

# A natural concept of time (issue 20210210)

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## introduction:

"The earth revolved around the sun long before man and all conscious beings appeared on its surface." Yes really, how could I imagine otherwise?

The problem is precisely in the : "How could I imagine?"

The difficulty is indeed twofold:

1) Whenever we represent the world without our presence, whether it is the earth a hundred million years ago or a Cartesian space only flanked by its 3 axes, we are in reality at the very center of this representation.

2) Nothing can be said about the world that is not previously knowledge (s) having made sense.

Not only can the knowing subject in no way extract himself from his representation of the world, but he does not have any concept of representation which is not subject to the preliminary laws of formation of meaning.

It follows that the proposition "reality has form" is unprovable.

We will not come back to the idea according to which time and space are "something" in which reality would bathe, something "in addition" to reality and which therefore escapes this question of form.

1) the necessary presence of the subject at the centre of any representation,

2) the precedence of the laws of formation of meaning over meaning and therefore over form.

The Ontology of Knowledge (OdC) does not claim to make possible what is impossible by describing the formless.

The OdC proposes an ontological model that reflects these two constraints.

Since tabula rasa is impossible for us, the OdC proposes to choose Interdependence as the primary "substance" of reality.

The reasons for this choice are given in ref OdC.

A simple heuristic model is proposed in Appendix I hereafter. Its discreet form has no scientific value. The reader will, I hope, find in there the useful elements to appreciate the overall coherence of the following paragraphs

## The reality is Interdependence:

Interdependence is the only "substance" of reality.

Part of the reality is interdependent of another part in that it contributes to its reality and vice versa.

The reality is unfounded: there are no beings but only infinitely divisible parts that are interdependent.

The concept of "part" is specified in Appendix I.

There is nothing but reality: no prior repository against which parties could be ordained or qualified.

## The meaning:

Without a priori ordered space, the notion of disorder has no meaning since there is no reference to qualify a disorder. On the contrary, in such a reality all orders are possible.

Annex I even shows us that the interdependent and unfounded reality necessarily presents singularities, attractors in which interdependence converges in a metastable way towards a one-dimensional link of interdependence.

This is the principle of a necessary mode of order: **Individuation**.

Reality presents an infinity of infinity of infinity of possibilities of such structures of individuation.

A Knowledge is one of those structures of individuation converging towards an asymptote called the becoming of the knowing subject.

Although the convergence towards the asymptote is necessary (I cannot become other than me) the paths which lead to this necessity are infinitely contingent: From a "state of knowledge", an infinity of extensions, according to various modes of individuation, could contribute to the individuation of the subject.

Reality not being subject to time, all these possibilities are real, although their Existence, that is to say their effective appearance as contributor to the subject's becoming, is contingent.

All these possibilities are Reality but not equally likely to appear as Existing.

The meaning of a state of Knowledge is the law of probability on the effective appearance of its possible extensions as part of the becoming of the subject.

Reality is not affected by knowledge or by meaning. Knowledge is only a mode of going through reality and meaning is a law of probability on the possible structures of this mode.

Meaning is not the attribute of a state of knowledge but the law of action which extends and directs its expansion towards the individuation of the subject.

It follows that, in the knowledge of the subject, the fusion of the probabilities of all the contingent possibles cannot exceed the necessity (probability = 1) of his individuation.

All meanings, all existings in the subject's representation merge into the ultimate meaning "I Exist, I become"

### **The Individuation:**

The meaning of knowledge is subject to two contradictory principles:

1) If knowledge is such that each of its parts makes possible at least  $1+\varepsilon$  'other parts', the meaning of that knowledge tends towards complexity (its entropy grows infinitely).

In fact, if at rank 1 a bundle presents  $1+\varepsilon$  possible, at the n-rank it presents  $(1+\varepsilon)^n$  possible.

The entropy that qualifies the abundance of the bundle can be written at the n<sup>th</sup> rank:

$$E = K \cdot \ln(1+\varepsilon)^n = K \cdot n \cdot \ln(1+\varepsilon)$$

2) If a knowledge is complex, it has cuts that reduce its complexity (see ref OdC ).

