such that it enriches our evolving appreciation of any individual economy… (56)

S:2. Economics: Economic simplification through economic integration

Then, from the harmonic interactions of a specific economic, we arrive at a relative integration of its circulations of e/valuational formation, from which, at a certain historical point in time, this semblance of resolution is non-economically expressed in a relatively definitive act of the last instance or first instance, or next instance (when the first instance takes an existential stance and is then instantiated in the last instance of the next moment). (57)

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[14] This 'economy of presentation' could just as well be nominated an 'economy of representation' or an 'economy of re-presentation' (hence, these correlativities understood, we could also nominate as the 'economy of re(-)presentation').

[15] Modes of treatment comes in three flavours and only three flavours, like every other economy, namely, in this instance, 'analysis, synthesis, and nomination'. (Note, in a contrast with 'treatment', the 'economy of transformational retreatment' is divided between 'pretreatment, treatment, and retreatment').

[16] *Pursuit,* III.VII.III.C.Appendix A.100. Reposted in Appendix B.

S:2-3. Articulation of resolutional considerations

The economic by itself, purely in economic terms, would be nothing more than endless cycles of e/valuational formation… thence the necessity for the irruption of the non-economic and its implication of a causal dimension (in this transformation of the virtual into the non-virtually non-economic). (58)

S:3. Non-Economics: Seeking definitive resolutions in last, first, and next instances

From such non-economic irruptions, the economic is put on an historical stage and converts the relatively potential or virtual (in a trans-cognitive firth order) into the actual and non-virtual (as expressed through a trans-cognitive sixth order). By such means, and through topical codes, etc., linking systems and inter-ordered phenomena (through the medium of disciplines and their distinctive use of disciplinary behaviours). Where 'definitive instances of the last instance' merely reiterate near-identical-like processes of represented identity. The 'first instance' indicating 'existentially positive territory for intervention as if acting on behalf of that primary relationship' that then becomes followed through, should that intervention be permitted, through definitive instances of the 'next instance'. (59)

The 'last instance' is re-directed behaviour that becomes the new norm through mere reiteration. On the other hand, the first and next instances indicate a more radical sense of chaotically induced re-direction (whose re-directedness is determined through economic resolution that more successfully escapes the relatively economic). (60)

But a problem can be discerned if we make a distinction between the impossible hyper-economic reception of the radically-radical and the possibility of the reception of the relatively-radical… (61)

S:3-4. Meta-textual translation of hermeneutic re(-)appropriation of resolutions

All too often innovations are not appreciated as if 'new wine in old bottles cannot be drunk' (if such old fashioned 'wine' no longer looks and tastes like 'old fashioned wine'). Here I propose an incremental model. The analogy has been made 'that if bread is sliced in the bakery (rather than the corner store grocery) it needs to be wrapped'. I.e., the innovation of slicing the bread then incrementally needs the innovation of it being packaged, i.e., wrapped (as one of the most convenient ways of doing this). Of course, with wrapping can come product branding and self-advertising, then the government insisting on truth in advertising along with other innovations (such as my suggestion the range of the protein percentage of the bread should then also be reported as one legislated measure in the broad-spectrum approach to and reversal of the obesity epidemic'). (62)

This incremental model suggests that radical information needs to be 'digested in bite sized mouthfuls' rather than in 'large undigestible mouthfuls' of the same. (63)

The following suggestions also need to be made, namely, innovations need to be suitably recognized, encountered, and engaged and that this is best facilitated through a critical presentation of the relatively anomalous in a requisite 'suspension' as a 'suspension of belief'; and, that the ground for such a transition in appreciation needs to be critically pre-prepared; that critical preparation is supportive of this transformational-transition; that in order to appreciate the relatively-radical, increment by increment, that is critically supported then we also then need to supply a 'suspension of disbelief' in order to rule out that which is relatively non-critically non-supported; and, by such measures preserve a general notion of conformally oriented conformalization of process. Thence the functioning of the hyper-economic in its ongoing re(-)appropriation of the relatively-radical on an incremental basis. That such rectifications of process recognition, etc., are basically hermeneutically oriented by virtue of the need to transformationally-transition our meta-textual appreciation of the evolving genres arising through this ongoing re(-)appropriation of the relatively-radical. That, similarly, in dealing with the novelty of contemporary social problems and in re-dealing with traditional problems from a novel perspective the imputation of this hyper-economic sub-economy within the overall economy of the economic is very much a necessity (in order to account for innovation, the causal re-direction of the non-virtual, the formation of new genres of behaviour given the advent of non-continuities in cultural-intercultural expression, etc.) (64)

S:4. Hyper-Economics: Identification of critical or radical shifts in positioning

Thence the necessary imputation of the hyper-economic in order to economically appreciate the import of the relatively non-economic. (65)

That such transformational-transitions can be pointed out through identifying the alterations and innovations of the relevant meta-textual genres in question. (66)

Thence the possibility for the meaningful uptake of disciplines through the historicity of the non-economic and its comprehension of the relatively-radical through the lens of the hyper-economic. (67)

Sifting the relatively conformal from the relatively non-conformal nature, say, of conspiracies, misinformation, disinformation, mal-information, poor scientific methodologies, political malpractice, etc., through this delineation of the relatively supported critical treatment of the relatively-radical versus the non-critically unsupported treatment of the relatively-radical (and that which draws on a misappreciation of the radically-radical, etc.). (68)

By 'support' or being 'supportive' is meant 'the relative richness and intensity of conformal interconnections between critically-pre-prepared forms of hyper-economically oriented comprehension of the apparently radical, the innovative, etc.' In effect, paralleling the phenomenologist's reply to the misguided empiricist retort that the former disciplinarian has no access to the so-called real, the reality of the pre-represented, when the latter notes the overall richness of present anticipations in the light of past experiences and future expectations, etc. (69)

8. Inter-Ordered Phenomena

S:4-5. Identification of basic judgments being exercised

The distinctive nature of a discipline is based upon the types of judgment operated with by its distinctive mix of genres plus the range of intentional objectives ostensively expressed by that discipline. So e.g., an artist is not primarily concerned with ontical facts *per se*. Just as to day, the historical reality of the depiction presented in Goya's famous painting *The* 3*rd of May* 1808 (painting completed in 1814[17]) is irrelevant whilst at the same time the dramatic emotions depicted and realized through our simulated identification with the same can intensify in all probability our experience of this painting in lived-experience (given the clash and resolution of emotions is an important contributor to the overall aesthetic impact of a work of art as understood in my theoretical reading of aesthetic reception). On the other hand, aesthetic intensity (second trans-cognitive order) can intensify the (fourth ordered trans-cognitive) pragmatical aspects of a work of art to the extent it appears to express a message in some form or other. In this regard, this innovative painting seems to express the idea of the revolutionary in a number of ways... (70)

