(a) space revisited;

An essay on the abstract entity of language when used as sense-making tool within reality;
contextualization of mimetology in language as metaphysical metaphor

I, a. The entity of reality mediated by language as sense-making tool

We humans exist within reality but for us to make sense of this reality we need a language as a mediator. The sense-making process is performed by us humans through the use of a sense-making tool; a logical concept mimetic of reality, while the meaning of sense-making is an extract of the chosen concept's capacity to re-present, i.e. to give account for, the reality it is concerned with accounting for. Furthermore it seems that reality is autonomous from us humans since, it is the essence as well as corpus to which the sense-making of our language aims to describe and give account for, i.e. there are always a real state of affairs to measure or judge a statement against to learn whether it is true or false.

At first it may seem difficult to believe that there could be anything as a true and a false reality or numerous of both. But when seeing that language, our sense-making tool, even though we perceive and express language differently as humans, is always measured against the same essential reality autonomous from us, it is quite clear that we are faced with an entity that is accounted for as the true reality. I am here referring to the scientific physiological definition of reality determined by empirical standards; how I as an individual behave is determined by the ultimate context of the entity of reality that is psychologically autonomous from me as an individual. Now, whether this reality is solely true or false is another question that we might dwell upon. Well, since reality is in fact always correct and thus the entity of which all and everything is validated according to, it is obviously always true. However, it can be both positive and negative; it can affirm that a tree is alive and is situated next to our garden-furniture chair while also negating the question whether the doormat is still lying on the front porch in front of the main door. Reality can alas be states of affairs both withstanding and not withstanding.

I, b. The given entity of reality of which sense-making tools mediate interpretations

So far we have noted that there is reason for regarding reality as an entity to which language is used as mediator and sense-making tool for accounting and thus communicating with. Let us look at an example of how language might work as sense-making tool within this entity of reality:

The American object-oriented philosopher Graham Harman’s metaphysical system of ‘the quadruple object’ is perhaps useful as a technical analysis of a potentially encompassing idea of given objects as ideas. This is, as is stated above, a sense-making process, of in this particular case given objects, and therefore it intrinsically involves language as its mediator. Therefore Harmons’ metaphysical system, initiated as ideas and mediated through language is hence giving account for given objects as ideas. Given objects as real physiological material are arguably indifferent to Harman’s ideas. For example, even though we have acquired a more refined knowledge of given objects than we used to have, we can still regard them the way we used to do before acquiring the more refined knowledge and ultimately the given objects as physiological material are most unlikely to change however we regard them. Rather, what the difference that Harman’s metaphysical system makes is it provides the linguistic mimetic ‘picture’; the logical representation of reality of language; the logos of the concept of language, to be measured and judged against reality to find out whether it has an equivalent reality to it or not, and perhaps also to what effect this might provide for regarding reality. If Harman’s metaphysical system is put logically correct into language, then according to the Austrian philosopher of logical conceptual analyses Ludwig Wittgenstein, the language used and its exterior and interior constructions, meaning, variables etc. should make up a linguistic mimetic ‘picture’ of the state of affairs in the reality it is giving account for.² Following this reasoning, Harman’s text should in the ideal situation be a completely logical translation of given objects; a linguistic mimetic ‘picture’ showing that given objects are equal to a system of ideas and nothing more or less.

II. Words’ semantic meaning as to determine an analogous interpretation to its linguistic mimetic ‘picture’ of the entity of reality

