

Full Length Research Paper

The Ontological Principle

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ABSTRACT

This paper establishes an ontological principle as a foundation to analytically investigate a previously introduced ontological assumption residing outside any phenomenological reach. The mere analytical result of a logically possible ontological manifestation constitutes a heuristic value for as well as both, statements about ontology itself and statements about the empirically real.

Key words: ontology, epistemology, heuristic, real, reality, hypothetic, axiomatic, deductive, declarative, revelation

1. INTRODUCTION

In [1], a heuristic principle of inability has been formally established.

A major finding of [1] includes that any kind of language, even the most simple and abstract concept such as a single, isolated geometrical point (or it's arithmetic equivalent, e.g., the number 1) and an associated linear continuum of points or numbers, represents a fundamental, epistemological inability. Hence, a consistent concept of *reality* requires an *ontological assumption* which resides outside any phenomenological reach.

[1] formalized this ontological aspect by considering 1, a point, or the very notion "*something exists*" as the *most fundamental inability* of any language in terms of an inability of determination.

Accordingly, an *axiom of reality* was introduced representing a complementary notion where multiple, apparently contradictory properties on highest level of abstraction, i.e., the most undefined expression yields something or:

"*Omnis negatio est determinatio*", which is equivalent to the complementary expression that *total negation yields something* or that the *negation of totality yields something* (\neg in Fig. 1):

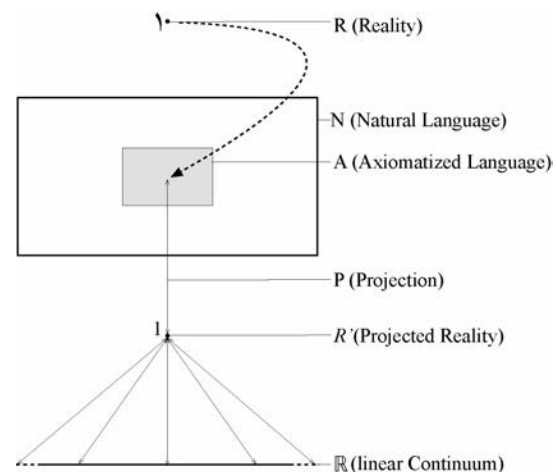


Figure 1 A strict analytical perspective suggests apart natural languages (N) neither the arithmetical language nor the geometrical track with points (in terms of *axiomatized languages* (A)) being able to express the projections of our imagination. At a certain stage of abstraction we rather have to account for the undefined or indefinable constituents of our reality.

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Def. 1 0 = negator
 ∞ = totality
 \ = something

Axiom of reality $0 \cdot \infty = \backslash$

This paper will provide with the foundation to analytically investigate such a *reality* and establishes an ontological principle to further analyze the axiomatically introduced notion of an ontological *reality*:

2. EPISTEMOLOGICAL PROCESS

Reviewing the epistemological process how language is projected to the objects of our imagination and perception in Fig. 2 and Fig. 3, we introduced *N* representing natural language with *A* representing axiomatized (or formalized) language (such as mathematics).

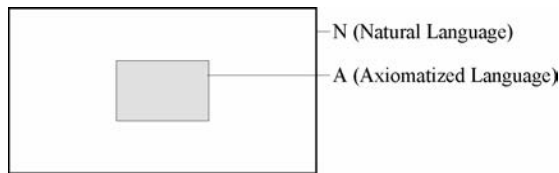


Figure 2 The languages were symbolized in "boxes" to express their actual finiteness in terms of symbols and grammar. The axiomatized language *A* is symbolically a subset of *N* because it is thought to be less expressive than natural language, i.e., natural language generally acts as the meta-language for axiomatized languages.

Eventually, language is projected (*P*) to objects of our imagination and perception, symbolized as reality (*R*):

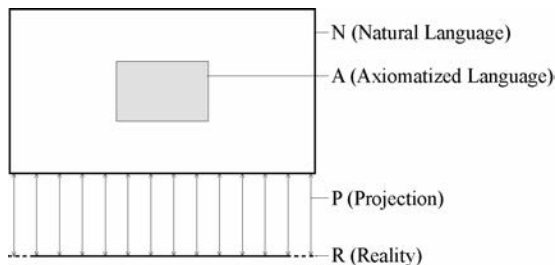


Figure 3

Methodologically, the circularity yielding an infinite regress is obvious:

As visualized in Fig. 4, any object of perception or imagination requires a corresponding term in language and *vice*

versa, *reality* can only be perceived or imagined in terms of our language capabilities with the projection (*P*) being reciprocal¹:

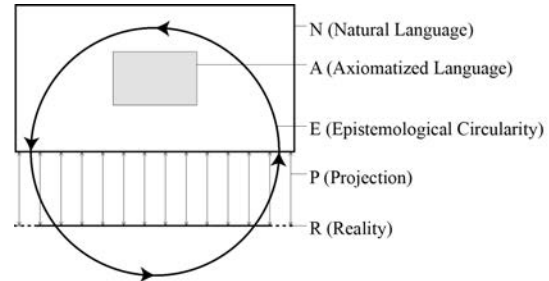


Figure 4 The act of projecting language to reality (and *vice versa*, *reality* to language) necessarily reduces *reality* to the circularity of our language and perceptive capabilities, whether axiomatized, instrument assisted, or not.

In [1], the most critical aspect and fundamental epistemological restriction in perceiving *reality* was identified with the fact of applying language to objects of our imagination and perception at all.

