Integral In-Dwelling:
A Prepositional Theology of Religions

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Abstract: The concept of generalized co-presence is a central one in the grammar of Bhaskar's metaRealist metaphysics. As a term denoting the radical relationality and mutual indwelling of beings in the cosmos, generalized co-presence finds analogues in the holographic principle of Morin's Complex Thought, Wilber's nondual inflection of holarchy, as well as multiple religious archetypes of divine interindependence. In this paper, I will explore the potential of this concept for framing a "deep participatory," Complex Integral Realist model of interreligious relationship that can amplify the integrative potential of the metaRealist, Integral, and participatory approaches to this topic that have been articulated to date. To facilitate this inquiry, and to situate it in a context that I believe will be most fruitful, I will first broadly outline the contours of two related metaphysical projects which I believe are highly relevant for integral metatheorizing: prepositional philosophy and theology.

Keywords: integral theory, critical realism, metaReality, complex thought, prepositional philosophy, religious studies, co-presence, circumincession, grammar theology

Where there is other, there is fear.
~ Brhadaranyaka Upanishad

The force of this statement is felt especially in the interreligious domain. Fear of the other has driven centuries of internecine violence, and has informed our exclusivist and inclusivist theologies. It marks still our postmodern discourses of tolerance and pluralism, even as we strive to embody new ethics of hospitality and generosity (Kearney, 2010; Betcher, 2011). The problem of the other, and the mortal threat it poses, is ultimately the very target of many of our mystical soteriologies: the Other is what is overcome in our deepest spiritual realizations.

But what is the shape of this overcoming? If it is only in the total dissolution of otherness in the deathless expanse of consciousness – if it cannot, in the very act of overcoming difference, also newly affirm it – then it is insufficient to the call of spirit in our time. It is insufficient because it denies creativity; it eclipses the uniqueness and concrete singularity of each being and way of life, which the perennial philosophical monisms have tended to undermine or inadequately accommodate (and which some postmodern approaches have tended to overplay).

The call of the spirit of our time, to which this paper responds, is a call for an integral pluralism (Wilber, 2006; Esbjörn-Hargens, 2015; DiPerna, 2015), beyond the inclusivist and pluralist strategies of post/modernity; for theologies of divine multiplicity and polydox entanglement (Keller and Schneider, 2010; Boesel and Ariarajah, 2013); for participatory (Ferrer, 2009; Desmond, 1995) and perichoretic (Panikkar, 1989; Sloterdijk, 2011) visions of co-becoming, in which 'otherness' ceases to be a problem to be finally mastered or overcome, and is welcomed as part of the creative affordance, and sacred excess, of being.

Behind many of these approaches are a shared question and a common labor: how to birth an interreligious vision capable of harboring, in the same gesture, the singular integrity of our religious ways, and their profound, integral communion – a vision of maximal particularity and participatory relation. As I will discuss below, I suggest Roy Bhaskar's (2002) meta-Realist notion of co-presence – the reciprocal in-dwelling of each being by all beings – affords a unique opportunity to develop a Complex Integral Realist response to this question, particularly given the ready analogues to this concept that we can find in both Integral Theory and Complex Thought. To facilitate this inquiry, and to situate it in a context that I believe will be most fruitful, I will first broadly outline the contours of two related metaphysical projects which I believe are highly relevant for integral metatheorizing: prepositional philosophy and theology.

Prolegomenon

At the 2013 Integral Theory Conference, I introduced a grammar-based expansion of the Integral model which deploys not only the familiar pronounal lenses (I, We, It, and Its), but also lenses or philosophemes based on other parts of speech: nouns, adjectives, verbs, adverbs, and prepositions[1]. Just as the pronouns in Integral Theory yield a postmetaphysical, perspectivist onto-epistemology, and provide an elegant framework for integrative metatheory, the other parts of speech may serve (and, historically, often have served) similar philosophical functions: supporting substantialist, aspect-oriented, processual, modal, and relational ontologies, respectively, and in some cases giving rise to alternative metatheoretical approaches. The table below lists each of these grammatical elements and some of their representative philosophical thinkers and systems. Please note, however, that these assignments are not intended to be exclusive; some of these thinkers or approaches could arguably be situated elsewhere as well.

Part of Speech	Symbol	Metaphysical Orientation	Representative Thinkers
Pronoun	⊕	<u>Being-as-Perspective</u> Dialogical and Perspectival Epistemologies and Ontologies	Buber, Rosenzweig, Peirce, Habermas, Wilber
Noun	●	<u>Being-as-Substance</u> Substance Metaphysics, Object-Oriented Ontology	Democritus, Aristotle, Descartes, Newton, Harman, Bryant, Wilber

Adjective	☼	Being-as-Appearance Idealism, Bundle Theory, Metaphysics of Quality, Aspect-Oriented Philosophy, Cittamātra	Berkeley, Hume, Modern Bundle & Trope Theorists, Pirsig, Morrison, Vasubandhu
Verb	⬆	Being-as-Process Process Metaphysics (Ancient and Modern)	Heraclitus, Plotinus, Hegel, Bergson, Whitehead, Hartshorne, Rescher, Roy
Adverb	↺	Modes of Being Modal Process Metaphysics	Heidegger, Whitehead, Spinoza, Dzogchen, Kashmiri Shaivism
Preposition	◆	Being-as-Relation Relational Metaphysics, Modal Metaphysics, Spherology, Metaxology	Latour, Souriau, Nancy, Serres, Sloterdijk, Desmond

Table 1. *The Six Views: The Parts of Speech as Metaphysical Lenses*

For each of these philosophical systems, while a single part of speech often serves as the central organizing principle or lens – what I have called, following Bonnitta Roy's (2006) suggestion, the View – the philosophemes related to the other parts of the speech tend also to be included, typically in subordinate roles. For instance, in Integral Theory, pronouns are given primary emphasis, but nounal (structural), verbal (processual), and other philosophemes figure prominently as well.

In the context of these reflections, I introduced (Alderman, in press-a) a technical term which I will employ in this paper as well: *onto-choreography.* Most simply, onto-choreography involves the integrative tasks of 1) weighting and coordinating the grammatical elements or philosophemes into various metaphysical systems[2]; 2) interfacing and situating these systems relative to each other based on their grammatological emphases; and 3) reflexively circulating the elements within any system or metasystem to see what is yielded when different parts of speech are given central place. In this paper, I will focus primarily on the third function of onto-choreography: here, reflexively shifting the emphasis in Integral Theory from pronouns to prepositions.

Considering the theme of this year's conference, I must state up front that I am not at a place yet in my research and use of this approach to be able to assess or make any positive statements about its impact on the world. Instead, I am interested to explore its impact on Integral Theory itself: what is the theoretic yield of this practice of onto-choreography, and how might it facilitate further development of Complex Integral Realism (CIR) and, more specifically, the articulation of a Complex Integral Realist theology of religions? Given the complexity and sophistication of each of the metatheories that comprise CIR, a fully developed CIR theology of religions is well beyond the scope of this paper. Instead, I will focus on a concept common to all three approaches – namely, co-presence – which I believe shows particular promise for responding to the question I raised above. As we will see, this concept is at heart a prepositional one, and will be best illuminated in the context of a more general preposi-

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tional framing. It is to that discussion that we now turn.