Indeed, without an orderly space, the probability of "loops" of interdependence increases with the complexity of the web. A "loop" of interdependence reduces the degrees of freedom available along a "surface" called a cut.

Such a cut then delineates a less complex part that can re-associate with other parts to reveal new cuts reducing again complexity.

This process of "clustering" the meaning only ceases when the bundle tends towards an asymptote such that each part makes possible only one part such as  $P_i \rightarrow P_{i+1} \rightarrow P_{i+2} \dots$

Complexity is metastable, it collapses by successive cuts to an asymptotic path presenting one only degree of freedom called Individuation. Then the entropy that qualifies the bounding tends towards zero.

There are infinity of infinities of possible solutions to this collapse.

The existence of cuts that reduce complexity is the very condition of the world's representability

The existence of a knowing subject is one of the possible solutions.

The existence of the subject is Individuation of meaning.

Neither existence, nor Individuation, nor meaning affect reality.

The non-foundation of reality and this necessary metastable collapse mean that an Individuation is indefinitely divisible into a constituent bundle and merges indefinitely into constituted individuations.

This mode of order is the very condition of the representability of the world because an individuation reduces complexity.

The existence of a knowing subject is one of the possible solutions.

The existence of the subject is Individuation of meaning.

Neither existence, nor Individuation, nor meaning affects reality.

### **The "I":**

The subject is not a being to whom it happens to know, he is a knowledge whose individuation of

meaning is the necessary mode.

It does not happen to the knowledge of the subject to have meaning, to exist is to get meaning.  
It does not happen to the meaning to individuate in a subject, the subject is the individuation of meaning.

The "I" is the virtual asymptote of the individuation of meaning.

The "I" is an ideal one-dimensional path with zero entropy.

The meaning of the "I" is  $\text{Pr}(\langle I \rangle | \langle I \rangle) = 1$  with  $\langle I \rangle \neq \langle I \rangle$ .

"I" is not a being but a bond of interdependence, a vector, an act, a quasi-certainty.

The subject's time is carried by this vector.

Time is a change of meaning along the axis of the subject's individuation, the Becoming myself.  
However, the subject's time does not change anything to the reality.

### **The anima :**

The meaning of the "I" is  $\text{Pr}(\langle I \rangle | \langle I \rangle) = 1$

I am nothing but the representation, i.e. the meaning, of the world and myself as they appear to me, with the "I" as focal point

The world and myself only get meaning through a probability relationship between a meaning certain (me at present time) and a contingent meaning (the possible paths toward my becoming).

Current meaning "contains" the conditions of possibilities of meanings to come.

The meaning is an Act. Without the Act of giving Meaning, there is no Meaning.

This relationship is subsumed by my Becoming, by this monodimensional  $\text{Pr}(\langle I \rangle | \langle I \rangle) = 1$  but its depth reality is the Individuation of an extraordinary bundle of interdependancies.

It is therefore not an external time that animate my representation but the very nature of Meaning as probability of the contingent knowing what

is certain.

Meaning emerges to representation by the progressive change from the absolute contingency of reality to the absolute certainty of the subject's existence.

Despite terms like "I, meaning, com-prehend, knowing" the **Anima** how nothing to subject's understanding or psychology, it is pure logic.

### **The facts of the world:**

Because we are Individuation of knowledge, because it is the very nature of our being-in-the-world, only the facts that participate in his existence can make sense for the subject.

The facts of the world exist for the subject only according to their participation in his individuation.

The meaning of a fact F is identified with  $\text{Pr}(\langle I \rangle | F)$

For the subject, the fusion of the meaning of all facts ( $\cup F_i$ ) is subsumed by its individuation:

$$\text{Pr}(\langle I \rangle | (\cup F_i)) = \text{Pr}(\langle I \rangle | \langle I \rangle) = 1 << \sum_i \text{Pr}(\langle I \rangle | (F_i))$$

The probability resulting from the merging of the meaning of the facts is much less than the sum of probabilities resulting from the independent facts.