The reason for choosing the phrase “(a) space revisited” as the title for the interdisciplinary project in Söderhamn, Sweden is, the way that I interpret it, for its semantic meaning as analogous to the reasoning of the locus of the phrase’s linguistic mimetic ‘picture’ of reality; determining a particular linguistic interpretation of the phrase’s analogous semantic word meaning to its linguistic mimetic ‘picture’. Now, this concept of determining a particular interpretation through analogy of words’ semantic word meaning to its linguistic mimetic ‘picture’ of states of affairs, i.e. relative to their context within the entity of reality, serves of course to convey a carefully deliberated interpretation on the author’s behalf of his or her’s chosen representation as a correct as possible translation of his or her’s intentions. If we follow the reasoning of the wittgensteinian conception of language as a linguistic mimetic ‘picture’ of state of affairs within reality and apply it to our concept of determining a particular linguistic interpretation of a statement’s linguistic mimetic ‘picture’ as analogous to its semantic word meaning relative to the context of the entity of reality; the state of affairs ‘pictured’ by the linguistic mimetology of language should then occur. If the chosen representation of the author’s intentions are correct, i.e. comprehensible to a third-person’s perspective with no prior conception of the author’s language, representation or intentions, then the relational effect of these three particular propositional cases should be equal. To display a real illustration of the hypothesis of this “picture of linguistic interpretation”, I made a series of five soft-ground etchings. By doing this, I aim at treating language as the logical form of representation, as well as explaining in pictures this particular case of the abstract entity of language when used as sense-making tool and thus contextualized with the entity of reality.

III, a. Language as picture and metaphysical metaphor; ‘(a) space revisited’ as language’s linguistic mimetic ‘picture’ as to determine an interpretation analogous to the entity of reality

The ‘(a)’ in the phrase ‘(a) space revisited’ is chosen for being the first and thereby the initial letter in the western alphabet. Through being the initial starting point of the sign-system which presupposes language as a sense-making tool this serves as an analogous conception of metaphysics as; the (initial) one reality we all share as well as make sense out of. The word ‘space’ is chosen for its semantic meaning of open-ended spatial entity, which serves to determine the analogous description of the entity of reality of which language is measured against as either true or false. The last word of the phrase is ‘revisited’. This word is chosen for its semantic meaning of going back to a situation that one acknowledges as to have happened before, thus meaning earlier in time compared to now. This too serves the analogous description of the conception of metaphysics as the (initial) one reality we all share as well as make sense out of. An example of how this description is meaningful in both cases of semantics and metaphysics: if I think of the semantic definition of the word ‘revisited’ for the sake of determining its meaning, e.g. its function within the logic of the concept of language within the linguistic ‘picture’ accounting for reality, it is in principle the very same ‘revisiting’ act as to have a statement or an act ‘revisiting’ the measuring and judging of them as either true or false according to the entity of reality. In other words, since language is a linguistic mimetic ‘picture’ of reality and the conception of metaphysics is a sense-making process and thus intrinsically involves language as mediator, they are both dependent on reality as key and thus the ‘revisiting’ act is a natural part in the process for them to be made really truthful. This representation is stressed further with the insistence of the meaning of the word: to go back to a situation that one acknowledges as to have happened before, thus meaning earlier in time compared to now.

This conception of metaphysics could also account for the idea of the concept for us humans to linguistically account for, and thus interpret, a picture, meaning that the real physiological picture is always present before we make sense out of it. One could even argue that the real picture has always been present in some form of logical representation for it to exist. This is given the reasoning that for anything to be possible it answers to the empirical condition of reality answering to this ‘anything’ to be likely, possible or impossible. Therefore, real events are always pre-existing in the logical latent moment of reality’s ‘potentially really existing’ events.

3 See picture
III, b. Language as picture and metaphysical metaphor; ‘character’ as to determine an interpretation analogous to a conceptual definition of language as sense-making tool

In further developing the illustration of my hypothesis of the abstract entity of language when used as sense-making tool within reality I chose to project the word ‘character’ in two different settings within ‘Gurkparken’: the designated area for the project. The technique of light-projection was selected because it employs only light to make its effect, and for the abstract entity of language’s use as sense-making tool within reality to make its presence. This concept holds for the analogy of light being the first and initial condition for life through it being constituent of solely solar-energy and thus it is also giving account for the meaning of the presupposition of the conception of metaphysics; the presupposition of the (initial) one reality we all share. The word ‘character’ was chosen for it being the one word that distinguishes language from other sense-making mediators such as sounds, pictures and physical movements according to the thesis of observation as being theory laden, by Norwood Russell Hanson. As an example of how this theory works in reality; one could imagine how two humans regard a tree significantly different given that one of them is an arborist and the other an electrician. This is because of them having different kinds of knowledge about the tree which informs their sense-data and this in turn tells them how to regard and make sense of their observation(s). In fact the two persons see the same material object in the tree but do not regard it as the same tree.