Prepositional Philosophy

Grammatically, a preposition is a linking word, connecting nouns, pronouns, or noun phrases to other words or phrases. Prepositions are typically used to express temporal, spatial, or logical relationships, and in so doing, often function adverbially or adjectivally within a sentence.

With the prominent adverbial role that prepositional phrases often play, prepositional philosophy might be considered an adjunct or a special subset of adverbial (modal-process) metaphysics. Indeed, Bruno Latour (2011) considers the primary domain of concern opened by prepositional reflection to be the *modes of existence* that beings occupy in relation to one another. But since prepositional phrases also function adjectivally, a prepositional orientation cannot be considered to be exclusively associated with a process metaphysics. Instead, it moves in zones of concern that touch on substances and processes, qualities and modes, equally, without absolutizing any narrative. As Latour (2011) writes:

> 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... [A]s 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)

Latour's last comment above is important: prepositions *pre-position* what is to come. They function, as Michel Serres (1995a) observes, as angelic mediators, linking subjects with other subjects or objects, dwelling in the thick midst of becoming, tracing relations and forging sites of integration in the teeming flux of things. In this sense, prepositions play a facilitative role akin to mathematical variables, proliferating everywhere, providing points of departure and possibilities for contact and interaction.

Until recently, prepositions have not featured very prominently or explicitly in philosophical thinking. Perhaps this is because prepositions function somewhat like light: in the very act of presenting the various objects and elements of experience (in whatever configuration), they tend to absent themselves. Nevertheless, a prepositional lens allows us to appreciate where certain prepositions have been privileged historically: 'beyond' or 'on' in reflections on transcendence; 'under' or 'beneath' for substantialist philosophy; 'in' for immanence; and so on. As Serres (1995b) notes, these prepositions have tended to evoke a sense of static, map-like positionality. A handful of recent thinkers, however, have begun to adopt a more explicitly prepositional orientation, and to turn their attention to the more slippery or dynamic prepositions that have been under-represented in Western philosophical reflection: *with* (Jean-Luc Nancy, 2000); *between* (William Desmond, 1995; Levi Bryant, 2015); or *towards*, *across*, *among*, *through*, *with*, and *alongside* (Michel Serres, 1995b).

Bruno Latour (2013), another major prepositional philosopher, dwells less on particular prepositions, and focuses instead on their distinct capacity to serve as metatheoretical operators or the basis for a minimal metalanguage. The prepositional mode in Latour's metatheory holds open theoretical "space" for the many other modes of relation and alteration mapped by his system, allowing "for

awareness of the multivocity of beings" and protection of the multiple modes of veridiction (Latour, 2013). This special meta-capacity of prepositions – deployed subtly and deftly by Serres, and more methodically by Latour – is of course highly relevant to integral metatheory. We will discuss it in more detail in the following section.

Turning the Kaleidoscope: Practicing Onto-Choreography

To begin this exercise in onto-choreography, I ask the following questions: *What is*

the impact of an expanded integral grammatology on the Integral model itself? What happens if we shift emphasis, even temporarily, from the familiar pronouns to a different part of speech? What newly stands out? What is the (meta)theoretic yield of such a move? In what follows, I will address these questions, not only to Integral Theory, but also to Marshall (2015) and Esbjörn-Hargens' (2015) Complex Integral Realism (which, in the latter's formulation, is also organized around the pronoun lenses).
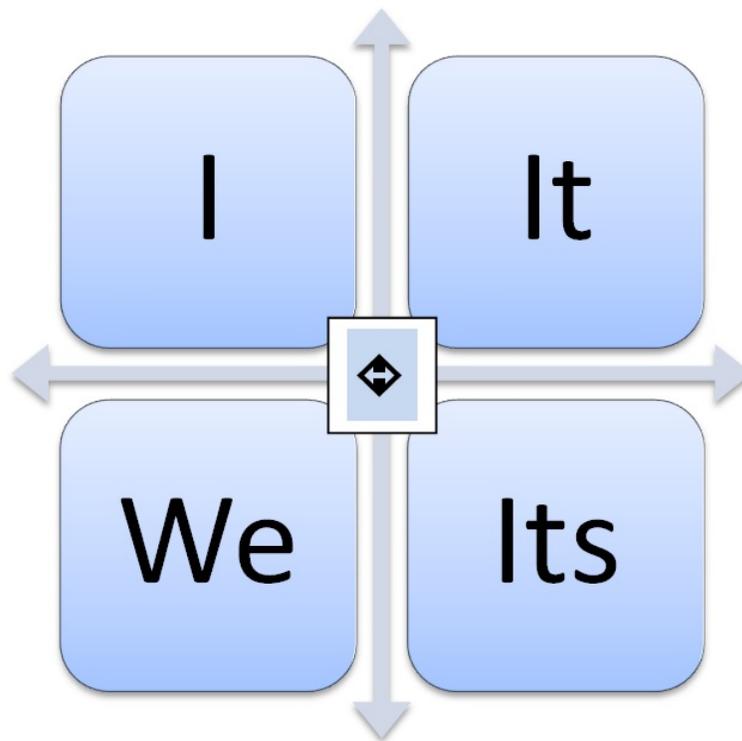
Integral Theory

Figure 1. *Prepositional Lens on the Four Quadrants*

The image above symbolizes a prepositional framing of Wilber's four-quadrant model. The four-quadrant model, of course, is commonly known for its pronoual emphasis, highlighting four fundamental perspectives constitutive of any actual occasion, four co-arising holarchies integral to our being and becoming. But from a prepositional perspective, the very act of bringing these pronouns together in inseparable relation is itself a prepositional gesture: the four-quadrant model testifies to the *co*-essentiality of these domains, their irreducible *with*-ness. The notion of tetra-enaction, in other words, implies that being is always already *being-with*. This insight echoes Jean-Luc Nancy (2000):

> That Being is being-with, absolutely, this is what we must think. The with is the most basic feature of Being, the mark [trait] of the singular plurality of the origin... (p. 62)

For Nancy (2000), *with*, as a *pre*-position, is without a position of its own but instead is "available for every position" -- the incandescent mark of dis/unity or dis/junction which announces all presence as always *co*-presence, *being singular plural* (p. 62). This is consonant with the Integral (4-Quadrant) gesture, which refuses to finally exclude or collapse any of its pronoual domains. Nancy (2000) insists that the 'with' does not add anything to being, nor is it a separate domain or sphere of its own – and this is true with regard to Figure 1 above, as well. Placing a prepositional symbol at the center of the quadrant map does not add anything new; it serves only to make more explicit the prepositional gesture that informs and establishes the four-quadrant cross (and integrative strategies in general).

An integral vision is by nature a relational one; it seeks out and cultivates differences as zones of interface (Morrison, 2007); it delights in folds (Deleuze, 1992; Berge, 2013a; Keller & Faber, 2013), generative *betweens* (Edwards, 2006; Desmond, 1995), and adjacencies and splices (Pascal, 2014). In Wilber's (1977, 1995) work, this prepositional sensibility first showed up in the soft gradations of a spectrum of consciousness (marking his intuition that these multiple psychological and contemplative approaches must somehow touch in their differences: with, above, below); and it later unfolded into the quadrants and zones (with, in, out) and certain other innovations, such as the three heuristic principles of Integral Methodological Pluralism. Regarding the latter, a prepositional onto-choreography reveals the relational complexity these notions enfold.

