12ZZ. A Conjectural Summary
(And Commentary)

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…

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12ZZ. A Conjectural Summary (And Commentary)*[1]

0. Foreword

The notion of conjectures surfaced in *Book* 9 and it would be more efficient in a critique of the metaphysics being repurposed there that the framework for such ideas be clearly articulated (so that my reader or audience can disagree or qualify such ideas, indeed, perhaps even run counter-conjectures or anti-conjectures, etc., should such processes be able to be suitably conducted?). Hence this summary of my more prominent conjectures that have been either explicitly or implicitly proposed. Then, in order to put some form of flesh on such proposals a brief commentary has been appended. This outline of an essay then supplies, in effect, a provisional conclusion to *Book* 9, albeit from the perspective of some of it more important conjectures. 'Conjectures' could be defined as 'those re-iterable, logically codified observations framed in probabilistic terms of reference able to be applied to the specification of the detail of a certain relational situation'. Or, alternatively, as 'the logical codification of observations through alignments finding conformal assurance in application to either perceptive orientations (using cognitively ordered treatments) and/or apperceptive orientations (using trans-cognitively ordered and inter-ordered treatments). So, e.g., if we were to sequentially observe ninety-nine white swans, one after another, then a relatively safe bet would be that when the next swan is seen it would more likely be 'white' even if we know that not all swans (especially in Australia) are just white. In effect, arguing on a deeper level that we can move from 'descriptions' to 'prescriptions' and, thence, when more applicable, to moral-like 'proscriptions' if called for on the understanding that the deeper epistemological or psychological economy has the incorporation of these three economic correlatives of phenomenological 'descriptions', hermeneutical 'prescriptions', and existential 'proscriptions' (an argument as outlined in propositional-statement 4.1.2) (contrary the following of a more superficial implementation of the naturalistic fallacy where, in this type of instance, we are proposing, instead, a provisional conjecture and not a non-provisional deduction).[2] (0)

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

[2] The conjecture in propositional-statement 1 is a case in point. E.g., if a certain disciplinarian were an historian doing historical research then given that they deal with the temporal economy of past, present, and future then, either advertently or inadvertently, they are also dealing with histories of the present and the future (since it is impossible to purely imagine the mere sense and semblance of the past without also some form of a cognizance of the present and the future. Therefore, that granted, it behooves them to also spell out those facets of their research that are not just past oriented when that type of non-past orientation is judged as applicable, say, when comparing the findings of their own research to that of a fellow disciplinarian. Perhaps also suggesting that their findings should act as a starting-guideline for how future research might be better conducted, and so on). E.g., refer to the essay: III.7Z. *A History of Histories*.

1. Summary

1. That all philosophical and disciplinary arguments are inescapably economic and that that observation should be recognized, etc., and duly acted upon accordingly. (1)

Hence a major thesis promoted in *The Seventh Book*… and elsewhere. (1.1)

'Acted upon' by avoiding the impossibly non-economic and that which is economically irrelevant. (1.2)

That in our inspection of a certain position we need to ascertain its economic credentials. (1.3)

If not economically viable, it needs to be either ignored or rendered economically viable. (1.3.1)

If economically viable it needs to be ascertained as relevant, and its economic correlativities need to be explicated, interrelated, accommodated, retreated, harmonically appreciated, viewed as economically, non-economically, and hyper-economically interrelated, etc. (1.3.2)

By 'recognized, etc.' is meant the philosophical economy of hermeneutic recognition as 'prescriptions', phenomenal-phenomenological encountering as 'descriptions', and non-systematic existential engagement as 'proscriptions'. (1.4)

By 'phenomenal-phenomenological' is meant the conjectured observation that it is arrogant for us to think that it is just our individual selves that construct the world in intentional terms of reference, enter trans-intentional judgments, experience the thematization of pre-intentional affects, arbitrate single handedly the flows of intersubjective forms of significance, etc. (1.4.1)

Although, on one hand, distinctively different, it is quite natural to propose transformational rules between descriptions, etc., just as in seeing a train arrive every hour we then expect a train to arrive at least once an hour, and, would be upset should it not arrive at least once every hour. (1.4.2)

By 'non-systematic' is merely meant 'acting as the so-called third moment, as the economic correlative aligned with subjective experiences (in keeping with its current co-associated intentional objectivity, etc.)'. In a contrast, the systematic refers to the existential orientation that arises through the overall (extensive) suspension of these three economic moments.[3] (1.4.3)

2. That all economies are trimodal and only trimodal in archetypal terms of reference. (2)

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[3] By 'extensive suspension' is meant a 'comprehensive suspension that takes into account the interrogative economy, the de-suspensions, and causal implications from the conversion of the relatively virtual to the relatively non-virtual, etc.