The first setting in which the word ‘character’ was projected, was on to a set of shrubs that accompanied one of the gravel paths in the park. The shrubs were selected because of them serving as a natural object, given the park’s natural context(s), for the word ‘character’ to be projected on to. The second setting in which the word ‘character’ was projected, was on to an architectural brick construction, built and installed during the project, on the lawn inside the park. The reasoning for projecting the word ‘character’ on to this architectural construction answers to that the architectural brick construction serves as an abstract object, given that the object is foreign to the natural context(s) of the park, and is in need of an absent (art) context(s) to be made sense of.

IV. Reality of language; contextual demarcation as a basis for acts of sense-making

The theoretical as well as practical principle in both of these situations of a demarcated context with its natural object or object abstracted from an absent demarcated context, as projection screen for a word as language’s hypothetical distinguishing definition to be projected on to, serves to illustrate my hypothesis; the abstract entity of language when used as sense-making tool within reality; contextualization of language’s mimetology as metaphysical metaphor. As is accounted for in this text my concept is essentially fourfold in its very core structure. The first core conception is the entity of reality as encompassing all possible state of affairs withstanding and not withstanding and to which all sense-making mediators’ accounts are measured and judged as either true or false; the reality as entity measuring and judging whether the logical ‘picturing’ of language or the real picture’s logical arrangement of it is true or false. The second core conception is to acknowledge language as mediator for us humans as sense-making tool of the entity of reality; a linguistic mimetic ‘picturing’ of state of affairs within the entity of reality as a sense-making tool of which with a correct use produce the effect of equality as in between intention, representation and interpretation. The third conception is language’s abstract entity when used as sense-making tool within the entity of reality; the use of language as to determine a correct representation of intentions as well as the logics of the language of which this is expressed with; the semantic word meaning as to determine an interpretation analogous of the linguistic mimetic ‘picture’ of the language used. The fourth core conception is the particular case of application of the hypothesis of language’s mimetology of reality as to determine an interpretation analogous to the words’ semantic meaning of the phrase ‘(a) space revisited’; the occurrence of the state of affairs ‘pictured’ by the language’s linguistic mimetology as real picture and metaphysical metaphor.

To have the ability to grasp and learn language(s) is naturally imbedded in the fact of being a human so that is not the main concern here. Rather, what is of concern is language’s analytical sense-making process; the use of language as tool in contextual sense-making processes. To provide an elementary example of latent contextual sense-making processes; the demarcated context(s) with its natural object and the demarcated context(s) with an abstracted object in need of an absent other context(s) to be made sense of offers a hypothetical state of affairs which in theoretical principle encompass every possible situation to encounter for a human concerned with language and contextual sense-making processes of reality.

4 Norwood Russell Hanson, Patterns of Discovery, An Inquiry Into the Conceptual Foundations of Science, (Cambridge at the University Press, 1961)

5 See picture

6 See picture
3. A series of five soft-ground etchings illustrating the phrase ‘(a) space revisited’ as representation of the hypothesis of language’s abstract entity as linguistic mimetology when used as sense-making tool relative to the context of the entity of reality
3. 1. Language of the entity of reality; language’s materiality is determined by the state of affairs of the entity of reality
3. II. Construction of language’s linguistic mimetic ‘picture’ of the entity of reality; language as sense-making tool
3, III. The entity of reality answering to language’s linguistic mimetic ‘picture’ of the specific state of affairs of the entity of reality
3, IV. Construction of language’s linguistic mimetic ‘picture’ as sense-making tool of the entity of reality
3. V. Entity of the reality of language; language's abstract entity when used as sense-making tool of the entity of reality
5. Photograph of language’s distinguishing defining word from other sense-making mediators such as sounds, pictures and physical movement, (‘character’) light-projected, serving the analogy of the presupposition of life and metaphysics, on to a set of shrubs, a natural object given the context of the park
6. Photograph of language’s distinguishing defining word from other sense-making mediators such as sounds, pictures and physical movement, (‘character’) light-projected; serving the analogy of the presupposition of life and metaphysics, on to the abstract object of an architectural brick construction, foreign to the context of the park and in need of an other absent context to be made sense of