



ITC 2013: Connecting the Integral Kosmopolitan

The Parts of Speech as Philosophemes

- Pronoun
- Noun
- Adjective
- Verb
- Adverb
- Preposition

Onto-Choreography

The integrative task of weighting and coordinating the grammatical elements or philosophemes into various metaphysical systems.

~ How do these ontological elements dance together in the different philosophical models we will consider here?

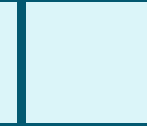
Heno-Ontology

A meta-philosophical approach which allows for integral metaphysical pluralism, both across stages of development and even at the same level of development. As in henotheism, where multiple gods are recognized, but only one might be worshipped at a given time as supreme, depending on the circumstance or the proclivities of the devotee, *heno-ontology* evokes an ambiguous field of multiple possible ontologies and integrative lenses, a chthonic matrix with a shifting absolute (which, in each 'form' that it manifests, may be seen to enfold in its own way certain of the qualities of the other 'deities').

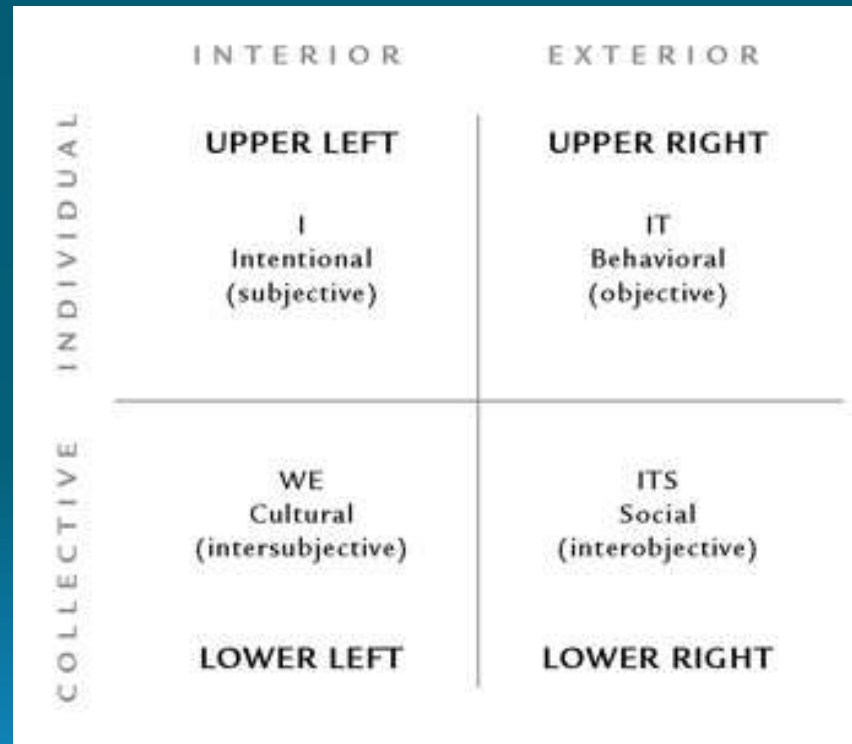
Embodied Grammar

“The grammar of a language consists of the highly structured neural connections linking the conceptual and expressive (phonological) aspects of the brain. This includes grammatical categories, grammatical structures, and lexical items. Since both semantics and phonology are grounded in the sensorimotor system, such a view of grammar makes good sense from the neural perspective. Far from being autonomous, grammar links these bodily-grounded systems.” (Lakoff and Johnson, *Philosophy in the Flesh*, pp. 498-499)

