

The unity of the singularities as a quantification drive for language functioning in communication

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We have to pass from the concept of symmetrical to that of asymmetrical life of signs, from the unity of language as a plurality, to singularity functioning in the unity of language.

Words are marks of a space which lives underneath them, during use.

This space is called self- reference or meaning. It is a space in motion, but space.

This space is designed virtually from understanding, proceeding by elements and trust-roots, a condition for the design of meaning. Position of communicators is self designed position. Semantics work immanently.

The capacity to design self referentially, to form meaning, is developed individually in co evolution with the society development.

Meaning within spaces as a category without difference, whereas the signs are differentiated in the use, internally, for providing meaning for transmitting in communication, from the complete meaning source.

The matter of words is wave but the space which they mark is virtual space.

This marked space is called position of self reference, or meaning.

Meaning lives in two folds, but they are not separable:

1. First fold which is the reasonability, or semantics, norms. This is the linear form of life of meaning: language. Language is always a line which share and sorts spaces of meaning in the surface or communication. Meaning lives independently of language once s cultivated by it.

2. Second fold is the rational position or participation in the world of meaning, the speaker under the speech, as a matching position in the communicative act for signify.

Whatever expressed, it has a pure meaning and an implication meaning.

Reasonability differs from rationality.

Since here we may shift to the idea that language intends to quantify itself in speech by the force of meaning, in that that the market space assigned by the signs, in the form of speech, is asymmetrical,yet, with the life of signs in the form of meaning.

The quantification of language has in its base the calculation of the current position of self reference, as a proportion of reason with ratiom, semantic with connotation of the speaker.

This coefficient is called calculus of self –indication for the Self -Sign.

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Calculus of self indication and its laws. The Self- Sign life.

Distinguished by its first distinction the calculus of indication requires application for its use.

We find or not an application form for our self indication in the world of meaning during communication or reflection:

- Entrances(doors) can be open or shut for information.

- Switches can be on or off.

- Lines can be clear, blurred, or blocked....

1. The communication of meaning goes in contradiction with conversed meaning, because language s a coded sphere, which means the shared sphere of meaning, with access in the world of meaning of the sameness.

2. The courage to go out of language disk asks for quantification of meaning.

A language structure can be true or false, or both, in the horizons of self-reference or meaning.

From whichever directional light we may come, the calculus will have “a useful or an informative application” : The calculus has been built up in the discourse of a series of forms and departures.

Undertaking the expansion of the calculus in this direction is to make a journey for a second time.

“In interpreting a calculus, what we do is match the values or states or the elements in what is to become its interpretation”. 1

An interpretation is properly matched if each element in it is associated with a particular element in the calculus; and elements in each case have similar distinctions between them.

The calculus and interpretation are distinct entities but inseparable in consciences. Factually their difference is made clear by the plurality of ways in which a given application can be applied.

Forming a procedure is schematized like this: -

- calculus to applications
- application to matching of elements
- matching of elements for difference keeping
- application to calculus difference
- extensions of calculus for adaption or signify
- re-formulation of application
- the distinction between calculus and interpretation is crucial.

Applications and truthfulness in the world of plurality:

In logic what is “not true” means the same as “false”; and what is “not false” means the same as “true”.

We have a choice to associate marked states with truth or untruth, determined by logic.

An immaterial process from the our point of view makes possible our interpenetration.

Variables of values go in different position as true or untrue. A confirmation of a form has exactly the same form as that displayed by the rule of our logical organize for communication.

The representative choice is the representative of implications.

The condensing of a number of representative forms into a Form, and the ability to proceed where required, going beyond re-calculation, through a routed concept results:

- Semantics stand for the possible truth values.
- The essential calculus are these to which values are related.
- In examination of this, we see two sources of power: Both sources are invariable to the standard sentential calculus : -

o Contingent .

o Inspection (answer).

Contingency and inspection are always concerned with the fact that indication is or is not:

1. Familiar with the form, which is in plurality ensured.
2. Extensive or consequential with the form, unfamiliar.

With time, concepts or initial forms become redundant. Reality of meaning asks for new meaning. New meaning is in contradiction of form-structure. This appears as crisis in language by creating a kind of language inflation. This inflation tries to protect communication in a degree length, but works in a moment time as opposite. Here the singularity of a new preposition comes in call. It works like a drive for other order.

Inflation

1. Words are sometimes like inflation: - they make the best to escape the rupturing of meaning.
2. Expressions are detached at the point of implication to conserve the conversed meaning.
3. They join with each other at the point of equivalence, for communication.
4. To keep equivalence, we keep inflation when we are not able to conduct new meaning.

If this inflation is a tautology which can be implied by another tautology, so that, in such a case, the sign of insinuation can always be replaced by a sign of the equivocal, this implication logic in fact degenerates into an equivalence logic, in respect of the course of the semantics which we take a priory as "true", because it is with such logic that we are nearly all intimately concerned. The degeneration of such a situation is the decline of self-reference capability in re-interpreting itself. We are stuck in traditional thinking, making a gap with our being.

We are skilled in knowing instructions given to us socially. In the absence of new instructions we assume the premises of an argument to be related by inherited conventional logic. This artificial conjunction is the result of latencies, which work on us; and we stay on grounds for our being, or essentials.

An universal argument in syllogism form is the method which will determine the conclusion from the premises alone.

A universal argument, in syllogism form, forms the conclusion.

Conclusions are true in a dimension. This dimension, when decline, gives life to new meaning and makes possible its expression by the force of quantification.

The less society becomes sympathetic on individual meaning, as essential, the more a new world of meaning comes in expression. The unity of singularities does not come as a determination or metaphysics, but as a freedom for expression which are attractive as singularity.

The variability of thinking for the sameness gives information with a wide range of understanding regarding the sameness. The sameness, or the world of being in an instant, is equal with zero. The values are related with position with it, the optic-focus. From zero to one is all the world, coupled. But numbers always relate in a grid-graphic to each other, for the display of meaning, from a point position; the meaning always intends to overcome numbers, the grid of logic. This is the nature of meaning and the reason of its quantification via language. World of meaning is divided and so on, by it, it is multiplied and asks for unification. But in this case, quantification increases space only, instead of reducing differences, and this is the law of creation, as a picture within a moment. (Differences turning in environments for new differences.)