Considering the sometimes bewildering array of humanity's numerous paradigms and knowledge systems, many of which appear to be contradictory or incompatible, Wilber (2003a) proposes the three principles of *non-exclusion*, *unfoldment* (enfoldment), and *enactment* as guidelines to begin the task of "believably weaving them together" (p. 16). "Weaving together" is the task of integral or *com-plex* thought: tracing the fleeting angels' flight of relations, weaving-*with* them in the divine *complicatio*. Assuming readers' familiarity with Wilber's three terms, I won't define them here. Instead, I want to consider a prepositional reading of each.

The root meaning of ex-clusion is to *close-out*, so **non-exclusion** can be taken literally to mean, *not-to-close-out*. However, I'd like to offer a different interpretation. As mathematical variables (times, plus, minus) are also prepositions, I prefer to loosely translate non-exclusion as *non-minus*, or simply, *plus*. Plus names, and mirrors in form [+], the non-excluding *with* and *alongside* of the quadrant map. And as Latour (2013) reminds us, non-exclusion is a primary function of prepo-

sitionality itself: "[The prepositional mode] opens up the comparison of all modes of veri-diction which it is responsible, after a fashion, for *keeping open* and for *protecting against the hegemony* that each mode attempts to exercise over all others" [italics added].

The principle of **unfoldmen**t is also depicted on the quadrant map, as the diagonal arrows representing evolution, the drive of Eros, or the process of transcendence and inclusion. Here, the prepositional root metaphors are *rolling out* (evolution), *up/to-wards* (Eros), and *up/on* and *in* (transcendence and inclusion).

Enactment presents a more complex constellation of prepositional schemas. The root image might be pictured as a dynamic, genera-tive *between*-ness, but a fuller representation calls for at least three compound-schemas (which must be taken together, and which begin to resemble mathematical variables): *forth-from-by*, *out-of-between*, *as* (x) *for* (x). The first two clusters represent the injunctive and embedded aspects of enactment, and the final cluster evokes the constructivist compo-nent of enactive epistemology (which Integral Theory maps with its Kosmic Addressing sys-tem and its perspectival calculus). Regarding the latter, the x in Wilber's integral calculus functions prepositionally [1p(1p) x 2p(1p) x 3p(1/p)], often read as "on" or "by," but we can imagine that a fuller range of prepositions (or symbols for prepositions) would be useful for conveying greater complexity of perspecti-val relations[3].

Complex Integral Realism

The few examples above just begin to trace some of the prepositional richness of the vision-logic interface of the Integral model. A fuller tracing will need to await another time; for now, I am interested just in highlighting the utility of adopting a prepositional lens for beginning to appreciate the complexities and intensities of relational thinking that inform integral vision. An approach is "integral," not just because it includes a minimum number of essential domains (a common way an "integral" model is identified), but because it is attuned to prepositionality -- to the pre-posi-tioning of what is to come, of identity-and-difference; to the discernment of spaces of differential relation; to the tracing of zones of interface and the cultivating third of the in-cluded middle; to the co-essentiality of being (and its domains).

With Complex Integral Realism, and the two other integrative metatheories that comprise it, we can expect to find a similar relational richness and complexity. I will look at Complex Integral Realism first and then highlight several prominent prepositional rela-tions that inform Critical/meta-Realism (CR/mR) and Complex Thought (CT). As with the above discussion, this survey is in no way exhaustive; it is, in part, just an introductory illustration of prepositional onto-choreography, but it is also in service of cir-cling in on a particular prepositional constella-tion that will be the focus of the remainder of this paper.
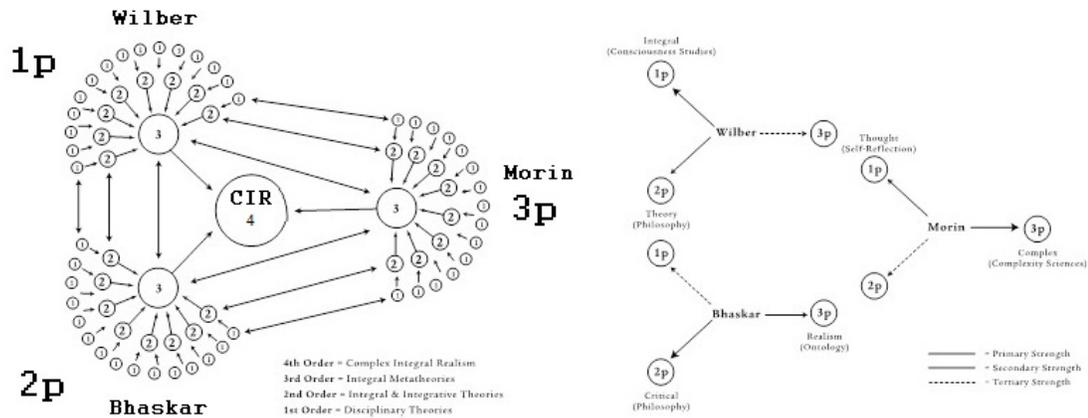
Figure 2. *CIR's Metadisciplinary Framework and Integral Trialectics*

Figure 2 features two key illustrations from Esbjörn-Hargens' (2015) introductory paper on Complex Integral Realism. I have modified the first illustration (of the Metadisciplinary Framework) to better illustrate its correlation with the second image, which I will discuss in a moment. While we can expect relationships similar to those that inform Wilber's three heuristic principles to be operative in CIR, several others stand out in the figure above. The first to note is the emphasis on a generative *between*, with CIR occupying, and emerging out of, the confluence of recursive and holarchic relations between and among the three metatheories and the sub-disciplines that comprise them. The arrows themselves can be seen as pictorial prepositions, here simply and abstractly referring to what we must expect to be a significantly more complex field of relationships and generative interfaces. As Esbjörn-Hargens (2015) notes in relation to the first illustration:

> Note that [this figure] is limited in its ability to represent the wide range of recursive and influential relationships I have in mind for this framework. One

would have to imagine a three-dimensional rendering with 100s of arrows connecting various circles. (p. 19)

Esbjörn-Hargens (2015) is here intuiting the prepositional richness of the vision-logic structure that affords the metatheoretic embrace he is seeking to enact – one which would turn, as he notes, on developmental, dialectal, and dialogical relations; on the *against* of antagonism, the *with* of complementarity, the *away from* of differentiation, the *back into* of recursion, and so on.

Another relational pattern to note in Figure 2 above is of a holographic self-similarity-in-difference: The metatheories which comprise the first-person, second-person, and third-person arms of CIR, respectively (as shown in the Metadisciplinary Framework), each equally include, although in different measure and with different emphases, all three pronounal or person-perspectival orientations (as shown in the Integral Trialectics model). Each part enfolds the whole, and thus each is found in each. Such holographic relation suggests a mutual, concurrent *with*-ness (external proximity) and *in*-ness or *within*-ness (internal relatedness, enfoldment),

which we might represent together as *with/in*. This particular prepositional structure plays an important role in all three metatheories constitutive of CIR, as we will discuss below.

