
Chinese Centralism?

Beyond propositions, names, numbers and advices

Rudolf Kaehr
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Chinese Centralism?

Beyond propositions, names, numbers and advice

- short version -

"But what has still not been seriously investigated in modern linguistic analysis during the course of secularization of myth, religion, and metaphysics is *the increase of secularization on human language*. In its insect like persistence, in which it naively supposes that Man and not the universe as a whole is the proper subject of speech and thought, it has completely forgotten God and myth, which both await their metamorphosis." G. Gunther

Summary

The question arises: *Is there any rational structure beyond name- and sentence-oriented thinking?*

In an idealized form, both, name- and sentence-based thinking, are depending structurally on trees. Well known as binary trees of diaeresis or Porphyrian trees. Today as XML trees. Post-modernism has hallucinated the metaphor of net or rhizomatic writing, but didn't provide any operativity to be useful for real world problems, like programming.

The acceptance is slowly growing that pre-modern thinking of Pythagoras in the West and Ancient Chinese is neither name nor sentence guided, hence not to be organized by any tree structure. How could such a structure look like? The simplest structuration of Ancient thinking can be supposed as a pre-semiotic *proto-structure*, realized in history by a triangle structure, i.e., a commutative graph, by the Ancient (Pythagore, Yang Hui, later Blaise Pascal). Each knot of a triangle structure is over-determined and therefore logically contradictory. This structure was re-discovered by the Western thinker Gotthard Gunther for the purpose of mediating *number* and *notion* as well as *thought* and *will* and exposed in his theory of polycontextuality and kenogrammatics. The proto-structure is offering a devise to distribute and mediate a multitude of binary trees and studying their interactivity and reflectionality in a operative and programmable way. A similarity between such distribution of binary trees over the proto-structure and the multitude of spoken Chinese languages and their common scriptural system is proposed.

It is my experience that there are strong existential and emotional *defence and barriers* which are preventing people from learning about such ways of pre-semiotic thinking. Thus I introduce a format to deal with such anxieties: *The Diamond Strategies*.

Surprisingly, the Diamond Strategies are in good correspondence and harmony with Ancient Indian and Chinese formats of *thinking and acting* as well with Gunther's concept of proto-structure.

Of the many practical applications possible, only the question is proposed, re-opening a new round of thinking the *Chinese Challenge: Can the Chinese Centralism be the same as the European?*

1 Name-oriented languages

Modern linguistics has to be separated from the philosophical dominance of certain language orientations, like noun-, proposition-, action-oriented language understanding. The aim of this study is to make some steps toward a reasoning beyond propositions and hierarchy (diaeresis) in favor of a semantic and ontological new way of orientation and computation.

Chad Hanson writes about the linguistic analysis of Chinese language.

"Chinese linguistic thought focused on names not sentences."

"This explains the anomaly of treating all terms as 'names,' but fails to explain the similar treatment of adjectives and verbs. Lack of function marking is again part of a possible explanation. Adjectives used in nominal position did not undergo abstract inflection so theorists treated 'red' and 'gold' as analogous. They could associate descriptive adjectives, like mass nouns, with a range or "extension" and view adjectival "names" as distinguishing one range from others. The ranges distinguished by different "names" can overlap. In those cases, they would use compound "names." Distinguishing between the ways adjectives and nouns worked in compounds produced puzzles for pre-Han theorists."

"Zilu said, 'The ruler of Wei awaits your taking on administration.

What would be master's priority?' The master replied,

'Certainly-rectifying names!'

If names are not rectified then language will not flow.

If language does not flow, then affairs cannot be completed.

If affairs are not completed, ritual and music will not flourish.

If ritual and music do not flourish, punishments and penalties will miss their mark.

When punishments and penalties miss their mark, people lack the wherewithal to control hand and foot.

Hence a gentleman's words must be acceptable to vocalize and his language must be acceptable as action.

A gentleman's language lacks anything that misses-period.(13:3)"

<http://www.hku.hk/philodep/ch/lang.htm>

A chain of terms is build: rectification/names → language → ritual/music →
punishment/penalties → control
==> acceptance of vocalization/action.

This chain of terms, from rectifying names to the acceptance of vocalization and action, suggests a linear and hierarchic order of entailments. There are no chastic elements or relations involved. But there is also no system mentioned in which the hierarchic development takes place. Thus, it is open to interpretations.

Cyclic and chastic order

If, on the other side, it is said, that "*war becomes peace and peace becomes war*" (Confucius, Heraklit) a cyclic and chastic (dialectic) order is established. What is basic in this approach are not the names and notions involved but the rules of the *interplay* between them. This *chastic model*, even still archaic, is neither sentence- nor notion-based. The change, the differences of the play are primary to the notions involved. Because of its chastic form, the whole statement is in itself also not strictly a sentence or proposition in the definitional sense. Because a sentence is based on the hierarchy of subject and predicate. Chastic forms are circular, violating the hierarchy of propositions. Thus, the operator "and" is not simply a logical or linguistic conjunction but a term for mediation between the two order relations between *war* and *peace*. There is no reason to thematize chastic formations as name-based. It is neither the name/notion nor the propositions involved which are primary but the chastic change between them. And this change as such

is neither name- nor proposition-based. In the terminology of polycontextural logic, this situation is modeled by the *proemial relationship*. A system of chiasitic order relations is establishing the order of the proto-structure of dynamic terms.