S:5. (Hexa-modal) Ordered Phenomena: Identification of relevant orders

The processes and content of judgment in a discipline is its 'topic' and is based upon a reading of the distinctive differences between types of judgment as 'orders' (and their accommodation here under the trans-cognitive category of 'trans-intentional/trans-cognitive judgment'). (71)

These six distinctive types of judgment are from the first order to the sixth, namely, are phenomenological-semantic e/valuation; aesthetical; de-ontological-existential; pragmatical; hermeneutical possibility; and, ontical or factual e/valuation. (72)

'E/valuation' in the double sense 'that a judgmental process of trans-cognitive evaluational formation delivers a cognitive form of valuational formation. (73)

S:5-6. Identification of relevant disciplines and their inter-ordered configuring

The distinctive uptake of these trans-cognitive orders, from the first order, already supply material for six distinctive types of disciplines, namely, the semanticist/phenomenologist; aesthetician and artist; deontologist and existentialist; the pramaticist (not to be confused with a much broader pragmatist); hermeneuticist/hermeneut; and factologist (as a collector of evidence for use in a narrative, say, as utilized by an historia). (74)

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[17] Also known as the *El tres de mayo de* 1808 en Madrid or *Los fusilamientos del tres de mayo*, Museo del Prado, Madrid. It was commissioned by the provisional government of Spain, at Goya's own suggestion, on the expulsion of the troops of Napoleon and the restoration of King Ferdinand VII (as per Wikipedia).

But, from reduplication, duplication (along with a non-commutative reversal of duplication), and de-reduplication (as a commutative reversal of reduplication) is formed a wider basis for disciplinary topics. Indeed, I will argue, as a conjecture, that the topicality of all disciplines can be accounted for in inter-ordered terms of reference. So, e.g., the psychologist is 2^2 and the sociologist is 2^3, so the philosopher (P) is $(51 +11 + 31)^1$ and the metaphysician (M) is P^2, the political economist is $(4 + 3)^1$, the historian is 6^1 and the scientist is 5^2, etc. (75)

Thence the role of the inter-ordered (including ordered, bi-ordered, inter-ordered and hyper-ordered, in both focal and background formations, etc.) allows us to entertain the variety of disciplines in all their topical variety. (76)

S:6. Inter-Ordered Phenomena: A clarification of inter-ordered coding utilized

Through duplication and reduplication, along with the de-suspension of de-reduplication, we find a plethora of topical possibilities. By doing so, we impose different forms of coding. So, e.g., 'the conformal philosophical appreciation' of 'conformal philosophical appreciation' is not philosophical appreciation *per se* but metaphysical appreciation by definition (being either meta-philosophical and/or non-philosophical in orientation). Similarly, 'the ontical appreciation' of 'ontical appreciation' is not the ontical appreciation of a factologist (in accordance with by definition of that discipline) but the historical appreciation of an historian (in accordance with my definition of that latter discipline) since 6^1 is not equal to 6^2. (77)

Now, furthermore, in duplication we have one code dominating the exercise of another, effectively, either within a discipline or between disciplines. So, e.g., this historical appreciation of philosophy is the historical appreciation of its topic area being focused upon. Being non-commutative we note, e.g., that $6^2.M$ is not equal to $M.6^2$. Thence the dominance of one discipline over another through the exercise if its distinctive types of judgments as meta-textually codified in appropriate genres of behaviour (and as reflected in specific discipline in a system controlling a sub-discipline in that overall discipline (as occurs in the focus of a sub-field of law within the legal field), or where one discipline controls another, or where one system effectively dominates a sub-system or another system (as could be understood in an unresolved resolution of the systematic preconditions for the obesity crisis where the business world of food industries overrides the imperatives of the health system, e.g.). (78)

Where the concerted uptake of a distinctive set of hyper-ordered phenomena effectively instantiates a transformational-transition to a discipline, be that uptake entertained in a *de jure* or *de facto* sense of format, etc. E.g., if I am questioning the evidence associated with a certain set of facts then I am acting, advertently or inadvertently, as a factologist. E.g., I put six apples in that empty fruit bowl yesterday and can now only see five… so, someone has removed and perhaps eaten one of those apples. Who might that be? I remember now, I put one of those apples in my lunch box last night, and I have yet to eat it. (79)

9. Disciplinary Phenomena

6-7. Identification of discipline/s being invoked

Historically, disciplines have already been named and delineated in functional terms. So, astrology, e.g., is invoked to give a statistical evaluation of the person's characteristics, maybe an essential appreciation of their historical trajectory, attempt to define compatibility between people and institutions, etc. On the other hand, e.g., astronomy is invoked to determine the constitution of the cosmos, calculate orbits, predict the time and place of eclipses, etc. Even though both disciplines might have similarities in method and materials, still their objectives could not be more diversely different. However, the point remains, that disciplines are already defined in cultural and intercultural terms. But, in topical terms of reference it is for the philosopher or some other disciplinarian to determine both the topical and objective basis of a certainly historically predefined discipline. So, both 'astrology' and 'astronomy' are 'sciences' (through utilizing forms of calculation), but, the former has objectives that are either diagnostic or prognostic whereas the latter has defined itself as falling within the systems-sphere of science which we might judge as falling primarily within the system of academia and, secondarily, within the world of business given the applied value of its techniques, etc. Astrology, in contrast no longer falls within Academia and often locates itself in the nebulous world of 'arcane sciences' whilst often not being too far from the world of business for a practising astrological professional (regardless of how we might view the conformal nature of their business[18]). (80)

So, how do we discern an inter-ordered topical basis for a certain discipline along with the delineation of its expressed objectives? (81)

We can appeal to how such considerations that are already pre-prepared in that regard, e.g., as delineated in this essay or elsewhere. Or, by using such classifications as precedents we can then move to nearby disciplines by noting the apparent semblance of proximity, similarities in objectives, etc. (82)

That, in this process of topical delineation we also note that distinctive disciplines also have a set of distinctive differentials (namely, a differential, meta-differential, and a non-differential). (83)

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[18] I am very sympathetic to some forms of astrological research, namely, the diagnostic aspects, on the basis of personal experience, but, highly skeptical of it value in business terms as generally practiced. Then, again, we can point to a number of other practices that are even more dubious both historically and in contemporary terms. E.g., the progressive whittling away of the hegemony of the Freudian psychoanalytic empire in the sphere of psychiatry seems emblematic of a general lack of evidence-based research in the field of medicine, etc. So, the moral of this general observation, I would like to think, is that rather than being disparaging perhaps it behooves us to enquire as to which disciplines are discerned as proffering greater degrees and qualities of e/valuational formation and chose to patronize them rather than being merely critical of a long list of potential miscreants. Just as when we fly overseas, we naturally prefer our airline pilots to be professionally trained, and, when we wish to be entertained, say, by a travel documentary, we can then enjoy the opinions expressed there be they formulated either wisely or unwisely, and so on.