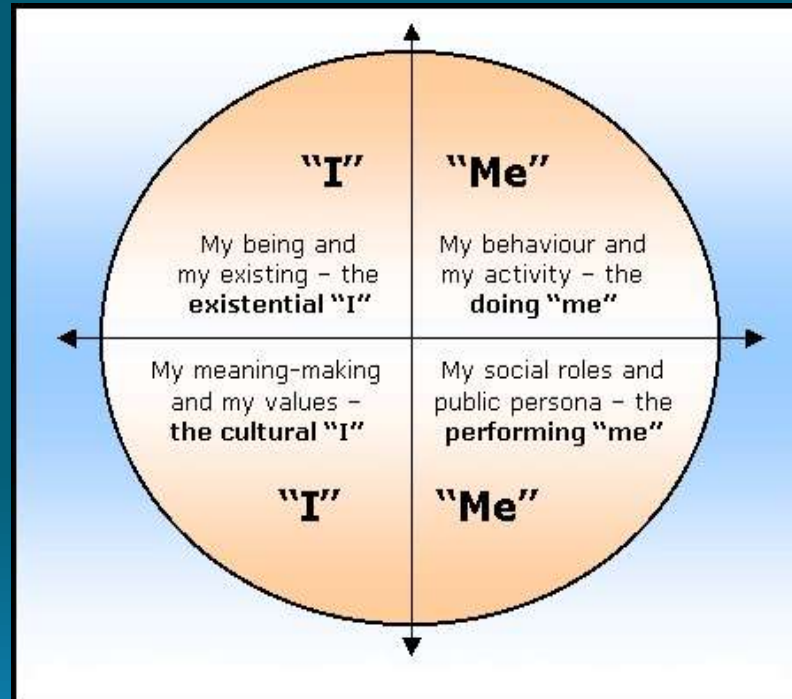
Pronounal Philosophy: *Being-as-perspective*