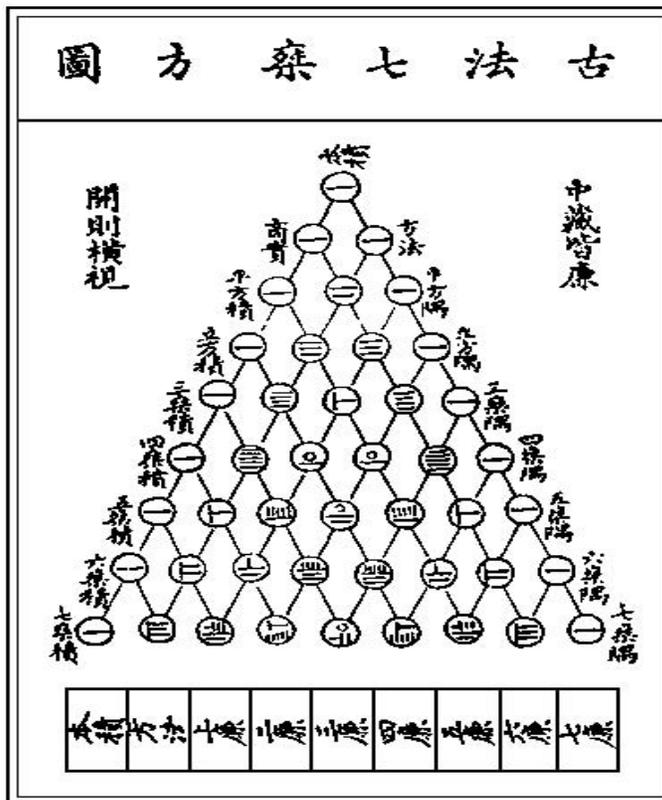
2 Yang Hui's Triangle and Gunther's Proto-Structure

If interpreted semantically, each point of the triangle is defined in a conflictive and ambiguous way, involving two complementary notional definitions. Thus, logically a contradiction. But the grid of the triangle is beyond logic, hence there are no contradictions involved.

A notional interpretation of the triangle (grid) can recur on the Pythagorean operation of the *tetraktys* (tetraktomai). Plato linked his ideas to numbers. But obviously not to the linear number system, like today's Peano numbers, but to the tabular Pythagorean number system (speculations) based on the *tetraktys* and also not to the dyadic progression of diaeresis.

The interpretation *Blaise Pascal* gives to the triangle is strictly *numeric*: for calculation in arithmetic and game theory. A further arithmetic abstraction is given by the row-presentation of the triangle as we know it today.

Yang Hui's interpretation of the triangle seems to be mixed: numeric and notional.



Diaeresis on Proto-Structures

Logic systems distributed over the proto-structure.

Linguistic and logical structure of diaeresis: genus proximum/differentia specifica.

Up and down; the same. (Diels)

But the *conceptual* use of the triangle is in strict conflict to the binary structure of diaeresis.

The way up and the way down have not to coincide.

Diaeresis is applicable to both approaches, the sentence- and the notion-based.

Yang Hui (ókaP, c. 1238 - c. 1298)
Khu Shijiei triangle, depth 8, 1303.

<http://people.bath.ac.uk/ma3mja/patterns.html>

<http://www.csam.montclair.edu/~kazimir/construction.html>

http://www.vordenker.de/ggphilosophy/gg_life_as_polycontextuality.pdf

Different numeric interpretations of the proto-structure

The abstractness of the grid enables not only different notional or symbolic interpretations but is also serving for different numeric calculations. The closest numeric interpretation of the proto-structure is given by the fact of the number of the knots of the grid. This corresponds exactly to the Pythagorean numeric interpretation of the proto-structure. In contrast to the number of knots in the dyadic tree of the Platonic diaeresis, which corresponds the series of 1, 3, 6, 10, ... , the Pythagorean series of knots corresponds to 1, 3, 7, Thus differing at position 3 with $6 \neq 7$.

3 Plato's Diaeresis onto Gunther's Proto-Structure

Strictly separated diaeresis systems, i.e., binary trees, localized at their common proto-structure, are offering communication as semiotic morphisms (Goguen) between them. Overlapping diaeresis systems are producing conflicts in communication because they may hide the lack of a common history. At the point where communication seems to be realized, mismatches are produced and their reasons are hidden as blind spots. That is, the semiotic isomorphisms between the different diaeretic systems can not be established because they are violating the condition of separation. Both diaeretic or semiotic systems have to be disjunct in respect of their elements to enable conversation between autonomous partners. Only if the overlapping can be reduced to an overlapping of the full trees, the conflict is resolved in coincidence. An overlapping of knots (terms) does not mean that the terms have the same meaning. Simply because they are defined by different notional backgrounds (histories).