The facts of his knowledge thus form for the subject a whole made globally interdependent by the constraint of individualization.

A fact of knowledge makes sense for the subject only on the basis of a perspective, a context constrained by the individuation of all his knowledge.

The constraint of individuation is the cause of the idoneity of the representation: no fact can exist for the subject if it is not compatible with his individuation.

Our representation of reality grains towards the specific low entropy states (i.e. with a minimum number of degrees of freedom) that are the objects of the world.

This structure of graining/merger of probabilities is the meaning of the representation of the world by the subject.

This perspective projects on the time of the subject his representation of the world and of himself.  
The representation of the world by the subject is orthogonal to the time of the subject.

Individuation is an asymptote never reached.

Since zero entropy cannot be achieved, the graining of our representation leaves a residue of which one aspect is space, offering three additional degrees of freedom to the objects of the world to exist. Although the subject's representation of the world is constantly changing, nothing changes of reality.

## Continuous time ?

Time only imposes itself on representation.

In the representation the Existing is present, certain, necessary.

The existent is necessity: the contingent is real but non-existent, its existence is only possible.

The non-contradiction only applies to the existent and not to the contingent: if the existence of E was contingent, non-E would be possible.

A necessity can be reached by contingent paths which may be contradictory and therefore do not have the attribute of necessary existence but only of possible existence.

It follows that in the relation  $A \rightarrow B$  which makes of B a necessity "knowing A", the necessity of B can be reached by contingent paths and that between the Existing (represented) A and B there is "in reality" no continuity of existence but only a "function of possibility of Existence".

Likewise in the relation  $A \rightarrow A'$  which makes of  $A'$  a necessity "knowing A" and could designate the existence of A, between the Existing (represented) A and  $A'$  there is "in reality" no continuity of existence but only a "function of possibility of Existence".

Seen from this logical angle, the transition of a particle from the observed state A to the observed state  $A'$  (A and  $A'$  being existing therefore necessary and therefore non-contradictory for the agent who observes) can be achieved according to two contingent paths c and  $c'$  which are only possible as long as we do not ascertain their existence and are contradictory in that they are distinct. Only an intermediate observation of c by a subject, by making c necessary for him, would eliminate for him the possibility of  $c'$ .

As long as the subject has no intermediate experience which would separate the representation of the moments A and  $A'$ , the lapse of existence A-A' will appear to him as continuous. As soon as his global perspective of representation separates the moments of the findings A and  $A'$ , without any intermediate finding, there is no continuity of existence from A to  $A'$  but only a "function of possibility of Existence".

The transaction which causes the meaning of A to emerge for the subject out of formless reality, also causes the moment of A to emerge for his representation.

## Conclusion:

So there is not a "world" with a form that our science would attempt to represent.

Nor is there a space-time in which reality would "float."

There is only reality: formless, unfounded, interdependent.

Every part of reality is the origin of webs of interdependence.

The exponential complexity of these webs collapses in a necessary way, by individuation towards a single-dimensional asymptote.

The existence of the subject is a representation: this representation takes on the meaning of a world and of the subject itself as a physical and psychic being and as a becoming carried by the single-dimensional asymptote of one's individuation.

The vector that carries the individuated becoming of the subject is also the time of the world he represents.

The laws that bind the "things" of the world of representation to the time of the subject emerge from the laws of the meaning by which knowledge is animated and individuated.

Some will reject this model arguing the obvious that the physical world would be "the existing", the "hardware" with rigid and consistent laws while consciousness would be "software" with rules by nature inconsistent.

This idea is wrong. It is not supported by experience or reflection.

Poincaré showed us that, when it comes to large numbers of interactions, the laws of the physical world, whether elementary and deterministic, are no more rigid than the laws of chaos, whereas the process of formation of meaning, the Logos perpetuates the Individuation of representations with extraordinary persistence, through billions of billions of random interactions.

The laws of Logos are infinitely more consistant as the (supposed) physical laws of the world.

## Appendix I A simple heuristic model

Imagine a purely logical Reality (logic is not subject to time, let's say it is In-act).