Critical Realism / metaReality and Complex Thought

In the interest of space, and because we will be focusing primarily on one prepositional relation in particular, I will touch only cursorily on notable prepositional emphases in CR/mR and CT. As integrative metatheories, each shares generally in the basic prepositional sensibility I discussed above: an appreciation for certain intensities of differential relations (Latour, 2013; Pascal, 2014), for the khoric affordances of *différance* (Berge, 2013b), particularly for providing the necessary support for integrative or transdisciplinary modeling. But each also emphasizes certain key prepositional relations which I will highlight here.

For Critical Realism, an implicit but central prepositional focus is found at the interface between the Real and the Actual (and the Empirical). Eschewing the actualism that has (until recently) dominated much contemporary thinking, CR inclines us to lean *towards*, to draw *near* and invite *forward*, those hidden ontological structures and potentials that exceed any actual occasion. This is a prepositional occupation. As Steven Connor (2008) notes, prepositions, in inhabiting a non-place or a pre-position, traffic in between the potential and the actual, sustained attention to which allows for deeper integration of both, as we learn to intimate, discern, and (where appropriate) invite or forestall, what is "in the wings."

CR also, particularly in its Dialectical and meta-Realist incarnations, includes structures and concepts that are more explicitly prepositional. Like the four-quadrant model, for instance, Bhaskar's (1993) model of the four-planar social being depicts, with its multiple lines and arrows, certain prepositional relations and vectors that obtain among and across perspectival domains[4]. And in his meta-Realist work, Bhaskar (2002) identifies three mechanisms of nonduality, each with its own prepositional register: (transcendental) identification, reciprocity, and co-presence. Bhaskar (2002) frames the first mechanism in explicitly prepositional terms: transcendence *into* (transcendental retreat into subjectivity, into the momentary gaps between thoughts or actions); transcendence *onto* (transcendental identification with some particular object, content, or being); transcendence *on* or *at* (transcendental agency, such as when we lose ourselves in or merge with our work), and transcendence *with* (transcendental teamwork). Reciprocity refers to various intensities of relation, from external action at a distance (through attraction or repulsion), to identification, to forms of resonance, attunement, and non-local or nondual action via co-presence. Co-presence itself refers to the mutual in-dwelling of each being by all other beings, and their co-participation on the cosmic envelope: a holographic or nondual form of relatedness, which I have represented above as *with/in*.

Complex Thought, with its concern to reflectively weave and fold thought back on itself, enfolds a strongly prepositional sensibility. This shows up clearly in the three concepts which inform and define complexity: the dialogical, hologrammatic, and recursive principles. As Hamon (2013) notes, each of these principles turn on the logic of the included middle, of boundary as slippery and fertile *between*. A dialogical approach encourages playing *across* the tensions of *with* and *against* (avoiding easy dialectical reduction); a hologrammatic one, as we have said, involves a certain intensification or complication of *with* and *in*; and the recursive principle circles

through the co-production of part and whole, tracing the process of feeding *back into* and *out of* that constitutes what Morin (1992) calls a 'generative loop'.

One final related CT concept worth nothing is unicuality. By unicuality, Morin (1992) means the concurrent and irreducible antagonism and complementarity of elements within a system (which relates it to his dialogical principle above). Morin (1999) depicts these relations with double-headed arrows

Natural   ←→   Cultural
Cerebral   ←→   Psychic
Individual   ←→   Group

Nature and culture (and the other distinctions above) are here shown as both co-implicating and separate, confounding conceptual tendencies towards either simplification or disjunction. Regarding Morin's (1999) particular graphic depiction of their relation, the double arrows, which interestingly I selected (independently of Morin) as the symbol for prepositional ontology [◈], are, together with the loop diagrams and other related illustrations Morin likes to use, *pictorial* prepositions. Each names a particular form or intensity of relation. In the context of Morin's work, the double-arrowed prepositional symbol I chose in Figure 1 to place at the center of the four-quadrant model can thus be read as pointing to the unicuality – the *with*, *against*, *back into*, and *between* – of the four quadrants[5].

As I noted above, this exercise in prepositional onto-choreography has been necessarily cursory, but I hope it is sufficient to demonstrate the usefulness of adopting a prepositional lens to reveal the rich relational ontologies that inform the vision logic interfaces of CIR and the metatheories that comprise it. In what follows, I will focus on just one prepositional structure – the *with/in* of co-

presence or hologrammatic relation – in part, because it is a relational mode common to mR, CT, and IT alike; but more importantly, perhaps, because it is one of the key modes that provides the relational scaffolding for CIR (and thus, by extension, for any CIR theology of religions). In other words, choosing a particular prepositional orientation common to all three models, in order to bring them together to compare and coordinate them, might be seen as similar to the CIR strategy of highlighting shared pronounal distinctions across the three metatheories (Integral Trialectics). But it differs, also, because it arguably identifies the very mode which makes a strategy such as Integral Trialectics possible. To set the task ahead, I will first look more broadly at the notion of prepositional theology in general, and then I will zero in on our selected prepositional mode.

Prepositional Theology

In "Sophia Speaks," I surveyed a number of philosophical systems organized around the different parts of speech; a similar project, for another time, would be to carry out an integral grammatological survey of theology and the world's religious traditions as well. For instance, while we find well-known instances of pronounal theology in the work of Buber (1958) and Rosenzweig (Batnitzky, 2000), we also find it in Abhinavagupta's medieval Indian grammatico-theology (Biernacki, 2014), Cragg's (2002) *Faiths in Their Pronouns*, or Wilber's (2006) Three Faces of Spirit. And similar examples can be identified for the other parts of speech as well (Adam Miller's (2013) object-oriented theology; William Cantwell Smith's (1990) adjectival theology; the ad/verbial and prepositional orientations of modern process theology; etc).

Regarding the latter – a modern process philosophy reflective of a general prepositional orientation – we find an espe-

cially clear example of it in the work of Catherine Keller and Roland Faber (2013). In the following passage, they describe a process-oriented, "polydox" approach to religious pluralism:

> The way of process theology to enliven participation in specific communities and their deep institutional and textual traditions...could never confine itself tidily to any bounded identity. It proceeds on the presumption that a mutual participation, and indeed, transformation, issues from the contact between Wisdoms (religions); and that when process thought is involved, it is intentionally activating their internal complexities. It is the endeavor of this essay to emphasize these *connective preconditions*. In other words, the constructive proposals for the diversification of process theology within different Wisdoms form a matrix of 'sacred interactivity' *under*, *within*, *beyond* and *between* the traditional boundaries of religions. The process approach does not, then, settle for the pluralism -- so prone to piracy -- of many separate ones, but opts for a relational pluralism... As this pluralism discovers *connective differences*, it activates an experiential space of uncharted intensities and forms of uneasy harmonies of togetherness... It honors that which interlinks, pleats, or braids the flows of their difference together; it encourages living the intensities that its differentiations release. [Italics added.] (pp. 60-63)

The above passage is lengthy, but I believe it merits inclusion for its clear exposition of the sort of Serresian or Latourian prepositional sensibility we explored in previous sections. It identifies interreligious theology as the work of Serresian angels, shuttling fluidly across diverse topologies, incandescing zones of differential relation.