7. Disciplines: Articulation of disciplinary differences, non-diffs. & meta-diffs.

The philosophical discipline has been noted to possess not only a preoccupation with the conformal delineation of valid processes of truth determination but also with a desire to appreciate such mechanisms that allow us to pursue such objectives. This can be read as its primary philosophical difference and as its primary disciplinary differential on the grounds that all distinctive disciplines must possess a distinctive sense and semblance of such a differential. (84)

So, e.g., a theology invokes theological ideation (and such ideation could possibly be extracted through the extrapolation of various metaphysical notions such as the apparent transcendental unity of the overall life-world/world-of-life along with or without various conceptions of the numinous, etc. And, a science invokes its exploration and interpretation of the probable-possibilities that occur in its field of expertise (and hence its classification through the symmetrical reduplication of the fifth trans-cognitive order). And, a historian works with the material supplied by a factologist (be that supplied either by professionals, themselves, and/or the historical tradition itself). (85)

As a result of research on this topic of disciplinary differences or differentials let summarize my findings (as the position to then commence its overall critical appreciation through relevant forms of philosophical debate). (86)

The conjecture is outlined ‘that a distinctive discipline possesses a distinctive sense of disciplinary difference, i.e., a different way of seeing and treating the secular world’. Just as a theologian, e.g., envisages the non-controversial acceptance of a secular world plus the potentially controversial imputation of some sense and semblance of the Divine or Numinous, so, that therefore, this ‘disciplinary difference’ is ‘their overall vision of the world minus this secular contribution’. Such a difference is conceived of primarily in phenomenal-phenomenological terms of reference. (87)

The following question is then asked, ‘what difference does this difference make (if at all?)?’ That this type of question attempts to determine how the co-associated imputation of value is to be experienced in experiential terms of reference by appreciating through which genres of behaviour such value is to be experienced. So, e.g., the theologian might invoke genres like prayer, meditation, contemplation, etc. Or, the historian might note how histories of the past have something to say in the formulation of histories of the present or future. Just as empires rose and fell, e.g., in reflection upon this observation they might wish to ask either themselves and/or other historians, ‘will our current democracies do something similar, and so on, and so forth?’ Or, the theoretical scientist might argue that quantum computing might not be very useful at present, but, soon, it could make quite a difference (especially in convergence with any other number of other disciplines, like AI, additive 3-D printing, autonomous driving, voice recognition and generation, etc.[19]). That such considerations of meta-differentials are primarily hermeneutical in orientation. (88)

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[19] In effect, making an allusion to robotics.

But, a third type of question also needs to be asked, namely, just how do such differences transcend or traverse this potential chasm between these disciplinary differentials and these disciplinary meta-differentials, on one hand, and, on the other hand, the secular world itself? In effect, seeking to delineate a non-difference between the apparent world of that discipline, and disciplines in general, and the residual world of the secular (despite an all-pervasive colonialization by disciplines potentially operating in an adverse, contractual, non-compactual[20] manner if left unsupervised and unchecked?)? (89)

The theologian, e.g., will well-note the potential devastation of the disciplinary insight (of relational interdependence) 'that what is not there for us is not there for us, and, we need not be there for it!' But, this same insight needs to apply to all disciplines. Namely, just how does a certain discipline perceive little or no difference between the world of their profession and how we are also inescapably enmeshed in the secular world at the same time… and, that we need to maintain a harmonic relationship between both worlds, indeed, all worlds, within this overall world-of-life. That it should be known that this difference, or, rather non-difference, is existential in both tenor and complexion. (90)

7-8. Identification of disciplinary dominance or disciplinary amalgamation.

But, no discipline operates in isolation from either the secular world or the world of other disciplines. That, none ever being equal to any other, their interactions can often take the form of one dominating another, or, entering into (unequal) mergers, or, chaotically, splitting through bifurcations, or, through the emergence of new and novel disciplines, or, find transformations through phase changes within an already recognized discipline, etc. (91)

8. Inter-Disciplinary Considerations: Note relevant inter-disciplinary economics

On an inter-disciplinary level of exposition, we can envisage the economic interactions of disciplines. Indeed, without such overlap, between both disciplines and systems, there could be no world as we have come to know it. That through the progression of such thematization we have developed islands of technology with various fragile forms of interconnections between the same. A moment's reflection here should reveal to us the immensity of what is not known, but, let us be grateful of what we have to work with and extend and enrich these diverse interconnections… (92)

Now, our appreciation of any discipline or set of disciplines is to be found in the manner of their historical enmeshment in a world of systems… (93)

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[20] 'Compactual' being 'a pro-relational, trans-relationally experienced dimension in interaction based on existential insights that are primarily deontologically in flavour with a general absence of an apparent differential in power relations'. It is the dimension within which working contracts, with a pragmatical disposition, need to be formulated and exercised. Interestingly, it is the interactions between the necessary presence of both dimensions that can be more illuminative of our relationship, etc. Where, hopefully, a pragmatic dimension is to be more fully thematized and enacted.

9. Systems

S:8-9. Articulating relevant historicity of the discipline/s in question

The following conjecture has been posted, namely, every discipline has a topical basic in inter-ordered phenomena. Of course, how we might account for a certain discipline may well involve a complicated process of creative reasoning and other people may well dispute that line of argument, and may or may not supply their alternative interpretations. Moreover, all disciplines must be understood as being historically enveloped and embraced within the historicity of a certain system (or systems or sub-systems?[21]). But, in the political-economy, over time, certain disciplines may either chaotically bifurcate, or merge, or emergently emerge and/or change state, and so on.[22] (94)

As noted, historicity is developed non-economically and then makes its more permanent mark in hyper-economic terms of reference through the formation of novel genres of behaviour. (95)

This disciplinary development of historicity being situated in the distinctive historical context of its system in which it finds cultural-intercultural embracement and envelopment given the relative permanence of hyper-economic rules of meta-textually oriented writing and reading of genres co-associated with that incorporated 'disciplinary situation' (as 'a specific discipline and/or a series and/or set/s of disciplines'). (96)

How might we sensibly discriminate between, say, 'astrology' and 'astronomy'? Both disciplines could be initially treated as 'sciences' and, therefore, as examples of a discipline centered in 5^2 (i.e., the hermeneutical possibility of the hermeneutic possibility/possibilities?)? Historically, we can treat them as have different objectives despite paying some form of attention to astronomical phenomena. Others would dispute the evidence put forward in the pursuit of their respective disciplines. (97)

As a charitable rule we could state 'that all systems are productive of more divested value than that invested in such form of investment', but, importantly, it is 'the differential quanta and reliability of such excess value that should be allowed to tell us whether one discipline is more productive than some other in both individual and collective terms of reference. However, in general terms, given the general nature of lived-experience, we should be able to ascertain the relative value of a certain habit or procedure and by extension generally evaluate to what extent a certain type of practice has through its reiterated performance in its co-associated social setting in question. (98)

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[21] A question to ask – is it possible for a discipline to occupy two or more systems (more or less equally) at the same time and would think that that is not possible. Or, one system could lose a discipline and that discipline could be taken up in a different system over time? So, chemistry, e.g., evolved out of alchemy but can no longer be seen as belonging to that now disrespected discipline.

