

Logical existentialism

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Metaphysical reference frame system

The formal type system established in [2021/06/17 Journal 0], and developed in [2021/06/23 Journal 0] is metaphysical. The degree of abstraction challenges the logical tradition when replication, and therefore semantic stability and representational coherence, are uncertain. In metaphysics we must be able to represent any experiential observable including the imaginary and relatively imaginary, as well as the esoterica of experience and learning unestablished in thought by recognition of reflection or condensation of language. We must accept a trustworthy account as worthwhile, prepared to discover the fact of it. The observable is relatively physical when the experience is sensory. The observable is relatively metaphysical when the experience is imaginary.

The phenomenology of transience and persistence is not or probably reproducible. The transient case is relatively metaphysical, and the persistent case is relatively physical. In the study of transient phenomena we have no use of the concept of error. While in the study of persistent phenomena we may validate by replication and thereby expand our interests to include independence and error.

With the intrinsic frame,

$$\phi[\omega \rightarrow_{\rho} o],$$

we handle transient phenomena and abstract concepts. The analogy to a dictionary is abstract. The representation of sentience is phenomenological. When we find a dictionary error, we update the dictionary. The intrinsic frame is available to represent the processes of experience, learning, study, research, and development, while the extrinsic frame is familiar to scientific and industrial processes.

With the extrinsic frame,

$$\phi[\omega \rightarrow_{\rho} \mu + \varepsilon],$$

we model and validate. When model (μ) and error (ε) are independent, the validation by replication holds. In the process of developing the model, the complexity of the model is expanded into comprehension until the error is independent noise.

The physical variant has been named the scientific method, and formalized in measurement theory and statistics. The metaphysical variant warrants greater understanding, familiarity, and comprehension. The communication of observation would begin with formal framing. A hallucination may be shared as an experience of unknown physicality.

Likewise, gaslighting in ambient atmospheric noise is tedious to represent. And, that dependent inanity might readily overwhelm the social presence required to recognize the representation of obscure or violent experience. In the development of framing and observation, further experience yields greater awareness.