Several other prepositional theologies are worth mentioning here, each focusing on a different preposition or set of prepositions. Perhaps most well-known is William Desmond's (1995, 2008) metaxological theology, which is a sustained, post-dialectical meditation on the *between* as a zone of agapeic excess and transformative interface, beyond both equivocal pluralism and dialectical synthesis. Another example is found in Richard Kearney's (2010) *Anatheism*, where he takes the *ana-* in anatheism to mean 'after' in two distinct senses: the postmetaphysical project of seeking *after* God (again) *after* the death of God. The God we seek after God's demise is necessarily a stranger, Kearney argues, and this disposes us towards a theology of hospitality: religiously, of learning to host, however uncomfortably, the Other in our hearts; and interreligiously, learning as well "to dwell and be hosted in the house of another" (Burkey, 2010). The third prepositional theologian I will mention here also meditates on the concept of dwelling. Thomas Tweed (2006), in *Crossing and Dwelling*, follows the prepositional writings of Latour and Serres to develop a verbal and prepositional theology, focusing especially on the prepositions *from, in, with,* and *across*. Tweed (2006) summarizes his grammatological thesis as follows:

> As spatial practices, religions are active verbs linked with unsubstantial nouns by bridging prepositions: *from*, *with*, *in*, *between*, *through*, and, most important, *across*. Religions designate where we are *from*, identify whom we are *with*, and prescribe how we move *across*. Emphasizing movement and relation, in the next two chapters I con-

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sider religion's spatial practices - dwelling and crossing. [Italics in original.] (p. 71)

The senses of dwelling that Kearney (2010) and Tweed (2006) invoke – of residing in the house of another; of finding and making a home in the cosmos (*from*, *in,* and *with*) – differ from the meaning I will emphasize here with in-dwelling, but they provide useful complements to it which I will note at several points throughout the discussion that follows.

Integral In-Dwelling

Along with other post-pluralist, deep pluralist, or integrative theologies of religion, several of the prepositional approaches reviewed above are concerned, we might say, with overcoming, or moving past, the theological object relations that have informed exclusivist, inclusivist, and pluralist orientations. Using prepositional markers, we can frame the subject-object [S : O] relations in this way:

Exclusivism	Above : Outside
Inclusivism	Above : Inside
Pluralism	Alongside : Alongside (both *near to* and *far from*)

Table 2. *Prepositional Model of Theological Object Relations*

The first two approaches function by marginalizing or subordinating (if not obliterating) the object; that latter differentiates and equalizes subject and object, but often at the expense of strong relations and the possibility for hierarchical distinctions. For a deep pluralist or integrative approach, however, we must articulate an object-relational constellation which allows for both strong relation and maximal differentiation, without compromising our capacity for making developmental or other important hierarchical distinctions. In the remainder of this paper, we will explore a Complex Integral Realist approach to this problem.

As noted previously, I believe the mR concept of *co-presence* – and its homeomorphic equivalents in CT and IT – offer a fruitful way forward here. I do not intend to privilege Bhaskar's metatheory over the others in this case – I could just as easily start from any point in the CIR mandala and work my way around – but I am leading with Bhaskar's term (instead of either the CT or IT equivalents) because it was in the context of a paper on Critical Realism and Integral Theory that I first proposed it as a model for interreligious relationships (Alderman, in press-b).

Co-Presence

The concept of co-presence, you will recall, was developed by Bhaskar (2002) as part of his broader model of nonduality. It represents the deepest level or form of nonduality, and is the necessary precondition for the operation of the other mechanisms of nonduality that he outlines. Theologically, the principle of co-presence is akin to a generalized form of the Catholic Trinitarian doctrine of circumincession, which is the doctrine of the reciprocal in-dwelling within one another of each of the Three Persons of the Godhead. But in Bhaskar's (2002) formulation, circumincession or co-presence is not a truth pertaining only to God; it is a truth about all things, that *all things in-dwell each thing*. On this view, each religious practitioner, and each tradition, can be seen to enfold the totality, or the potential for the realization of any aspect of the totality.

Does such a view vitiate interreligious relationships? Does it undermine the need for dialogue across traditions – rendering each

tradition a self-sufficient whole, with no need to interact with or learn from others? The possibility for such an interpretation is present, of course; but in my opinion, the principle of co-presence or universal circumincession has great potential to effect the opposite result: that is, to enrich and reinforce the entire field of interreligious (and even intercultural and interspecies) relationship. For, while each being or form is in-dwelt by the totality of all forms (or at least the alethic truth of those forms), and therefore has the potential to realize some aspect of each, in reality we only ever actualize a limited amount of that potential – developing richly along certain evolutionary pathways, perhaps, while leaving many others relatively untrod. In interfacing closely with other traditions, we are afforded the opportunity to learn something about our own implicit capacities and potential forms of being, which we may then unfold in our own unique ways. As Kearney (2010) argues in his discussion of hospitality, “Only through the shock of affinity through alterity does something new emerge."

Interreligiously, such a model might inspire modes of encounter similar to Deleuze's becoming-animal: Not a process of imitation, not a conscious choice to adopt a costume or to mimic another being's ways, but the invitation to draw close to the other until, imperceptibly, in that zone of maximal proximity and indeterminacy, *becoming eventuates*. We awaken what is *always already*, but in so doing, it becomes what it never was.

But we are getting ahead of ourselves here; let's look at this again more closely. Under the model of co-presence, Bhaskar (2002) presents all things as, at once, *concretely singular*, with irreducibly unique ground states and world-lines (no being's essential capacities or histories are identical); and *dialectically universal*, in light of the mu-

tual enfoldment of all beings in each being, and their mutual participation on the cosmic envelope. There is an echo here, you will note, to the prepositional delight in connective differences, in gestures that establish sameness and difference at once. This view yields, then, an understanding of beings as both maximally differentiated (irreducibly particular) and strongly related (via nondual co-presence). But what is the potential of the model of co-presence to yield, also, the capacity for adequate developmental distinctions that I mentioned above? Before answering this question, I would like to review the analogues to co-presence that we find in CT and IT, to gather up a fuller CIR scope of vision.

The Hologrammatic Principle

Regarding the mereological aspect of the theory of co-presence, Bhaskar (2002) writes,

> [Y]es the starry skies are above me, but they are also within me, enfolded within me, like everything else in the universe. I contain the totality. But on this theory externality does not collapse. For just as the whole world is enfolded within me, I am enfolded within the whole world, more particularly within every object in the world. (p. 114)

This statement nicely summarizes Morin's own framing of the hologrammatic principle. Most concisely, for Morin (1992, 1999) the hologrammatic principle entails that the organization or information of the whole is in the part, which itself is in the whole. Or as he puts it, in *Homeland Earth*, in the context of its intercultural and geopolitical implications: "Not only is it the case that every part of the world is more and more party to the world, but the world as a whole is more and

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more present in each of its parts" (Morin, 1999, p. 18). This invites the pragmatic

recognition that, due to the holographic interdependence and interpenetration of part and whole, it is becoming increasingly difficult in our global context to imagine that our identity and behavior, religious or otherwise, can be conceived independently of the rest of the world. We are at once increasingly party to the state of the world, and more and more entangled with each other.

For Morin, however, hologrammatic relation must be understood in the context of, and as inseparable from, the two other concepts that comprise complex thought: dialogic and recursivity. In complex thought, dialogical thinking involves regarding polarities (whether phenomenal or conceptual) as *com*plementary and *ant*agonistic (*with* and *against*) at once (Morin, 1992), resisting the (over)simplifications of both reductionistic and holistic orientations. And the principle of recursivity posits a circular causal feedback loop similar to autopoietic organization, in which a process generates products or effects which are in turn essential to its own continuation or existence (Morin, 1992). Recursion involves *inter*actions and *retro*actions which move *between*, and feed *back into*, the participating elements.