[22] E.g., respectively, philosophy, political-economics as a hybrid discipline, metaphysics (in its emergence from the symmetrical reduplication of philosophy), and chemistry from its transformation of its the alchemical basis, etc.

S:9. Systems: Noting systematic framing and malformations of discipline/s

The observed evidence for the conjoining of both systems and disciplines is cultural, etc. (99)

In the observance of the interaction within and between systems and between disciplines produces for us our current understanding of the world of systems and their internal worlds of disciplines, etc. (100)

So, e.g., we find the overall food industry as contained within the world of business, and the discipline of history usually pursued in an academic setting or a *de facto* academic-like setting. (101)

Upon closer observation we can either perceive and/or apperceive or infer the possible failures of a certain system and/or the failings in an overlapping of certain systematic situation (as explored in *Book* 9). Such defects could be either the advertent or inadvertent mis-utilization of factual contributions, faulty processes or functions, and/or the relatively external manipulations of vested interests, etc.[23] (102)

By systematic faming we note how a set of genres appear to be both commonly and persistently organized. So, restaurants fall within the food industry but are also often closely connected with the entertainment industry (as when a cinema or theaters recommend a certain nearby restaurant, and v.v.). (103)

S:9-10. Articulating possible overall problematic inter-systems interactions

Social problems within and between systems being a mix of either traditional and/or contemporary problems whose anomalous natures can possibly be resolved in either traditional and/or contemporary terms of reference. Where a 'contemporary problem' could be defined as 'involving either recent historical problems and/or a form of problematicity devolving from the recent formation of non-continuities not historically seen before' in which innovative responses have not yet been adequately developed. (104)

S:10. Inter-Systematic Considerations: Noting adversely contrasting codes

Hence the historical delineation, where possible, between traditional social problems perhaps needing the innovation of contemporary forms of resolution and/or contemporary problems needing a successful mix of either traditional and/or contemporary modes of resolution. Where anomalous situations that remain problematic also become contemporary by default. (105)

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[23] The latter as evidenced in the reluctance of the nicotine industry, e.g., to admit to a whole series of deceptively mistreated factual inputs and adversely experienced consequences of this type of practice that is so obviously bad for health (and where such information suitably disseminated is so obviously bad for profits in this line of business. To have got away with such dangerous nonsense many people must have looked the other way besides just smokers exercising a persistent level in self-denial).

11. Political-Economics

S:10-11. Proposing solutions/resolutions of intra/inter-systematic malformations

Although individual systems or cooperative forms of alliances between systems might be capable of amelioration of systemic malformations, still, a much more successful form of respite is more likely to be sought through the political-economy by recourse to suitable process of policy formulation and, thereafter, the implementation of a variety of apposite strategies as to be continually refracted, both responsively and responsibly, through such a set of working documents. (106)

Once an overlapping of systems and their disciplines can be articulated and problematic interactions noted then we are in a better position to invoke political-economic means of resolution. Hence political policy formation, and, hopefully, the adequate and successful implementation of the same along with its ongoing critical supervision with an ability to positively and productively respond to the need for either relatively-critical and/or relatively-radical points of emendation and intervention. (107)

S:11. (Nova-modal) Political-Economics: Noting forms of implementation, etc.

That the 3 x 3 matrix is an heuristic device for dealing with the political-economy through noting the different roles to be played by different segments or sectors within the same. Therefore, policy formulation and implementation necessitates the suitable invocation of the same although a more thorough approach in mitigation through rectification, error correction through deconstruction (both positive and negative in scope), and ongoing re(-)normalization of social processes through apposite forms of intervention operating from either the individual level and/or up to the national or international levels of intervention. Where, hopefully, interventions also invoke a pro-relational, existential orientation along with a mindfulness placed upon both mis-intended and unintended consequences. (108)

Perhaps interestingly, for the reader to decide, the philosophical economy can also be translated through a similar 3 x 3 matrix (of preferentialization[24]) and where its three levels can also correspond to these economic aspects of the hyper-economic, the economic, and the non-economic. In such nova-modal scheme we can account for the symmetrical reduplications of the hermeneutical (in the fifth trans-cognitive order and symbolized by ‘World’ or ‘W’), the phenomenologically-semantic (in the first trans-cognitive order of ‘Object’ or ‘O’), and the existentially-deontological (in the third trans-cognitive order of ‘Ego’ or ‘E’). That in such a scheme the other orders of the 21, 41, and 61 are arrived at through duplication and where we have two versions depending on which aspect is more dominant. E.g., where the subtle preferential (re)treatment of both W.O and O.W gives us expressions of the ontical sixth trans-cognitive order of factual determination. Similarly, W.E/E.W (in the expression of the pragmatical fourth trans-cognitive

[24] Hypothetically as derived from the imputed forcefulness of the de-suspension in a reversal of the economy in question. In this instance form the reversal of the philosophical economy (and its conformal metaphysical supervision).

order) and O.E/E.O (in the expression of the aesthetical second trans-cognitive order). Representing this matrix below:

	W	**O**	**E**
Existential Non-Economic (**Ego**):	4^1	2^1	3^2
Phenomenological Economic (**Object**):	6^1	1^2	2^1
Hermeneutic Hyper-Economic (**World**):	5^2	6^1	4^1

(109)

What might be able to be read into this matrix representation is that, e.g., the execution of political power in the ninth segment, ideally, should be existentially oriented and one would need to further ask just how this orientation might be generally expedited? Or, again, that the expression of the pragmatical (in the fourth trans cognitive order) has two directions in the realization of the same, namely, a contractual writing of the compactual *versus* the compactual writing of the contractual (and, where, ideally, an appropriate balance should be preferentially preferred)? Or, again, in a reversal of the conformal metaphysical economy (M) as the reduplication of the philosophical economy (P^2) we might expect these types of e/valuational formation to flow through the segmentation of the political-economy (given this hypothetical sharing of the same type of archetypal matrix [and its paralleling of the overall economy of the economic[25]]?)? (110)