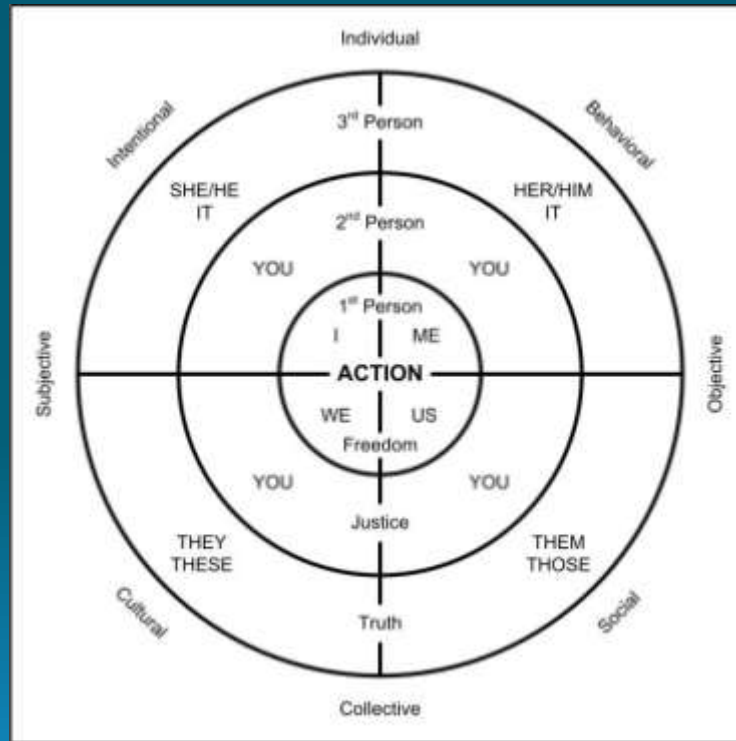
Pronounal Philosophy



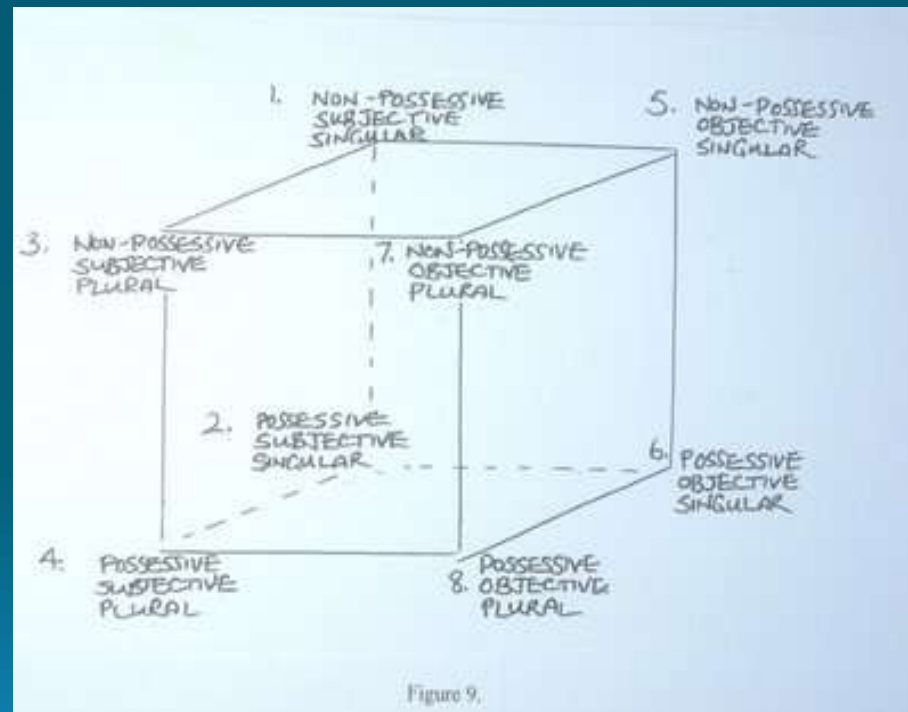
Pronounal Philosophy



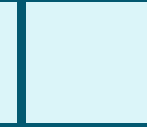
Pronounal Philosophy



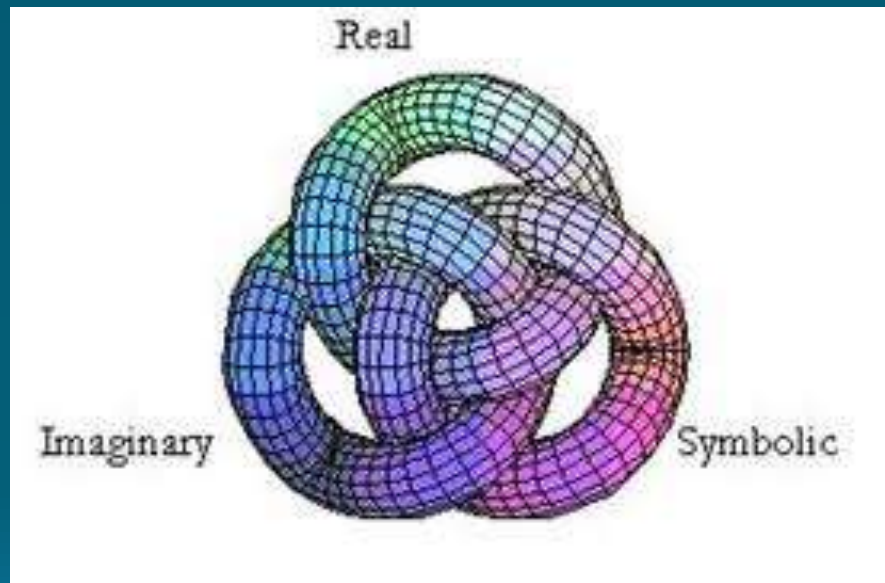
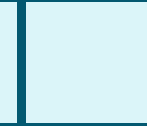
Pronounal Philosophy



