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Philosophy and the world: an introduction to intra-ontology

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Propositions

1. Philosophy thinks about the world and is in the world. A philosophy that does not take stock of its relationship with the world is threatened with an infinite regress.
2. Hyperdialectic names the relation between philosophy and the world. It cannot be thematised by a naïve philosophy because it occurs during the philosophical activity.
3. Phenomenology can thematise hyperdialectic by performing both the epoche and the reduction.
4. The epoche and the reduction serve different functions. The epoche thematises difference while the reduction thematises continuity. Thus, the epoche and the reduction, taken together, thematise hyperdialectic as a combination of difference and continuity.
5. An incorrect interpretation of the epoche, such as we find in Fink's *Sixth Cartesian Meditations*, erroneously thematises the difference in hyperdialectic as a dualism.
6. A phenomenological reduction must recognise a continuity with the hyperdialectic it clarifies. To thematise this continuity requires a reflexive reduction.
7. There are three senses of continuity: equivocal appearance, univocal essence, and the reversibility between the first two. The sense of reversibility is thematised by the intra-ontological reduction.
8. At the most fundamental level, continuity and difference are expressed, respectively, as generality and singularity. Because hyperdialectic is a reversibility of difference and continuity, singularity and generality lead into each other.
9. Generality and singularity inform two visions of the world. Because generality involves reversibility (Propositions 7 and 8), the world seen from the point of view of generality is a world for all individuals. The point of view of singularity, conversely, presents a world for each individual.
10. A speculative phenomenology can be developed from the intra-ontological reduction (Proposition 7). It is a third mode of expression that combines a series of chiasms, e.g., "perception and nonperception" and "philosophy and nonphilosophy".
11. A philosophy of singularisation can be developed in parallel to speculative phenomenology. Because generality and singularity are reversible (Proposition 8), the "third mode of expression" (Proposition 10) is also the singularisation of an anonymous being.
12. Political and ethical acts are mixtures of speculation and singularisation (Propositions 10 and 11). Politics involves more speculation and less singularisation because it concerns groups more than individuals. Conversely, ethics involve more singularisation and less speculation. However, politics and ethics are inseparable, and their difference consists of how speculation and singularisation are combined.