But, this interesting digression does lead into the question just what exactly might happen when we have a reversal of the philosophical economy or when considered form the perspective of its metaphysical reduplication (as represented above)? (111)

One observation we might like to make at this point is that through the thorough exercise of a suspension forms of ideological extremism cannot persist post the de-suspension (since they should be eliminated within the suspension). That should forms of ideological extremism persist, then we must assume that the suspension was not suitably exercised in a thorough manner, and, we would then need to ask ourselves should we continue to relate, debate, and remonstrate with such ideologues (from, to put it crudely, conducting some form of a cost-benefit analysis). From the sidelines we can already note that what might appear to work in such defective philosophies can only arise from their overlooking both the impossible and unnecessary aspects of their ideological positioning. That, it is not that we cannot learn some interesting philosophical manoeuvres from such misguided exponents, only, that if they cannot ‘see’ the archetypal nature of their mistakes we will be wasting everyone’s time. (112)

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[25] As a more precise modelling of the de-suspension and its role in the subtle preferencing/de-preferencing of these archetypal moments (or poles, economic correlativities, polarities, etc.) by virtue of its ability to entertain suspensions on all three hypothetical levels of economic organization in the economy of the overall economic.

12. Pragmatic-Existentialism

S:11-12. Ensuring pre-conditions and conditions for pragmatic-existentialization

Such progressively translated preparation now leads us to the 'positionless position' of a 'pragmatic-existentialism' (as, equally, an 'existential-pragmatism'). 'Positionless' in the sense that through suspensions, etc., we can now no longer have any truck whatsoever with any form of ideological extremism be it either absolutistically constructed or relativistically constructed, be it some overt or disguised form of unimodalism or bimodalism, be it a classical form of an impossible and unnecessary representationalism, be it a negative nihilism or worse, some form of a substantialistic or materialistic anti-nihilism, etc. Hence our exciting departure from all manner of philosophical and disciplinary impossibilia like, e.g., so-call 'scientific realism', 'empiricism', rationalism[26]', all other forms of 'realism' (including 'anti-realism'), 'idealism', 'dualism', etc., *ad infinitum*… Where such exponents, relegated as recidivists, should explore the poetical world of literature where it is perfectly acceptable to traduce a perfectly good metaphor by mistreating it through a literal lens, and so on and so forth. (113)

S:12. Positively Nihilistic, Anti-Representational Pragmatic-Existentialism:

The end result of such an excursion is a positively nihilistic, anti-representational pragmatic-existentialism. (114)

A positive nihilism is the end-result of an archetypal critique of mis-formulated concepts like, e.g., substance, material, bimodal concepts like cause-and-effect, etc. Such misguided notions involve the impossible treatment of metaphors beyond their suitable levels of theoretical deployment, practical-critical employment, and critical-radical redeployment. Where, in effect, a 'positive nihilism' equals an 'anti-representationalism' but with the potentially positive connotations of e/valuative augmentation and enhancement, etc. Because, only in such possible, non-impossible frames of reference can all forms of e/valuational formation arise (be they considered in either negative and/or positive terms from the perspective of an existential frame of reference reviewed, say, as a certain level and form of relational enrichment enjoyed by the relational participants in that relationship in question be that through either relational creation, preservational maintenance, and/or conservational expansion). (115)

Where a pragmatic-existentialism, or existential-pragmatism arises, by default, through the dialectical resolution of our representative-conjectures when properly reviewed through economic, inter-ordered, disciplinary, systematic, and political-economic points of view… preferably in a collective integration of all such perspectives. However, quite rightly, an asymmetry exists to the extent that the observance of any defect in this progression will rule its productivity entirely out of court unless suitably remedied. Then,

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[26] Since it could be argued that even anti-realists are still playing by the same impossible rules and doing something, quite frankly, that is quite unnecessary. However, as a step on the path to an anti-representationalism that is to be commended as long as even anti-realism itself is also totally deconstructed!

on the other hand, intuitively we should also note the successful productivity that arises from its correct application. (116)

So, what can this Scheme accomplish, and, equally, what can this re-purposed conformal metaphysics either accomplish or not accomplish? (117)

I have argued that a repurposed conformal metaphysics can and would re-vitalize the philosophical discipline. Here I argued why and how this can occur. Namely, through the correct application of a set of sequential perspectives in which defective formulations can be noticed and either emended or outrightly removed. Then, along the way, room is made for fruitful forms of debate and arbitration wherein pragmatic forms of consensus, ideally, can be realized. However, human interactions of all varieties can be messy and such a process should not be criticized as anything other than as a 'work in progress', although, it is also true, that we do not live forever and forms of resolution are to be more desired than endless dialectically subtle forms of equivocation. However, here we are saved, more often than not, through the forcefulness of the non-economic, via the de-suspension (of the extensive suspension) to deliver forms of definite resolution of the last, first, and next instants where we are 'called upon' to accept our interventional roles in the expedition of our relationships and be instrumental in the furthering the augmentation and enhancement of the freedom that naturally devolves from the same. That from the arising of such 'clear and distinct instructions' we are existentially beholden to pragmatically intervene for the mutual benefit of not only ourselves but also others. Called upon to accept the relatively-radical when it should 'call upon us' in this metaphorical personification that the philosopher, metaphysician or disciplinarian, or secularist can interpret in any way they like as long as they do not overstep and break the rules entailed in this Scheme. A Scheme, that I would like to stress, is nothing other than an heuristic device that only 'mirrors' what actually happens in living-experience, albeit as refracted through our many interpretations of lived-experience. (118)

That which can be done is that which can be performed, and, that which cannot be performed is that which cannot be done! Such an understanding could not be more pragmatic. (119)

Then, that which can be performed better is to be preferred and by pragmatic forms of interaction such issues should find evolving and innovative forms of ongoing resolution. Indeed, such an understanding could not be more pragmatic. (120)

Finally, given our freedom is only to be primarily found through others, then let us be more fully mindful of others. Where such pragmatism could not be other than existential in this same respect. (121)

Thence this preference for a positively nihilistic, anti-representational pragmatic-existentialism as advanced through a conformal metaphysical re-vitalization of a conformal philosophy or a conformal discipline or, indeed, a conformal secularism..!! (123)

Noël Tointon, Wentworth Falls, 5.2.24.