All three principles may be discerned in the following loop diagram. Morin often deploys this type of image (the "virtuous loop") to convey complex relations.

Figure 3. *Subject-Object Loop*

Imagined here as the relationship between self and other in a religious context, not only do self and other hologrammatically enfold or in-dwell one another; they are held together – as complementary and antagonistic, *with* and *against* – in a recursive loop in which they are also co-determining.

This is suggestive of the subtle dynamics of the perichoretic or circumincessional relationship. Sloterdijk (2011) describes this relationship beautifully:

> [P]laces of God -- in non-theological terms, places of co-subjectivity or co-existence or solidarity -- are not things that simply exist in the external space. They only come about as sites of activity of persons living together *a priori* or in a strong relationship. Hence the answer to the question 'Where?' in this case is, in one another. Perichoresis means that the milieu of the persons is entirely in the relationship itself. The persons contained in one another in the shared space locate themselves in such a way that they illuminate and pervade and surround one another, without being harmed by the clarity of difference. (p. 607)

The perichoretic condition is a rarefied conception of "person-space," Sloterdijk (2011) argues, in which the preposition "in" ceases to be bound to primitive container-schemas, and begins to invoke (indeed, if not exceed) the sort of complex, strong-relational sense of *being-with/in-one-another* indicated in Figure 3 above. The dyadic character of the figure, however, is perhaps a bit misleading – given both the trinitarian scope of perichoretic thinking, as well as the Integral concept of tetra-enaction.

As Esbjörn-Hargens (2015) points out, Morin is quite aware of the complexity of self-constitution – describing the complex, dialogical and recursive relationship of the I, We,

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They, and It in perichoretic interplay. The following figure captures this relationship better:

Figure 4. *The Complex Self*

Each of us contains not only an I, but a We, a They, and an It. And this is, of course, another way of representing the four quadrant model of Integral Theory – one which shows not only the *with*-ness or co-essentiality of the pronouns, but their looping and folded interrelations. Of most importance for our present discussion, a complex (dialogic, hologrammatic, recursive) model of relations militates against any account of cultural or interreligious relationship which would embrace the simple holism of *inclusivism* or the disjunction of *pluralism*.

Holographic vs. Nondual

Integral Theory recognizes the relative validity of the so-called holographic paradigm, but the paradigm it describes (and critiques) is not the same as the fuller view I want to consider here. For this reason, I contend that IT's conception of nonduality, rather than holographic relation, is the better homeomorphic equivalent to Bhaskar's co-presence. Both nonduality and the holographic metaphor involve the concept of the interpenetration of mutual enfoldment of beings in the universe, but they differ in their scope and (prepositional) intensity, as the table below makes clear.

Paradigmatic Stance	Prepositional Relation
Pantheistic	One-is-All, Each-*in*-All
Holographic	Each-*in*-All, All-*in*-Each
Nondual	One-*in*-Each, Each-is-One, Each-*in*-All, All-*in* Each, One-*in*-All

Table 3. Three Models of In-Dwelling

The prepositional relations in Table 3, which I have drawn from Wilber's (1995) comments in *Sex, Ecology, and Spirituality*, clearly reveal a difference in subtlety and sophistication between the holographic and nondual relations. In focusing on the "all" and excluding the "one," the holographic model traces only finite relations among discrete entities; it does not fold in consideration of the infinite (the "One"), which mystical and theological traditions insist is essential[6]. The holographic relation, Each-in-All, All-in-Each, also rather clearly resembles Morin's (1992)
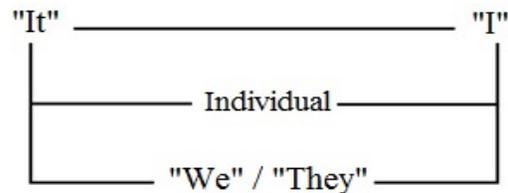
and Bhaskar's (2002) own short-hand summaries of their related principles (that *the whole is in the part which is in the whole*; or that *each thing enfolds all things*, respectively). Morin's complex enfoldment of the hologrammatic principle *does* bring in an extra degree of subtlety of relation, as we discussed above – where not only is each *in* all, and all *in* each, but each is also *with-against* and *through* each, in dialogic and recursive relations. But his account stops short of the mystical intensity Wilber evokes above (and thus is not fully commensurate with Wilber's (1995) presentation of nonduality). In Bhaskar's (2002) case, while he also frequently summarizes co-presence as the mutual enfoldment of (the alethic potential of) each being within each, he makes it clear that this enfoldment is had by virtue of the co-participation of each being on the cosmic envelope, the infinite field of creativity and potential

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which is uniquely and concretely singularized in and as each being. This formulation sounds somewhat similar to the mystical accounts we find in the Avatamsaka Sutra, or in the non-dual theology of Nicholas of Cusa, but Bhaskar (2002b) leaves it open whether the 'immanent infinity' of the cosmic envelope is akin to the absolute of the mystics, or is something more like Bohm's implicate order. His account thus leans further in the direction of a mystical understanding than does Morin's, but it stops short of an unqualified endorsement of such.

One of Wilber's (1985, 1995, 2003b) primary criticisms of the holographic paradigm, apart from its lack of sophistication relative to a nondual understanding, is that it doesn't properly account for the arrow of time and thus tends to unhelpfully gloss over or collapse hierarchical relations. In treating all things as apparently equally inter-penetrating or enfolded, it ignores the fact of creative emergence – not recognizing, as Wilber (1985) puts it, that "All of the lower is in the higher but not all the higher is in the lower" (p. 257). With this in mind, I will return to a consideration of the degree to which the mR and CT accounts we've reviewed here accommodate for the making of developmental or hierarchical distinctions.

Bhaskar (2002) contends that the theory of co-presence has profound evolutionary and soteriological implications, for if the alethic potential of all beings is enfolded in each being, then "there are enormous possibilities of awakening, unfolding, and consolidating or in-building new powers in the evolutionary process" (p. 79). He sees the developmental trajectory for all beings as necessarily open-ended and entangled, with the evolutionary process itself likely undergoing its own evolutionary development, and this is true soteriologically as well: by virtue of our co-presence to each other, any of the spiritual

realizations sought or enacted by a particular tradition become part of the implicit possibilities for all beings. This does not mean, however, that all beings are equally able to actualize these potentials at any given point in their development. Bhaskar (2002) lists five situations reflecting different degrees of readiness to respond to the alethic truth of, or to actualize the potentials of, other beings enfolded within us via co-presence:

1. Where a quality or a happening to a thing or being can be immediately experienced, even in the physical absence of that thing (in the way in which a mother may know when her child is in pain, even though he is at school).

2. Where the quality or event of a being is in a state of readiness to be awakened in experience, whether or not it does so depending upon the play of forces within the conscious field of the being.

3. Where a quality or thing represents a tendency on the threshold of being awakened or sensitized for the being.

4. Where the thing or quality of the being is buried in some way below the threshold of being awakened and is subject only to the play of forces at the level of implicit consciousness).