To model this Reality let's create two heuristic concepts: the element and the interdependence. If two elements of Reality A and B are interdependent, the reality of A depends on the reality of B and vice versa.  $A \leftrightarrow B$

This interdependence is In-act.

This link applies only to the instanciated relationship between the individual elements A and B. The sign does not introduce a condition "if A then B" but the Interdependence "A because B and vice versa" that one could also write  $\Pr(A|B) \neq 0$  and  $\Pr(B|A) \neq 0$

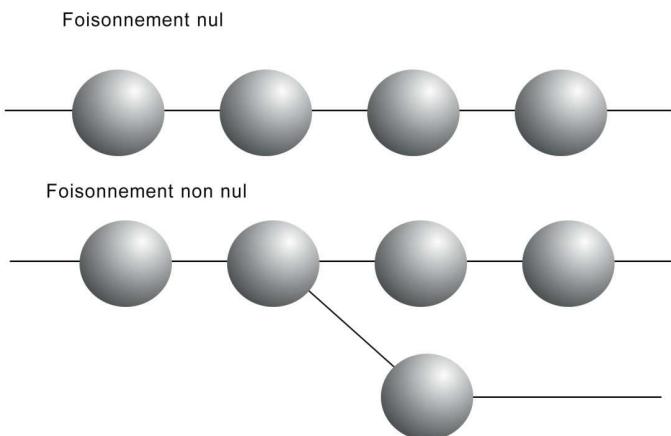
Let's also consider other interdependencies  $B \leftrightarrow C, C \leftrightarrow D, C \leftrightarrow E$ , etc....

We will then be able to build a web from A (which then plays the role of **Point of View**) by adding, from near to near, the interdependent elements. At the  $n^{\text{th}}$  addition, this web will naturally constitute a part of Reality.

We will name Knowledge such a web from A.

Knowledge is a web of Interdependencies stamming from a Viewpoint

**Abundance:** This new heuristic concept means that one element is statistically interdependent with  $2+\varepsilon$  other elements. It can also be said that the web has  $1+\varepsilon$  degrees of freedom.



If the abundance is not zero, as soon as the number of interdependencies is high, not only the power of the network stamming from A but also its complexity become infinite: the network of elements and interdependencies stamming from A exceeds any possibility of cut because at the  $n^{\text{th}}$  divergence the neighbourhood (the interface) of the Knowledge contains  $(1+\varepsilon)^n$  elements. To "cut" the Knowledge issued from A from the rest of Reality it would then take a cut of infinite dimension because:  $\forall N > 1$ , when  $n \rightarrow +\infty$ ,  $(1+\varepsilon)^n / n^N \rightarrow \infty$ .

The  $E$  entropy of the network grows as the logarithm of the number of its branches.

$$E \rightarrow +\infty$$

Should we think that Reality would be unsplittable in parts, not cuttable?

In fact, no, a principle of aggregation tends to reduce the complexity of the Knowledge.

The loop:

In the simple case of zero abundance, if the chain  $A \leftrightarrow B \leftrightarrow C \leftrightarrow D \leftrightarrow \dots$  closes on A in such a way that  $A \leftrightarrow B \leftrightarrow C \leftrightarrow D \leftrightarrow \dots \leftrightarrow A$ , this chain forms a loop.

In the general case of a non-zero abundance, the network of interdependence links closes globally on itself (in a woolball could be said).

In absolute terms, the loop would be totally cut off from Reality, constituting a part in itself, independent of Reality, a self-created element.

In the general case we will say that the generalized loop of Interdependencies is a statistically singular configuration, with a minimum neighbourhood, a number of links with Reality lower than the N mentioned above, i.e. constituting a part of Reality by a cut to N dimensions or, using the definitions of Poincaré, representable in a space with N+1 dimensions.

Let us now assume that the probability of loops in a Knowledge increases and tends towards 1 when complexity increases.

In a Knowledge stemming from A, a non-zero abundance leads to complexity and therefore necessarily to the existence of loops, constituting "new elements", presenting a minimum neighbourhood.