A. Appendix A: A Mapping of this 'Progressive' Conformal Scheme:

0. **Departure Station:** Succinct 'representation' of problem/problematization

Economics
0-1. Suspension, and de-ideological separation of extremist positionings
1. **(Tri-modal) Archetypal Economics:** Recognition of trimodal framework

1-2. Economic Complexification of trimodal economy in question
2. **Economics:** Economic simplification through economic integration

2-3. Articulation of resolutional considerations
3. **Non-Economics:** Seeking definitive resolutions in last, first, and next instances

3-4. Meta-textual translation of hermeneutic re(-)appropriation of resolutions
4. **Hyper-Economics:** Identification of critical or radical shifts in positioning

Inter-Ordered Phenomena
4-5. Identification of basic judgments being exercised
5. **(Hexa-modal) Ordered Phenomena:** Identification of relevant orders

5-6. Identification of relevant disciplines and their inter-ordered configuring
6. **Inter-Ordered Phenomena:** A clarification of inter-ordered coding utilized

6-7. Identification of discipline/s being invoked
7. **Disciplines:** Articulation of disciplinary differences, non-diffs. & meta-diffs.

7-8. Identification of disciplinary dominance or disciplinary amalgamation.
8. **Inter-Disciplinary Considerations:** Note relevant inter-discipl. economics

Systems
8-9. Articulating relevant historicity of the discipline/s in question
9. **Systems:** Noting systematic framing and malformations of discipline/s

9-10. Articulating possible overall problematic inter-systems interactions
10. **Inter-Systematic Considerations:** Noting adversely contrasting codes

Political-Economics
10-11. Proposing solutions/resolutions of intra/inter-systematic malformations
11. **(Nova-modal) Political-Economics:** Noting forms of implementation, etc.

11-12. Ensuring pre-conditions and conditions for pragmatic-existentialization
12. **Positive Nihilistic, Anti-Representational Pragmatic-Existentialism:** through adoption and adaptation of pragmatic & existential interventions & innovations (by identifying pro-relational and trans-relational orientations, alterations, transformations, and e/valuations, etc.) (124)

B: Appendix B: A Parallel Dictionary of Hypothetical Economic Correlativities[27]

Type of Economy:	Archetypal World	Archetypal Object	Archetypal Ego
Philosophical:	Hermeneutics	Phenomenology	Existentialism
Temporal:	Future	Past	Present
Herm. Circle:	Whole	Parts	Whole-and-Parts
Criticality:	Pre-Critical	Critical	Pot. Radical
Harmonic:	Consonance Theory	Dissonance Practice	Resolution Critique
Descriptive:	Prescriptive Relations	Descriptive Predicates	Proscriptive Nominations
Directedness:	Redirected	Directed	Re-Directed
Mod. of Error:	Mitigation	Correction	Align. with Relatively Non-Erroneous
Iterations:	Reiteration	Iteration	Re-Iteration.
Representation:	Representing	Presenting	Re-Presenting/ Anti-Representational
Retreatment:	Pretreatment	Treatment	Retreatment/ Posttreatment
Textual:	Meta-Textual	Textual	Non-Textual
Continuities	Continuities	Discontinuities	Non-Continuities
Philosophical Tools:	Rectification	Deconstruction	Re(-)Normalization
Interrogative Eco.	Rhetorical Dis-Conjunctive Sus.	Metaphorical Conjunctive Sus.	Apparitional Dynamic Bal…
(Imputational:[28])	Non-Suspended// Extrapolation	Suspended// Extrapolation	Suspended// Non-Extrapolation...
(Imp.Eco read as:)	(Global Suspensions)	(Local Suspensions)	(Trans-Rel. Sus.) (125)

[27] Originally posted as Appendix A: *Pursuit,* III.VII.III.C.A(ppendix A).

[28] The imputational economy is discussed in *The Seventh Book*… modules 406, 407, 901.

12Z. Metaphysics Repurposed: Part III:
Existential Emendation through De-Suspension
In the Context of Trans-Relational Subjectivity

BOOK 9

The Pursuit of Philosophy as a Discipline

Volume III

The Prescience of Philosophy as a Discipline:

Beyond Criticism:

How Should Philosophy
Progressively Perfect an Ongoing Critique of its Discipline,
And,
Through Such Constructive Insight,
Perceptively Appreciate the Nature of the Human Condition??
A Critique of Theory *versus* A Theory of Critique…

N. K. Tointon

2020 – 2024

12Z. Metaphysics Repurposed: Part III: Existential Emendation through De-Suspension In the Context of Trans-Relational Subjectivity

0. Preamble

In Part III, we explore the conjectural forcefulness of the de-suspension. In asking the question, 'how do we take a pro-relational existential orientation?' the reply is proffered, 'that through trans-relational subjective identification existential intervention is enacted on the simulated behalf of the primary relationship in question'. Thence the enacting of this 'existential difference' between 'a trans-relational sense of subjectivity' and 'all other non-trans-relational senses of subjectivity'. In a repurposing of a conformal metaphysical appreciation of the philosophical let me now explore the ramifications of the conjunction of these two ideas, namely, that the existential is experienced through a trans-relational sense of subjectivity, and, that conjectural emendation can be promoted and exercised through the relative de-distortion and non-obstruction of a well-exercised (extensive) suspension and its automatic invocation of its de-suspension. (0)

1. Exposition

The first thing we need to note is that an economy of reception is not and cannot be just passive in orientation. We chose what to watch or listen to even if we (mistakenly) think we remain purely 'passive' in such 'passive-activity'. Now, the speculative exposition of the trimodal constitution of such an economy (of reception) in conjectural terms must then also supply the element of 'activity' (as a correlative contrast to passivity). But, wait, we know there must be more (on such conjectural grounds, namely, that each specified economy is specifically trimodal in the specific fleshing out of its archetypal constitution). Then, in that regard, we could also add the element of 'engage(ment)' implying an anticipation that a pro-relational, existential complexion to this economy of reception must also exist. Of course, the reader or audience can supply any third element here but its defining features need to be apposite to this economy of reception (and by extension an economy that is also now cognizant of both activity and engagement). (1)

Therefore, when read in this conjectural or economic fashion, we can also treat this economy of reception as paralleling an economy of enactment or participation. (2)

As a mnemonic we might note this as 'watch, walk, and work'. Or, 'listen, learn, and lobby (others)'. Or, entertain, enter (the relational arena), and engage (in this relational arena entailing the entire 'world' of our relationships) (be they either primary, secondary or even tertiary in relational status with respect to either 'us' individually or 'ourselves' collectively). But, putting such poetics aside, what ramifications does this have for an economy of (transcendental, i.e., trans-intentionally/trans-cognitively appreciated) subjectivity? (3)