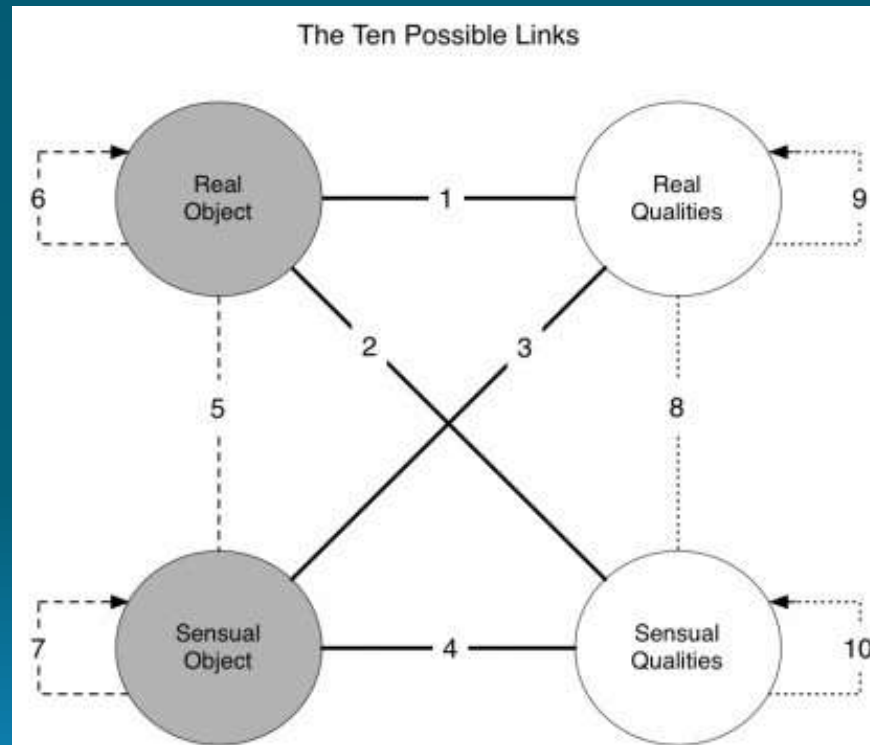
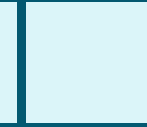
Nounal Philosophy: *Being-as-substance*



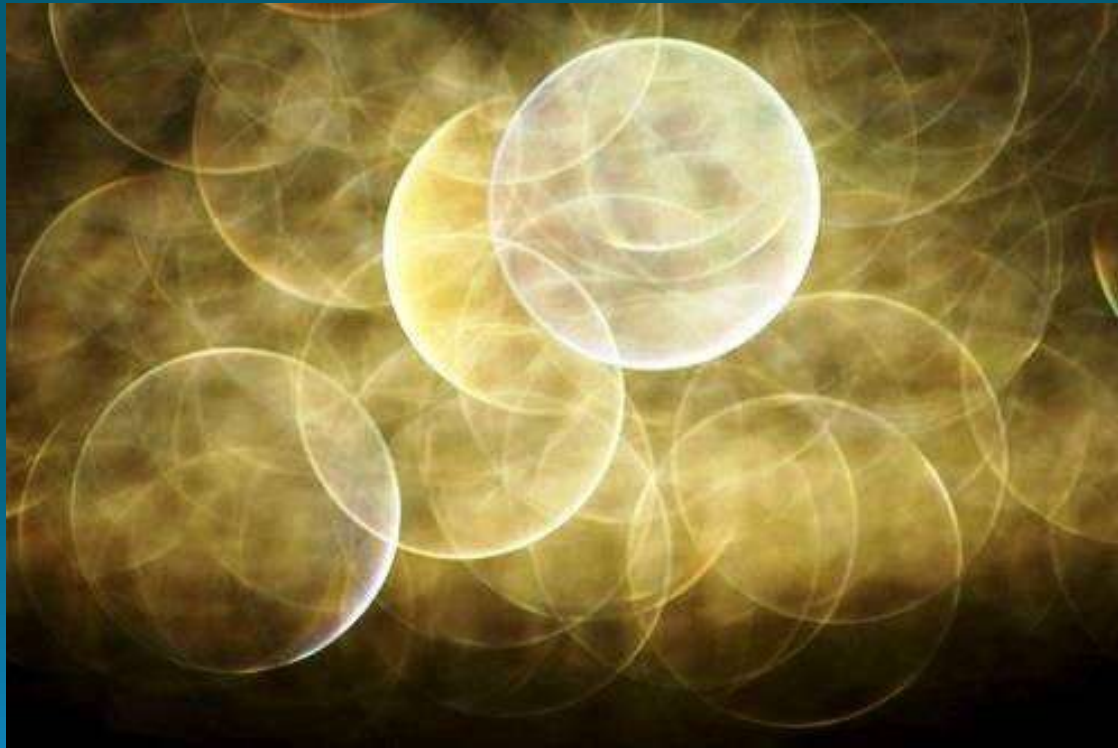
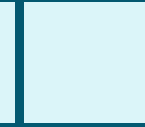
Nounal Philosophy:



Nounal Philosophy:



Adjectival Philosophy: *Being-as-appearance*



Adjectival Philosophy:



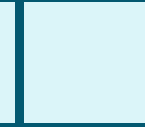
“For Hume there are no objects, only ‘bundles of qualities’. Here, the object is nothing more than a nickname for our habitual linking of red, sweet, cold, hard, and juicy under the single term ‘apple’.”

~ Graham Harman, “On the Undermining of Objects”

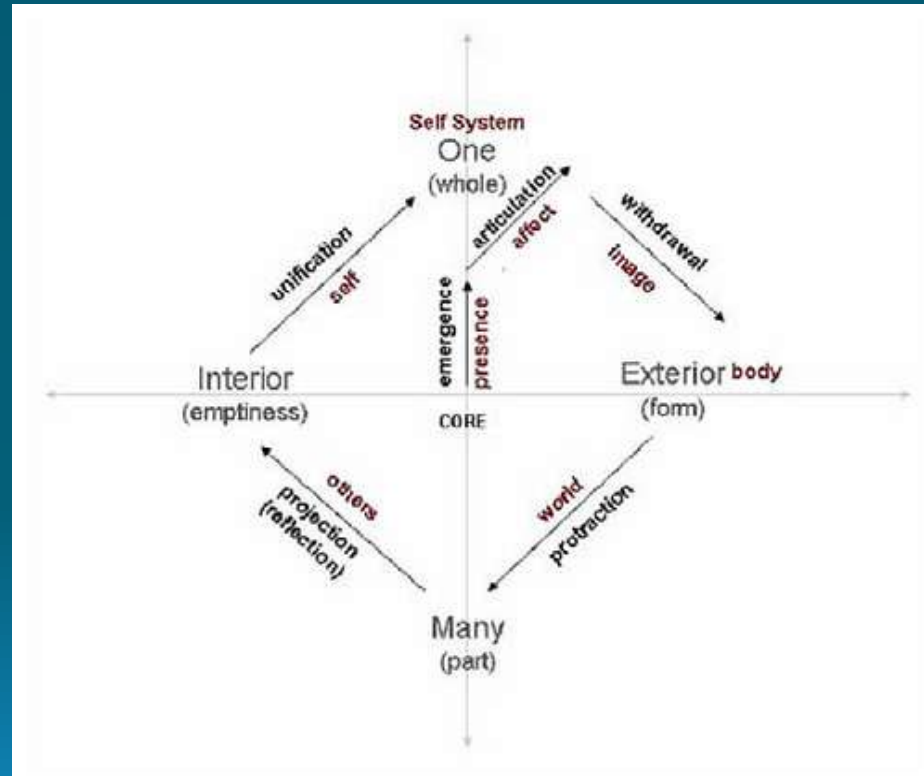
“Apparently external objects are constituted by consciousness and do not exist apart from it. Vasubhandu begins his *Vimśatikā*: ‘All this is only perception [vijñaptimātra], since consciousness manifests itself in the form of nonexistent objects.’ There is only the flow of perceptions.”

~ Paul Williams, *Mahayana Buddhism*

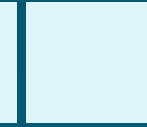
Verbal Philosophy: *Being-as-process*



Verbal Philosophy



Adverbial Philosophy: *Modes-of-being*



Adverbial Philosophy:



“In *Sein und Zeit* (1927) Heidegger presents what could be called an ‘adverbial model’ of process metaphysics; based on an analysis of human existence (“Dasein”) Heidegger shows that what the metaphysical tradition understood as entities or factors standing in relational constellations—

e.g., space, world, self, others, possibility, matter, function, meaning, time—can be viewed as ‘adverbial modifications’ of Dasein, as modes and ways in which Dasein occurs, while Dasein itself is the interactivity of ‘disclosure’ or ‘taking as.’”