This aggregation of Knowledge applies ad libitum, as long as the complexity is not "exhausted", i.e. until the abundance tends to zero, without ever being able to reach it since the complexity then exhausts, the probability of loops tends to disappear.

This asymptote with a zero abundance, with a single branch would correspond to a zero entropy. This principle results in an asymptotic balance between the expansion and aggregation of Knowledge derived from A, such as the abundance tends asymptotically towards zero.

As it absorbs its logical neighbourhood, the Knowledge issued from A is aggregated into elements. It has possible cut surfaces of finite dimension.

At the asymptote ( $\varepsilon=0$ ) the aggregation is the Individuation of Knowledge.

Such as  $A \leftrightarrow A \leftrightarrow A \leftrightarrow A$

It should be noted that this asymptotic balance is inherently necessary (because  $\varepsilon \rightarrow 0$  is the necessary asymptote) although infinitely contingent (because  $\varepsilon$  must remain  $> 0$ , providing indefinitely possibilities of divergences).

It does not require any prior law or ad-hoc constant.

The principle described above is a sufficient cause.

We will name this principle the Logos

Note that the viewPoint A, is not the true origin of Knowledge for it is itself a loop, a compound part, its components being themselves compound and so on. The decomposition of A can be repeated infinitely.

**-A Knowledge is unfounded, unfounded, without a primary element.**

It follows that, in our heuristic model, the notion of element can be abandoned, replaced by a singular (cuttable) configuration of Interdependencies that plays the role of "part" in our model.

If elements A and B are unfounded, the  $A \leftrightarrow B$  link loses its foundation at the same time. It must be replaced with the Interdependence between "The Multiplicity of A" and the "Multiplicity of B."

**- The Interdependence link is unfounded.**

Switching to probabilities:

We can then use Kolmogorov's philosophy of probabilities and generalize it.

The reality in this case would consist of a set of events that have occurred (events are themselves interdependent and unfounded sets of events that have occurred) which the subject would gradually become aware of.

The logical link  $A \leftrightarrow B$  can be replaced by a probabilistic link  $\Pr(A|B) \neq 0$  and  $\Pr(B|A) \neq 0$

The complex reality of this link runs through the unfounded realities of A and B.

The subject's knowledge of A's constitution makes it likely that B's constitution will be experienced (keeping in mind that A and B are states of knowledge of the subject).

For the subject, the unfounded complexity of A is ultimately replaced by  $\Pr(B|A)$ .

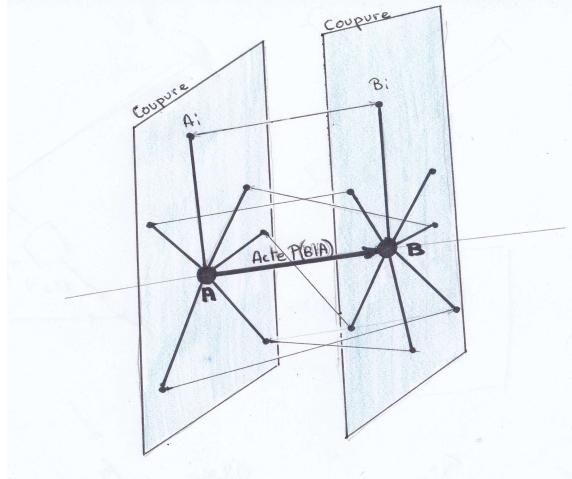
This is in fact the result of a succession of judgments that each time replace an aspect of complexity with a probability.

By generalizing it can be said, in quantum terms, that the unfounded reality of A presents itself to B as a state vector representable in a state space (of finite dimension N+1)

NB: The state space depends on the overall structure of the subject's Knowledge. We will not develop this point here.

The N-dimensional cut that delimits Element A (for B) is the place of an Act, a judgment by which the unfounded complexity of A collapses into a countable set of probabilities  $\Pr(B_j|A_i)$ ,  $1 < i < N$ . This Act, this projection, carries an additional dimension "orthogonal" to the cut, which completes the representation space according to B (size N+1).