As exemplified in gestalt terms, e.g., under the headings of background (World), foregrounded focus (Object), and subjectivity (in keeping with the former) (Ego). (2.1)

If more than three modalities are apparently invoked, then they need to be accommodated in trimodal archetypal terms of reference. (2.1.1)

Where the linear reading of 'World-Object-Ego' is seen as a harmonic progression (even though, resolution is a dialectical, atemporal affair once we disregard its sequential entertainment and its subsequent temporal consequences).[4] (2.2)

3. That the appreciation of any economy necessitates the overlap of economic-complexification[5] since an economy cannot be appreciated on just its own terms of reference. (3)

Thence the invocation of more than one economy regardless of whether the second economy, etc., is non-explicitly articulated, etc. (3.1)

Implicating also the non-economic, etc. (3.1.1)

4. That economic circulation of e/valuational formation cannot be just 'circular' (metaphorically) hence the 'space' made for both the non-economic and the hyper-economic (in its appropriation of the former). (4)

The distinctive nature of unilateral re-directedness in causally oriented decision making demands both the non-economic irruption from the economic along with its economic re(-)appropriation through the hyper-economic (either through hermeneutic mitigation and/or hermeneutic re-appropriation of the relative-radical but not the radically-radical [unless the latter is sequentially rendered in relatively-radical 'bite sized units] within the 'overall economy of the economic'). (4.1)

5. That all disciplines have a topical basis in inter-ordered phenomena along with an aspirational set of objectives that act as both disciplinary directives and limits. (5)

By 'inter-ordered' is meant 'ordered, locally or globally ordered, bi-ordered, inter-ordered, hyper-ordered, etc.' (5.1)

An order becomes inter-ordered through reduplication, and then altered through duplication, de-reduplication, and de-duplication (as a counter-process to duplication). (5.1.1)

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[4] As exemplified in the phenomenological conundrum, 'upon aural reception, is a tune a mere sequence of notes or the effective totality of the same?' Or, again, 'what makes one tune memorable and another non-memorable?'

[5] The running of two or more economies in parallel based upon a reading of an underlying archetypal economy as referenced in propositional-statements 2 and 2.1.

Although correctly the economy in question must also comprise the entire presence of reduplication, duplication, and de-duplication although certain features will be either promoted or de-promoted. (5.1.1.1)

The qualification of an aspirational set of directives is necessary in order to account for the objectives of a discipline and differentiate alterations in its historicity, say, as in the Legal Fraternity where not too long ago ‘slavery’ was filed under ‘property law’, etc., and, today, thankfully, where this practice is no longer legal (through an alteration of aspirations legislated by the Political Legislature). (5.2)

6. That all disciplines are distinctive in their aspirations and hence perform the required code necessary for their system’s envelopment and historical embracement. (6)

The historical intersection of disciplines and systems is through the historicity of codes along with changes exercised within the same. (6.1)

Given that changes in either a super-code, or a system’s code, or in its sub-codes characterizes changes in the historicity of that discipline in question within its co-associated system, etc. (6.1.1)

Hence our serious concern with the adverse overlapping of codes in terms off the formation and resolution of both traditional and contemporary social problems. (6.1.1.1)

7. That all disciplines are enveloped in only one specific system in any historical period of time, but, therein, disciplines can either bifurcate, emerge, or change phase. (7)

E.g., astrology was once an acceptable discipline in Academia but being since relegated elsewhere no longer belongs directly in Academia except as practice when subjected to academic appreciation, say, from an historical perspective. (7.1)

E.g., bifurcation as in the recent division of traditional philosophy into science, psychology and how philosophy is generally viewed today. (7.2)

E.g., witness the emergence of the hybrid topic of ‘political-economics’ (with the hyphen) in order to account more fully for the functioning and proffering of a working critique of a Neo-Liberalism as a major discourse. (7.3)

E.g., phase-like changes in state can be observed in the succession of various fashions as to how the discipline of history is to be performed or not performed. (7.4)

8. That the appreciation of a system cannot be enacted within its own terms of reference hence their inclusion in the open-endedness of both the Political-Economy and the Environment of the Political-Economy. (8)

Just as, e.g., a conformal philosophy is better appreciated in conformal metaphysical terms of reference (albeit as repurposed). (8.1)

9. That if after a reasonable period of time in transformational-transitional retreatment there is found to be little or no difference between retreatment and mitigated pretreatment then we have the apparent application of the definition of the 'relatively-critical'. (9)

Or, in reverse, the application of the 'critical' in re(-)normalization is a process that smooths over matters of difference once the rectification of hermeneutic mitigation is completed, etc. (9.1)

10. That if after a reasonable period of time in transformational-transitional retreatment we find a noticeable difference between retreatment and mitigated pretreatment then we have the apparent application of the definition of the 'relatively-radical'. (10)

But, in reverse, if the semblance of difference cannot be re(-)normalized by critical means then we have the relatively-radical to have deal with through innovative forms of hermeneutic re(-)appropriation, etc. (10.1)

11. That all transformational processes proceed through transformational-transitions being neither absolutistical transformations nor absolutistical non-transformations. (11)

Because extreme forms of transformation cannot be comprehended as a certain 'something' given that the logical subject in question has been entirely transformed without the semblance of causal connection. (11.1)