5. Where the quality or thing could only be awakened after a process of evolution in which the being concerned evolved through one or more thresholds of development. (p. 117)

The last point obviously speaks most directly to the concerns being addressed

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in this section: Bhaskar (2002) agrees with Wilber regarding the importance and reality of the arrow of time. While certain qualities are *implicit* in all beings via co-presence, they may only be *actualized*, he argues, once an entity reaches a sufficient level of developmental complexity. A fuller consideration of this issue would require reflection on a number of other conditioning factors, such as the ones he explores in *The Pulse of Freedom*, but there is not room to discuss those distinctions here. The point above should be sufficient to establish that Bhaskar's model of co-presence is not the flatland holographic-thinking that Wilber (1985) critiques in *The Holographic Paradigm* and elsewhere[7].

Morin's hologrammatic principle is sometimes associated with attempts to discredit or move away from hierarchical thinking (Boje, 2008), but this is an over-simplification. Morin accepts the existence of hierarchical or holarchical patterns of organization, but argues that the move from systems to complexity thinking involves, among other things, the recognition that a whole is not only greater, but in important respects also *less,* than the sum of its parts (Kelly, 2008). The whole is exceeded by its parts in several important ways (i.e., the parts possess withdrawn or dormant qualities or potentials that are not presently included in the 'order' of the integrating organism, and retain the potential for autonomous activation, as Bhaskar also agrees), and to some extent the health of the whole *depends on* the presence of these relatively autonomous agents. Thus, an adequate description of living systems requires the inclusion of hierarchic, heterarchic, and anarchic patterns of organization together, in complex (complementary and antagonistic) interrelation (Kelly, 2008). Each of these organizational patterns can be further correlated with the concepts of mono-centrism, poly-centrism, and a-centrism, respectively. A model which

privileges holarchy is likely to miss or downplay this complexity, and following its own auto-logic (the logic of autopoietic or systemic closure), may lead in religious or political contexts to various forms of monistic inclusivism.

Wilber is, of course, quite aware of the potential to misuse hierarchical thinking, and is careful to distinguish between healthy and dominator hierarchies. Kelly (2008) suggests, however, that a focus on healthy hierarchy is not sufficient to address this particular issue. Hierarchy in any form, when relied upon as a privileged or primary organizational metaphor, has the potential to *over*-privilege systemic closure or mono-centrism. Thus, following Morin, and relating these ideas to the field of religious studies, Kelly argues that a complexity view – which holds hierarchy/mono-centrism, heterarchy/poly-centrism, and anarchy/a-centrism in interdependent relation – can provide religious scholars with the conceptual resources to adopt a similarly complex, non-reductionistic stance in relation to the perennial religious antagonisms such as those among monotheistic, polytheistic, and non-theistic traditions, or among universalist and relativist religious orientations. Regarding the latter, and in agreement with Ferrer (2008), Kelly suggests that perennialist/universalist approaches, in their celebration of oneness, tend to emphasize the closed auto-logic of enactive participation. And relativist/pluralist orientations, in their prizing of alterity, conversely stress open eco-logic and embedded participation. But from a participatory or "complex" view, which recognizes enactment and embedment as not only dialogically but recursively related (enactment is embedded, and embedment is enactive), these antagonisms are not problems to be resolved finally in the direction of one pole or the other[8]. They are creative and generative tensions.

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With/In

From the above review, it should be clear that there are tensions, also, among the three component metatheories of CIR (Complex Thought, Integral Theory, and Critical Realism/metaReality). Some of these have to do with certain metaphysical disagreements, which it is not the task of this paper to directly address; others may involve orientations that are commonly emphasized across all three metatheories, but which are in different degrees of (vertical) development or (horizontal) elaboration or deployment. But granting the truth of co-presence, we should not expect even significant disagreements to represent radical disjunctions among the theories; rather, we can expect to find them always to be in varying degrees or intensities of a slippery, entangled same-difference. Concretely singular and dialectically universal.

The meta-integral experiment of drawing the IT, CR, and CT communities into generative dialogue and collaborative exchange is one, I believe, which turns on – and will be empowered by deeper appreciation for – our perichoretic co-presence, our integral *being-with/in-one-another*. In practicing prepositional onto-choreography, for instance, or Integral Trialectics, we are attempting to follow – and to translate – the mysterious songlines of differential relations across our varied landscapes. Such tracing may help us to find ourselves in another's Dreaming; or to find traces of the Other in our own. In the co-presence of in-dwelling, we do not only "converse toward convergent principles" (Burkey, 2010), although that is essential; we learn also to dwell among strangers, to be graciously hosted by differences that can be trusted to illumine what is neglected, undeveloped, or differently held in ourselves.

Put differently, a practice founded on the recognition of co-presence, of being inseparably *with* and *in*, is a practice which invites us also to put ourselves *in between*, in the thick midst of our co-becoming. The 'meta' in meta-integral means not only beyond, but between. For in any of our projects of becoming, as Desmond (1995) reminds us, we are always delimited and sustained by an overdetermined excess -- the ontological excess which is our milieu, an overflowing betweenness which always escapes final dialectical synthesis in our individual projects of self-determination (or integral theory-building). This excess of the between, I would argue, is inseparable from our *being-with/in-one-another*. The "/" of with/in is never finally erased. And as Desmond (1995) observes, this excess has the capacity to startle us into agapeic astonishment -- into the primal innocence of appreciative wonder *at* and *for* the other *as* other. In practice, this is a call to *gelassenheit*, to a hermeneutics of care (Levin, 1989) and the exercise of the imparative method (Panikkar, 2015): a knowing which doesn't take co-presence to mean that our interpretive categories fully exhaust or capture the being of another, or that our light leaves no shadows, and yet which trusts its assurance that mutual illumination, mutual incandescence, is possible.

Because CIR is inherently multiple – it is a community of views, not a monolithic system – we are afforded the opportunity to first practice amongst ourselves what we would preach: an ethic of co-presence or perichoretic relation. We must practice *towards* and *from* strong relation, towards convergence and the mutual disclosure of our heteronomies; we must locate ourselves, as Sloterdijk (2011) says, "in such a way that [we] illuminate and pervade and surround one another, without being harmed by the clarity of difference" (p. 607).

From such practice, we can trust a fully robust CIR theology of religions to eventually emerge. For now, my minimal recom-

mendation is that this approach turn on the concept – and practice – of an integral co-presence, a perichoretic model of relations which affords, in a single gesture, maximal relatedness and differentiation – a nondual entanglement – without compromising developmental and other differentiations that are essential to integral metatheorizing. As we have seen from the discussion above, each model embraces, with different degrees of intensity or subtlety, the prepositional structure I've designated as *with/in*:

- • For meta-Reality, co-presence is the primary 'mechanism' of nonduality, which is a defining feature of Bhaskar's ontology since the metaRealist turn;

- • For Complex Thought, the hologrammatic principle is the second of its three key organizing concepts (the other two being dialogic and recursion); and

- • For Integral Theory, nonduality is at the heart of its (post)metaphysical model and its spiritual praxis (and the holographic metaphor is accepted as identifying a partial expression of nondual relation)

With the nuances that each of these models brings, however, and considering the (etymological) prepositions that inform words such as perichoresis or circumpenetration, the term *with/in* may seem too spare for the full relations we are invoking; we also need an *around*, a *between*, a *through*, a *back into*, an *against*. In a conversation with Bruno Latour, Serres (1995b) once remarked that English postpositions sometimes flutter around a central word as a mane flows about a lion's head. We might imagine, then, the with/in as the lion's face, with *around*, *between*, *through*, and other postpositions streaming all around it in a halo of possibilities.