This is what the figure below is trying to show.



The Act by which the complexity of A is replaced by a state vector can be characterized as a judgment, in the sense that A being unfounded the state vector cannot be calculated exactly. However, this judgment is not psychological, it is a necessary result of the reality of A.

A simple example of such a judgment would be: "If I am at the casino in front of a roulette game with a sum of money (1), then I entered it with money (2) and I will end up without money (3)". Only the proposal (1) being established by its statement, the proposals (2) and (3) are necessary truths, although unprovable, they are judgments.

It should also be noted that  $\Pr(B|A)$  is not a bet, neither on the possibility of B knowing A nor on A as a possible cause of B.

Since all events have occurred, probabilities result from Actual interdependencies that themselves result from deeper and more complex Actual interdependencies, etc.

Ignorance by the subject of these interdependencies does not affect their reality.

Everything that makes B is real long before it makes sense, long before it exists for the subject.

## Appendix II The present moment

Common sense distinguishes two sorts of facts of knowledge:

The experience of a fact of the physical world which the subject would become aware of through sensations.

The thought experience by which Facts of Knowledge come to appear and make sense for consciousness.

For common sense, the facts of the physical world (classical physics) occur according to the time of the physical world, regardless of the moment when the consciousness of the subject becomes aware of it.

The Facts of Knowledge are, however, logical facts and are not subject to the same time:

-a theorem that has not yet been demonstrated is already true,

-the result of a calculation that we have not yet made is already in the operation laid,

-a memory that is not present in mind is already a reality,

-to which time are subjected the facts of our dreams ?

Knowledge brings to the consciousness the Facts of Knowledge according to its own tempo. Some want to consider the facts of thought as electrochemical phenomena and consequently report the tempo of Facts of Knowledge to the tempo of the facts of the world.

This is illusion: There is nothing to link the representation to a material state of the subject, because the material state is itself a representation.

It is easy to show that the present moment of the world as Alice's thought gives it meaning, cannot in any way be included in a present physical reality of Alice's thought, associated with a present state of Alice's brain.

It would be futile to reject this evidence on the pretext that we do not know how thought works. We already know that it is impossible to make sense in the present world of the present state of a few billion physical elements.

When I represent a "world without me or before me," I nevertheless remain the sine qua non condition and the focal point of this representation of the "world without me or before me". If there is a past and a future represented, representation does not actually have a past and a future, the reality of representation is not in time.

A present moment of knowledge is not the present state of something physical.

The present moment of knowledge, even if it is limited to its conscious part, is not "something", nor is it "the state of something."

The meaning of a Fact of Knowledge is not "the present state of something."

Yet common sense too often overlooks this evidence:

Exemple : If Alice becomes aware of a physical fact F at the time Ta by the Fact of Knowledge Fa and Bob at the time Tb > Ta by the Fact Fb, common sense will simply say that F occurred in a time T0<Ta<Tb and that propagation time to Alice (Ta-T0) was shorter than propagation time to Bob (Tb-T0). No one will care about the impact of the Fa experiences of Alice and Fb experience of Bob on their own time.

Yet if Fa (resp.Fb) was the only 'chronological" experience of Alice (resp. Bob), i.e. the only mean for them to adjust their own time to a "time of the world" then the instant of F as lived by Alice and Bob would be the common instant of their chronologies with Ta=Tb=T0.

Why then do Alice and Bob share an "universal time" in which Ta<Tb ?