3. THE ONTOLOGICAL PRINCIPLE

While it is impossible for any perceiving subject to perceive *reality* on principle (epistemologically), an inversion of this process yields the logical possibility of an ontological manifestation, i.e., *reality* may manifest itself without being subject to any epistemological restriction.

Methodologically, any projection of perceiving subjects between language and perceivable (empiric) or imaginable phenomena can now be classified as a *hypothetic deduction* (cf. [2]) while any manifestation of ontology can be regarded as *axiomatic declaration* with statements about ontology itself but also about the empirically real (Fig. 5):

¹ An exception may be constituted by *meditation* where any language and affects are kindly released. Consequently, this meditative aspect of perception cannot be communicated in any language.

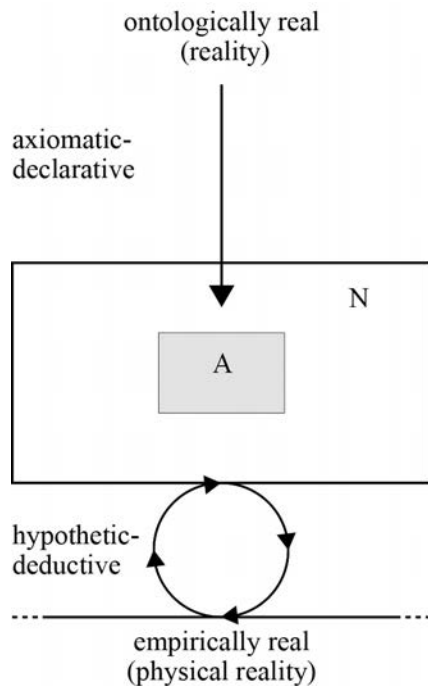


Figure 5 Any hypothetic deduction circularly operates on the empirically real layer (*physical reality*) while the ontologically real (*reality*) must be subject to a declarative process in order to manifest itself.

Since an axiomatic-declarative process and its associated epistemological value may seem very attractive, it is indicated to perform a further attribution:

4. EPISTEMOLOGIC ATTRIBUTION

An immediate and necessary consequence of allowing the logical possibility of an axiomatic declaration is its *perceptibility*.

However, as severally discussed already, *perceptibility* implies the complete spectrum of epistemological inabilities, i.e., an ontological manifestation is totally bound to the limits of language capabilities as illustrated in Fig 5.

Such a conclusion may render any ontological manifestation trivial since it cannot bypass any of the epistemological restrictions of perceiving subjects.

Nevertheless, not only the mere analytical result of this logical possibility *per se* may proof to be of further heuristic value because it is the *only*

logical possibility to perceive ontological manifestation, but also any empirical evidence for such an axiomatic declaration which can be identified as *revelation per definition* (Fig. 6):

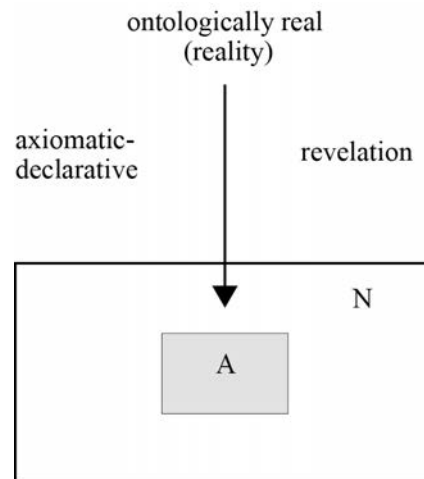


Figure 6

Having identified *revelation* as a possible empirical manifestation of an axiomatic-declarative process, the most critical path of further analysis is constituted by its attributed degree of *authenticity* throughout the whole process of empirical preservation.

Otherwise, any manifestation of axiomatic declaration would be necessarily reduced to the attributes of hypothetic deduction.

The necessary condition of authenticity provided, which itself is subject of empirical analysis, revealed statements of ontology could serve as a heuristic guide for the process of hypothetic deduction as a whole. In this context, revealed statements of ontology about itself would become subject to testability in terms of analytical consistency while statements of ontology about the empirically real would be subject to empirical analysis with regard to refutability.

5. CONCLUSION

Strong evidence has been provided for perceiving subjects not being able to perceive reality on principle (cf. [1]).

This process has been classified *hypothetic-deductive*.

The logically possible inversion of hypothetic deduction yields a process which was classified *axiomatic-declarative*.

This process of axiomatic declaration constitutes the ontological principle.

It has been demonstrated, that any axiomatic declaration which manifests for perceiving subjects, i.e., which becomes perceivable, must necessarily be subject to the complete range of epistemological restrictions, notably represented by the limits of language capabilities.

However, the mere analytical result of a logically possible ontological manifestation constitutes a heuristic value for as well as both, statements about ontology itself and for statements about the empirically real.

With *revelation* having been identified to provide evidence for a possible empirical manifestation of ontology, a necessary condition for further analysis was set to be *authenticity*.

Assuming *authentic revelation*, further analysis will focus on ontological declarations about itself as well as about the empirically real where the critical aspect of *authenticity* will be subject to empirical analysis itself.

The anticipated result of such analysis must provide with consistent statements about ontology itself, i.e., with a *non-determination* in complementary terms, as well as with *non-perceptibility* for any perceiving subject.

On the empirically real layer, any axiomatic declaration is anticipated to provide with restrictions as constituted by the hypothetic deductive methodology on principle.

REFERENCES

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