Similarly, as we discussed in the previous section, while holographic metaphors have sometimes been used to criticize or discredit notions of hierarchical development, this is not the case with any of the three orientations explored here. There are important differences – in theory and in viability – among the developmental models espoused by IT, mR, and CT, and it will be important to explore them in detail going forward. And there are particular challenges, also, with many of the religious ranking systems that have been offered to date, whether by researchers or the traditions themselves. I agree with Ferrer (2008) that the rankings are often dogmatically driven, and the criteria used are sometimes ambiguous enough to support multiple (contradictory or incommensurate) assessments. But this does not mean we should then dispense with developmental evaluation in the interreligious domain – just that it should be handled with discernment and care. Basic distinctions of cognitive/syntactical, emotional, moral, and other forms of development are still relevant, both within and across traditions, and a model of co-presence would quickly become incoherent without them.

The *with/in* of co-presence, then, shows promise as an especially generative metatheoretic 'pivot' – one around which IT, mR, and CT can turn, each bringing its own particular contributions to the concept of the circumincession of religions. It allows us to see religious traditions as unique and evolving – each following its own world-line, each enacting distinctive religious worlds – and yet intimately entangled with others in strong, perichoretic relation. The with/in of a theology of in-dwelling catches religions up in a divine complication. "It honors," as Keller and Faber (2013) remind us, "that which inter-

links, pleats, or braids the flows of their difference together; it encourages living the intensities that its differentiations release" (p. 63).

The "wild knot" is a mathematical figure that is especially suggestive here. A wild knot has no terminal point, but instead converges on an infinite folding.
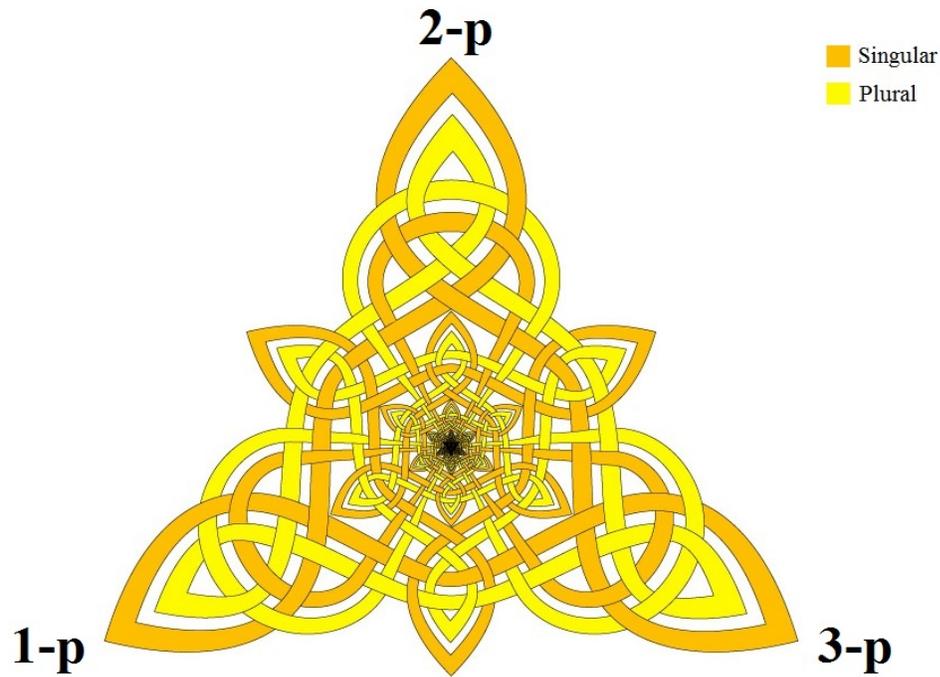
Wild Knots

Figure 5. *Integral Wild Knot*
(Knot artwork by Cameron Browne)

With this image, I intend to invoke a sense of the infinite prepositional braiding we have been exploring in this paper – here, in the form of six interwoven perspectives (the singular and plural forms of the three person-perspectives, or the three faces of spirit)[9]. It is concretely particular and vanishingly relational at once. The image is deliberately chosen for its nearness to traditional images of the divine perichoresis.

Figure 6. *Perichoresis*

Both suggest a divine entanglement – an image of life as sacred manifold, in which the myth of the solitary self is finally undone in the infinite knotting of our participatory relation. "That the totality of conditions known as 'world' can exist at all," Sloterdijk (2011) says, "is itself only a consequence of the primal gift of belonging-to-one-another" (p. 609).

In such a world, what becomes of the problem of the other, when we can only ever be host to one another?

End Notes

1. Layman Pascal has recommended adding a seventh grammatical element, to account for "quantity" – which isn't adequately handled by pronouns or prepositions. In some grammatical systems, quantifiers are an element of their own; in others, they are a subset of the pronouns.

2. More often than not, it seems, this function of onto-choreography is performed unconsciously.

3. In "Sophia Speaks," I noted that the quadrant model seems to suggest that perspectives arise in a neutral space, and argued that that wasn't often the case; perspectives co-arise in various relational tensions and proximities, and prepositions can be used to indi-cate this (together with arrows or other markers on the quadrant map).

x usually is read as the preposition, "of," but it can also be read as "on": 1p(1p) x 3p(3p)

- 1p(1p) <of> 3p(3p)   I see this.
- 1p(1p) <on> 3p(3p)   I have a perspective or opinion on this.

New operators could be introduced to distinguish them, or to indicate other prepositional relations. Without creating those symbols yet, I'll just use the words for now:

- 1p(1p) <with> 2p(1p) I empathize with your feelings.
- Ip(1p) <of> 2p(1p) <for> 2p(1/p) A therapeutic gaze: I take a perspective on your interior for your interior.

1p(1p) <against> 2p(1p) <on> 3p*pl(1/p*pl) I take a perspective against your perspective of their shared interiors. (I disagree with, or criticize, your perspective on their feelings).

4. Esbjörn-Hargens' (2015) call for IT and CR to experiment with less and more symmetrical presentations of the quadrant and social cube models, respectively, can be seen, in part, as a call to engage in prepositional onto-choreography.

5. Esbjörn-Hargens (2015) notes that Morin's Natural ←→ Cultural and Cerebral ←→ Psychic pairs correlate nearly perfectly

with the four quadrants. But Morin (1992) also includes the   Individual → Group uniduality, which addresses the vertical relationships in the quadrants between singular and plural.

6. I prefer the Many-One, or the divine manifold.

7. It may suffer, however, from an element of retro-Romanticism in its soteriology. That is a discussion for another paper.

8. In light of the exploration of co-presence and nondual interpenetration, we might consider adding a third dimension to the participatory account: entangled participation, as a complement to the enactive and embedded forms (both of which would be related, under Bhaskar's (2002) scheme, to reciprocity, the second of the three mechanisms of nonduality).

9. Here, I follow Mark Edwards' (2003) recommendation for an expanded Integral pronounal model.

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