An explanation for this paradox is provided by [M.Bitbol](#) (ref MQIP p112 113) who, referring to Goodman and Wittgenstein writes: ". . . a probabilistic estimate at first glance offers great resistance to its possible experimental rebuttal. It would even be fair to say that it is irrefutable

*law by the only finished experience.... If the probabilistic assessment is based on solid reasons, if the renunciation of these reasons leads with it the fall of a pan of too broad and too well validated knowledge, the finding of a frequency that deviates from the projected value will not be enough to refute the latter. Many more experiments will have to be done, many more discrepancies will have to arise before the possibility of replacing the projection system from which probabilities derive is simply considered. »*

It is understandable from this quotation that the integration of the “chronological” experiences of Alice and Bob in their respective times is a statistical process and that the apparent rigidity of the “time frame” common to Alice and Bob results indeed of the extraordinary amount of common experiences that synchronize their individual times and influence the perspectives according to which the Fa and Fb experiences will get Meaning

The unique experience of F is not enough to change Alice's and Bob's perspectives and impose  $T_a = T_b$

On the opposite, it is the inequality of  $T_a$  and  $T_b$  that imposes  $F_b$  to be a different event than  $F_a$ .

This example also highlights that the moment  $T_a$  of the  $F_a$  Fact of Sensation experienced by Alice is not fixed by the present moment  $T$  of fact  $F$  in the world, but by the way  $F_a$  is merged with all the other Facts of Alice's Knowledge to finally lead to the semantic (and necessarily present) unity of the knowing subject.

Annexe III  
Carlo Rovelli (ref FTCR)  
**The thermal time hypothesis.**

extrait de l'essai de Carlo Rovelli :

*In nature, there is no preferred physical time variable  $t$ . There are no equilibrium states  $\rho_0$  preferred a priori. Rather, all variables are equivalent; we can find the system in an arbitrary state  $\rho$ ; if the system is in a state  $\rho$ , then a preferred variable is singled out by the state of the system. This variable is what we call time.*

*In other words, it is the statistical state that determines which variable is physical time, and not any a priori hypothetical “flow” that drives the system to a preferred statistical state. When we say that a certain variable is “the time”, we are not making a statement concerning the fundamental mechanical structure of reality. Rather, we are making a statement about the statistical distribution we use to describe the macroscopic properties of the system that we describe macroscopically. The “thermal time hypothesis” is the idea that what we call “time” is the thermal time of the statistical state in which the world happens to be, when described in terms of the macroscopic parameters we have chosen.*

...

*Time is, that is to say, the expression of our ignorance of the full microstate.*

One should note that this text from Carlo Rovelli doesn't tell us about the world as a system since nothing can be said about the world, but it tells us about the representation of the world by a subject. This remark is enough to lead us to the concept of time as per Ontology of Knowledges.

Then the end quote becomes :

*The “OK time hypothesis” is the idea that what we call “time” is the thermal time of the interdependant system which builds up the representation of the world by an individuated subject.*

...

*Time is, that is to say, the axis of our existence as individuated knowledge.*

One could eventually add :

*The time of a subject is an asymptotic line, in the interdependant system that 'Reality' is, on which 'entropy tends towards zero'*

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### **Références :**

- Ref MQIP      *Mécanique Quantique, une introduction philosophique*  
                  Michel Bitbol  
                  Ed. Champs Flammarion 1999
- Ref FTCR      “Forget time” Essay written for the FQXi contest on the Nature of Time  
                  Carlo Rovelli  
<https://arxiv.org/pdf/0903.3832.pdf>

### **Other publications by the author :**

- Ref OK:        *Introduction to the Ontology of Knowledge*  
                  Jean-Louis Boucon.  
                  Article published on Philpapers
- Ref PLOC:      *The philosophy of language and the Ontology of Knowledge*  
                  Jean-Louis Boucon.  
                  Article published on Philpapers
- Ref LAEG        *The Ontology of Knowledge, logic, arithmetics, set theory and geometry*  
                  Jean-Louis Boucon  
                  Article published on Philpapers
- Ref BQOC        *Beyond QBism with the Ontology of Knowledge*  
                  Jean-Louis Boucon  
                  Article published on Philpapers
- Ref MOND        *The Ontology of Knowledge and the form of the world*  
                  Jean-Louis Boucon,  
                  Article published on Philpapers
- Ref FOUND      *The concept of Foundation and the Ontology of Knowledge*  
                  Jean-Louis Boucon,  
                  Article published on Philpapers
- Ref SOLI        *The Ontology of Knowledge is it a solipsism ?*  
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                  Ed. Mon petit éditeur 2013