Subjectively, we identify with the intentional objectivity in question. So, if we are visually perceiving then we do so as a visual perceiver, and so on. Appealing to the following conjecture, beyond the mere iteration of this type of observation, that all intentional activity has its co-associated sense and semblance of subjectivity. Therefore, in appealing to this conjecture we must also assume the position that when we are relating to others we must do so through a trans-relational lens, where this sense and semblance of perspective must take on, or at least simulate, a trans-relational orientation. But, in doing so we must also disabuse ourselves of the notion that subjectivity can never be entirely subjective in a solipsistic fashion. A fact of our existence further reinforced by the inter-subjective nature of meta-textually constituted, hermeneutic genres of behaviour in which we think through intentional forms of ideation already carved out for us, even before our being born, in cultural-intercultural terms of reference. Indeed, the very 'wine' of our thinking and thoughts could not be there for(-)us without such bottles and glasses able to contain the cultural form of such ideation as represented in language and through language itself. The fact that language, more or less, represents itself must be the case as we do not find words 'floating freely in the world around us', and even if we find such linguistic traces in texts it is also true, they do not read themselves and neither can we read them apart from exercising a textual economy that must travel far beyond words on a piece of paper or on the screen of a computer or phone. Indeed, in appreciating the textual economy we need to also invoke both meta-textual and non-textual dimensions (and all other isomorphic, creative ways in order to explain how we manage to write upon the surface of this world and then read what appears to have been both apparently written and apparently intended even if we can never be fully certain that we have successfully understood what was possibly being conveyed through that disseminated text[29]). (4)

The ramifications of this conjectural understanding that an economy of reception cannot be purely passive or, indeed, merely active, but also must implicate a world of engagement in which we engage others *qua* others and not merely others *qua* our own senses of self has the logical implication, i.e., conjectural force, that subjectivity must also be understood in a trans-relational frame of reference. (5)

Such an understanding must also follow from the epistemological (and psychological) fact that we can neither entertain so-called 'pure internal worlds' nor so-called 'pure external world' and that for any philosopher to claim otherwise clearly demonstrates that they are not worth their metaphorical 'salt', so to speak, and deserves to be relegated to a backbench or even further from away from the serious pragmatists who wishes to deal only with what is possible and that which fully merits our concern in the aspiration to find 'a working form of consensus that mutually benefits both themselves and others'. (6)

I.e., as, non-metaphorically, there can be no so-called 'internal worlds' and 'external worlds' it must follow that we cannot but inhabit an arena of relational interactions with varying degree of mutual engagement and that, therein, we must do so with a trans-relational sense and semblance of subjectivity. That, even if it were to be (incorrectly) argued that such involvement is merely simulated because simulation cannot be claimed to be just simulated, given that it is being experienced, and that experience cannot be just

2929 Who among us could claim to fully understand the inexhaustible symbolic intent of a great poem?

simulated, and so on, it follows that we are inescapably immersed in this world at large, this overall world of live (whether we admit to such a fact of our existence/s or not)! (7)

Therefore, we must be resigned to this experiential fact that we already live in a world passively with(-)other, actively before(-)others, and find our very existential freedom in and through that arbitration to be experienced through(-)others, and, hence, our full conjectural acceptance of our trans-relational being in this world at large… along with the trans-relational sense and semblance of subjectivity economically co-associated with such lived-experience. That in our identification with such trans-relational subjectivity we engage an existentialization of the relatively non-existential (and v.v.). (8)

That, I would further argue that such identification is automatically entailed when an extensive suspension is entertained, and, that every moment of our intentional lives, and their trans-intentional judgmental appreciation, we do so through the auspices of a continual series of such enacted suspensions. (9)

But, given the explicated complexity of the 'extensive suspension' (under the encapsulated headings of 'the economy of the overall transcendental suspension', and its envelopment within the economy of the de-suspension as an 'extended suspension', and its causal implications in its further envelopment within an 'extensive suspension') how could this possibly be the case since where do we start in pursuing the expedition of such complexities in order to enact such identification? Basically, it is as simple as 'falling off a log', since the moment we cease to think about our actually staying on that log is very the moment we would fall from its narrow confines (although to also think too much about both 'falling off and staying on' that log would also contribute to our falling off that same log through some form of paralysis, be that from fear, an inability or perceived difficulty to move, or otherwise). The point being made here is that such 'suspensions' are entertained every moment of our intentional lives, and, moreover, through the mere enaction of one small facet of such a state of affairs the rest of that affair is automatically invoked on the grounds of 'economic induction'. Through economic correlativity all economic correlatives mirror each other and a form of isomorphic transformational-transitional invariance is inevitably observed. I.e., a bit like dropping a bright red cordial into a glass of water, where, very soon the entire glass takes on a reddened hue. Similarly, by merely entertaining one economic aspect of the economy of the suspension a suspension, therein and thereby, will be observed. Or, given an economy is in a continual state of ongoing resolution, in a persisting of its representative-expressions in lived-experience, it also follows through the definitive-like nature of the last instance, and the first instance, and our permitted existentially oriented intervention in the next instance, that such responsiveness (and ensuing responsibility) is more or less as simple as 'falling off a log' since such identification is expressed through either such advertent or inadvertent identification. On the other hand, in the assuming of such existential re-positioning we may either permit or abstain from following through on such required permission to be entertained in the next instance be that performance waylaid through forms of distortion or obstruction either actively engendered by ourselves or others and/or as met in our passages through this world at large. However, even here such complexities can be either navigated (around), negotiated, and/or arbitrated through the exercise of well-pre-

informed and well-performed extensive suspension that finds itself open to the living-experience of our living-with-others by virtue of the experiential fact that the emergent existential totality, richness, ongoing re(-)enrichment, excesses and surpluses of e/valuational formation can conformally emend the course and entailed trajectories of our relational-representations through the forcefulness of the evolving de-suspensions automatically invoked through the very act of the suspension itself. Otherwise, obviously, we would be forever trapped within the suspension. and, thereby and thereafter, would be unable to debate such a situation. That your ability to entertain such a state of affairs, indeed, any state of affairs, means we have this freedom to do so and it is through such identification with others, with our relationships that we must also accept the existential fact that in this world at large we also have this ability to identify with our relationships whilst also being free to appreciate the same through both suspensions and de-suspensions, and, through the enaction of well-pre-informed and well-performed suspensions we will also meet less with the co-associated distortions and obstructions to be recognized, encountered and engaged over the course of our passages as exercised through this world at large. Hence our ability to find an ongoing conjectural-representative refinement of our being in this world-with-others through the conformal forcefulness of the de-suspension in the wake of being more observant in our processes of suspensions, be that through entertaining questions, analogies, apparitional conjectures, through being curious or just following through on possible trajectories, and so on and so forth. (10)