Even in a matter and anti-matter interaction of annihilation the complete conversion to a state of pure energy without matter is not realized. (11.1.1)

Because an extreme form of non-transformation is as equally untenable since our interaction with that state of affairs, and vv., are predicated on the changing consequences arising from our intervening interactions, etc. (11.2)

Because this is the way things are observed to change, i.e., through transitions, just like, e.g., 'sliced bread' or 'the evaporation of a puddle of water, etc.[6] (11.3)

12. That as transformations are transitional thence the twin concepts of 'insurance and assurance'. (12)

Being transitional we can retrace the sequential nature of our progress in matters of judgment, and, then have the insurance of being able to re-start from a point of greater assurance, etc. (12.1)

13. That the existential orientation is experienced through a trans-relational sense of subjectivity. (13)

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[6] As discussed in *Pursuit*, III.12Z.I.6 & III.12.

All subjectivity primarily reflects the primary characteristics of our intentional productivity, and, pro-relational existential experience is observed to be no different in that same regard. (13.1)

14. Conjectural emendations 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. (14)

Hence the pathway of transformational-transitional retreatment, through the de-suspension, along with the existential nature of our inescapable inability to not intervene in this world at large, this overall world-of-life, etc. (14.1)

15. That although a repurposed metaphysics is the conformal philosophical appreciation of a conformal process of philosophical appreciation through emergence it cannot be reduced to the same hence the relative independence of a repurposed metaphysics in the critical and radical life of a revitalized philosophical discipline regardless of whether its relation to Academia is either *de jure* or *de facto* or a mix of both.[7] (15)

The symmetrical reduplication of a topic realizes the emergence of a different topic. Thence the relative (inter-)dependence of the metaphysical discipline. Thence the advent of the non-economic as well, etc. Thence the critical and radical possibilities for patterns of innovation, and, their hyper-economic re(-)appropriation over time. Thence the evolution of a consensus at the center of a positively nihilistic, anti-representational, pragmatic-existentialism. (15.1)

'Anti-representational' because of 'the non-substantial nature of experience' and 'where patterns of propositional-statement-alignment mirror the representational state in question where there is no relation whatsoever to the pre-representational, etc., given that the same is both impossible to contemplate and unnecessary to be even bothered about! (15.1.1)

Where there is 'no relations whatsoever' because there are no so-called 'internal worlds' and no so-called 'external worlds'. (15.1.1.1)

Because, being without such impossible divisions, the transcendental-like unity of the overall life-world has no use for such non-sense nor need we be preoccupied with such impossible considerations given that there is no necessity to entertain either the formation, form, and/or format of such poetic fictions..!! (15.1.1.1.1)

16. A central conjecture presented the interpreted observation that 'topic plus system plus exposition' when disseminated gave us a 'definitive' discourse along with its causal ramifications... (16)

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[7] This list is *ad hoc* and not exclusive of other conjectures that could also be added to this open-ended list.

By ‘ramifications’ is meant ‘past interpretations, present implications, and future consequences as are to be discerned, respectively, through histories of the past, present, and future’. (16.1)

Where these same histories are predominantly centered, respectively, on discontinuities, non-continuities, and continuities. (16.1.1)

I.e., characteristic disruptions; the disruptions attendant upon relatively novel phenomena; and, the fact that humans will still need to eat, drink, sleep, and avail themselves of required forms of shelter, etc. (but not which potentially disruptive formats will be invoked in order to reperform such behaviours). (16.1.1.1)

2. Afterword

In the potentially critical and radical critique exercised through dialectical repositioning the ‘weak’ side of any major discourse and its official arguments, more often than not, are turned on their heads and deserve to be so reversed since no conformally valid position can be entirely presented through the implied exhaustion of any one perspective let alone the simple exhaustion of just a single perspective. As all disciplinarians worth their salt attempt to present a valid conformal approach to truth determination it behooves philosophers to do better and appreciate both the formation, form and format involved in such efforts along with the natural limits of such endeavours. That as the meta-appreciation of such a pursuit cannot be reduced to the epistemological level of the mere appreciation in question it follows that the outline of this metaphysics as here repurposed has an important role to play in the re-vitalization of this discipline of the philosophical. A process further reinforced through the utilization of and further development of technical concepts such as, e.g., ‘transformational-transitional retreatment’ as exercised through ‘suspensions’ and their hitherto overlooked automatic invocation of the ‘de-suspension’ and its being re-defined as a process of ‘de-reduplication’, and so on and so forth... along with the ramifications such shifts in insight-formation have for the evolving formation of consensus building, novel vocabularies, definitive histories, innovative discourses, and all manner of other ways of re-seeing this world at large. Sadly, albeit also with some excitement, all too often such approaches are urgently needed to resolve a plethora of social problems, both traditional and contemporary... as we witness the advent of this Contemporary era that, undoubtedly, will be characterized through the endless arrival of continual disruptions..!![8]

Noël Tointon, Penrith, 12.2.24.

[8] As noted in the essay: *Pursuit*, III.7X: *The Great Transformation aka The Great Disruption*.