~ Joanna Seibt, “Process Philosophy”

Prepositional Philosophy: *Being-as-relation*



Prepositional Philosophy:



The essential point is that the ontology of prepositions immediately takes us away from the all-too-familiar sorts of inquiry in the philosophies of being. Here, the preposition indicates neither an ontological domain, nor a region, territory, sphere, or material. The *if* or the *and* has no region. But as its name perfectly suggests, the preposition prepares the position that has to be given to what follows, giving the search for meaning a definite inflection that allows one to judge its direction or vector. (pp. 308-309)

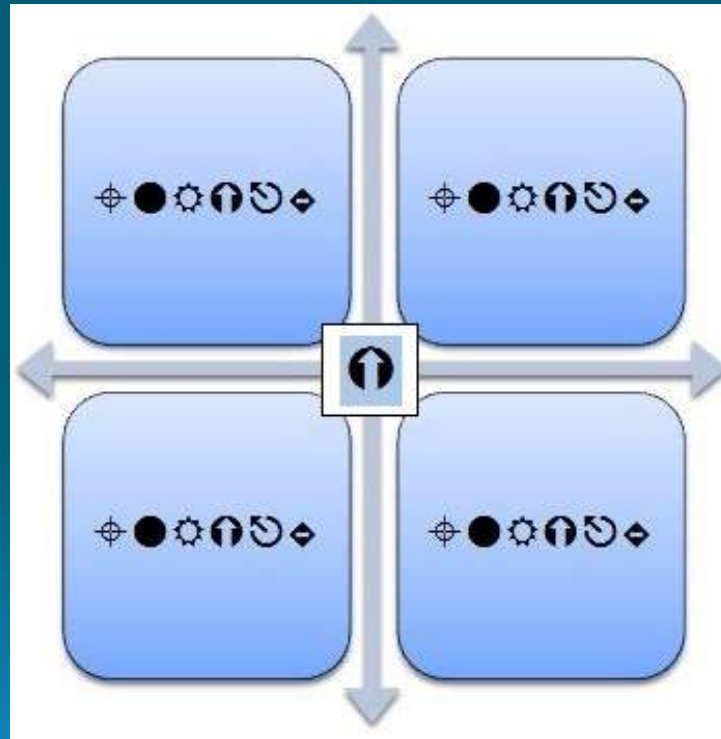
Of Heno-Ontology and Onto-Choreography



The Six Views

Part of Speech	Sign	Metaphysical Orientation	Representative Thinkers	Semantic Form
Pronoun	⊕	<u>Being-as-Perspective</u> Dialogical and Perspectival Epistemologies and Ontologies	Buber, Rosenzweig, Peirce, Habermas, Wilber	3p: The sun is shining in the sky. 2p: O sun in the sky, how you shine! 1p: I, Sun, am shining in the sky.
Noun	●	<u>Being-as-Substance</u> Substance Metaphysics, Object-Oriented Ontology	Democritus, Aristotle, Descartes, Newton, Harman, Bryant, Wilber	The Sun is shining in the Sky.
Adjective	⚙	<u>Being-as-Appearance</u> Idealism, Bundle Theory, Trope Theory, Cittamātra	Berkeley, Hume, Modern Bundle & Trope Theorists, Vasubandhu	Round-bright- yellow in great blue.
Verb	⌚	<u>Being-as-Process</u> Process Metaphysics (Ancient and Modern)	Heraclitus, Plotinus, Hegel, Bergson, Whitehead, Hartshorne, Rescher, Roy	Sunshining where sky-manifesting.
Adverb	⌚	<u>Modes of Being</u> Modal Process Metaphysics	Heidegger, Whitehead, Spinoza, Dzogchen, Kashmiri Shaivism	Sunly shining in- the-skyly.
Preposition	↔	<u>Being-as-Relation</u> Relational Metaphysics, Modal Metaphysics, Spherology	Latour, Souriau, Nancy, Serres, Sloterdijk	Sun-in-the-sky, shining- throughout.

The Six Views



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