But, we do not live in a fully transparent world. Such would be both impossible and unnecessary to contemplate. The ongoing transformational-transitions in our representative-conjectures are forever a work in progress. The evolving appreciation of our being in this world at large, in a world-with-others, progresses step by step. Conformal assurance in this process of an evolving consensus can never be taken away from us nor can it not be there for us to begin with! We live in a world, in large part, already ‘carved’ out for us. We work with others, we find the circumscriptions of this world upon us lessened through the arbitrations of others, and v.v. We have to equally prioritize both our personal ambitions and the social aspirational of others in order to realize some of these motivated intentions. Our real freedoms are found through others just as others aspire to find their freedoms through us. And what could be more pragmatic than that. In such matters we have to find working forms of agreement not only with others and ourselves but also with this world at large… in and through working forms of conjectural-representation that must also find reasonable forms of an alignment with this world as lived. Not through represented parallels with a pre-represented sense of world that cannot be experienced let along even thought about, given, thankfully, such nonsense could never be recognized, neither encountered, nor engaged. (11)

Conformal assurance is there for us to both enjoy and suffer since absolutistical claims for change are just as impossible as absolutistical claims that nothing changes. Transformation, therefore, is always transitional. Slice the bread and the ‘sliced bread’ remains. Observe a puddle of water evaporating, still, we know ‘the molecules of water, themselves, do not evaporate into nothing’. That it is within this no-person’s-land, in between the impossibility of extremes, that we watch, walk, and work in this world at large… together. That through a pro-relational, trans-relational identification with our

relationships that we can directly experience the existential dimension in which is forever 'forged'[30] such forms of alignment, where, on occasions, we find agreements to sometimes to disagree along with our disagreements we agree to also entertain, in the process understanding the relative differences between such somewhat mutually fashioned forms of our being in this world together. A mutual comprehension of self, others and world… that does not deserve to be undermined by serious misinterpretations, factoids, fabulist fantasies, conspiracies, fallacious arguments, false conclusions, unnecessary and impossible philosophies, and all other manner of distortions and obstructions, be they either self-produced and/or disseminated-by-others. (12)

But, by working with what is suitably found to hand a certain degree of conformal assurance will also be always found to hand, indeed, a certain residue of truthfulness… just as even in the most heinous of lies a truthful vision of the world must first be unfolded before the dissimulation is conjured up in its midst… just as in the midst of a truthfully related narrative we will also need to misrepresent our take on the world since we have no time to describe it in full, and, by doing so, we must gloss over the less relevant details in order to make our more important points. But, then, who wants to be a listening party to a narrative that never ends… (13)

So, to conclude, and leave my account of how metaphysics revitalizes philosophical discourses, and by extension both disciplinary discourses and secularist dialogues as well, let me once more 'mis-represent' my overall argument by stating that, through a trans-relational identification, forms of suitable assurance in the progression of our conjectural-representations, both existential and non-existential in orientation, can be entertained, reiterated, and disseminated through attentive forms of supervision that, hopefully, would be well-exercised through a well-pre-informed and well-performed suspension, and along with the emergent forcefulness of its automatic invocation of a de-suspension, be effectively emended through relative forms of de-distortion and diminished obstruction, that would eventually both augment and enhance our overall conformal assurance in an ongoing consensus being arrived at in and through our evolving appreciation of such matters..!![31] (14)

Noël Tointon, Wentworth Falls, 7.2.24.

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[30] The ambiguous word 'forged' is pre-echoing the points about to be made in the next paragraph.

[31] Where processes of mis-representation can be both progressively mitigated (hermeneutically) and error correction through being re-de-mis-represented (phenomenologically) and find a more assured form of conformal assurance even if such insured 'assurance' is also forever entertained as 'provisional' in status; even if it is to be ironically re-badged as a 'final vocabulary', or a 'definitive history' or as 'a progressive work no longer in progress', etc. Furthermore, through the non-reductive nature of conformal assurance we can also entertain the ongoing emendational contributions also to be associated with an existentially oriented process of retreatment viewed as an ongoing process of re(-)normalization.

2. Postlude

As ever, things have no true end, except through an act of fiat or observation. Let me address some additional thoughts. (15)

In Part II, paragraph 109, I proposed a 3 x 3 matrix to re-explore the appreciation of the philosophical economy (by the metaphysical economy). Along the central diagonal starting at the left and heading right we observed three forms of reduplication only coinciding with the archetypal correlatives of World, Object, and Ego. Metaphysically, we might think of these as dealing with the hermeneutical formation of meta-textual genres, a categorical metaphysics (dealing with relatively fundamental metaphysical notions like time, space, identity, etc., but not explored in this *Book* 9), and considerations of subjectivity (only partially explored, say, under the rubric of trans-relational subjectivity *versus* non-trans-relational forms of subjectivity). Even more interestingly would be the proposal to run a 6 x 6 matrix in order to cash out all six ordered forms of reduplication, i.e., by such means we would then be also including 2^2, 4^2, and 6^2. This inter-ordered appreciation of the orders could then be seen as taking on a metaphysically oriented appreciation of the same. But, as 5^2 and 6^2, e.g., are associated, respectively, with the disciplines of science and history should we then considered such topics as metaphysical in orientation? So, e.g., in our metaphysical appreciation of the philosophical economy we would also need to take a categorical, psychological, existential (in the sense of an integrated ethical re-positioning through a re(-)normalization of the contractual and the compactual/pragmatical with the deontological?), scientific, and the historical dimensions of this broad inter-order topic of the metaphysical? Or, should this process (of reduplication or duplication) continue with the metaphysically oriented appreciation of, say, the historical taking either a 6^3 or 6^4 form and format? No doubt some interesting things to further reflect upon… (16)

Another interesting consideration is to ask what is the difference between my apparent use of ‘formation’ if it were to be placed in a contrast with ‘function’? And, in the same regard, is a conjecture a formation or a function, or, both? To diffuse this question, I would like to propose a ‘function’ as being ‘critically filled, relatively’, (say, the writing of letter even if certain rules can be broken like, e.g., not signing the same or addressing it to a specific entity) *versus* ‘the relatively-radical discovery of how to fill a formation’ as defining a ‘formation’ where we find what specificity is to be found rather than perfunctorily supplied. In this regard, a conjecture would seem to straddle both domains, i.e., in general terms indicating how it acts as a function, and, more specifically, as assisting us to discover what apparently can be found to fulfill its specifically instantiated specification.[32] (17)

N.T., 8.2.24.

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[32] So, e.g., ‘e/valuational formation’ is a discovery of both evaluation and valuation.