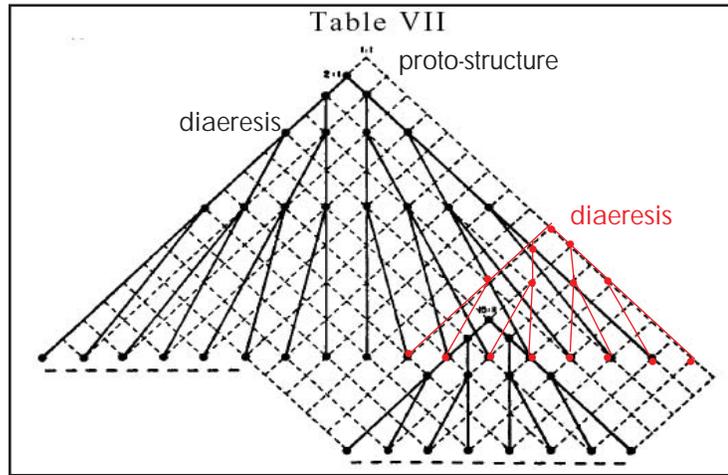
Diaeresis, binary trees and proto-structure

From Plato's hierarchic pyramids, Porphyries notion-trees to the tree structure of XML. Trees, everywhere. Diaeresis is not an esoteric structure or an ancient and obsolete method of organizing knowledge. In its form as binary trees it has become a nearly universal method of thinking, computing and organizing knowledge and actions.

But with trees we are getting into trouble. It is also not enough to have forests of trees instead of a general tree. Even the trees in a forest may play some kind of multitude, there are no mechanisms at all to realize interaction and reflection between trees. What's between trees is not itself a tree.

Different trees can be mapped onto the proto-structural grid. Gunther has given some examples of binary trees and proto-structures with different origins and common overlapping at proto-structural places. This can be freely extended to overlapping of binary trees, not only on common proto-structural places but at overlapping places of the trees themselves.

Gunther's table VII shows, in black, trees with different origins and proto-structural overlapping. The added red tree is overlapping with another tree, in black, additionally at common proto-structural places. The black tree is producing a differentiation of 3 decisions to meet the red tree which has at the common places realized a differentiation of only 2 decisions.



4 Proto-Structure of Diamond Strategies

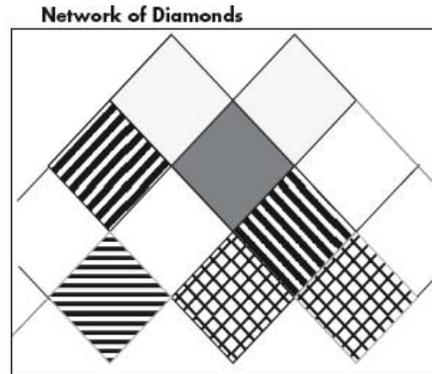
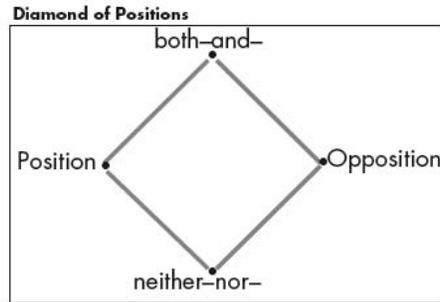
„Everything is true: not everything is true; both, everything is true, and not everything is true; or, neither everything is true nor is everything not true. This is the teaching of the Buddha.“ Madhyamika Karika

Without getting lost into the deepness of philosophical and grammatological studies we can apply the mechanism of proto-structure, i.e., the activity of *tetraktomai*, on a more common arena of emotive-cognitive organization in communicational situations. The *Diamond Strategies* are obviously operating beyond notions and statements, thus, if applied in therapeutic situations, they are not primarily a "talking cure" (Freud).

Our orientation in the world is mainly guided by sentence/notion based thematizations. To diamondize, like to tetraktomize, is to abstract and to subvert this semantic level of thematization in favor of its dynamic patterns, i.e., the morphograms of interaction/reflection of communication. The process of morphic abstraction is pushed by questioning the existence (ek-sistenz, Heidegger) of the communicand (client). The existence is what can be abstracted from the historic and local stories of the person involved. But such an existence is not identical with an identical kernel of a self or ego of a person(a) (mask).

In Ancient time of Pythagoras and the Chinese thinker, this procedure was not an abstraction but the genuine way of approaching reality. There are many existential and emotional strategies to defend ones established habitudes against a new way of thinking and thematizing the world. To overcome such barriers, the *Diamond Strategies* had always been of great help.

Proto-Structure of the Diamond Strategies



Also *deconstruction* is not simply a method, Derrida gives us some general strategies of deconstruction:

"In a traditional philosophical opposition we have not a peaceful coexistence of facing terms but a violent hierarchy. One of the terms dominates the other (axiologically, logically, etc.), occupies the commanding position. To deconstruct the opposition is above all, at a particular moment, to reverse the hierarchy." (Derrida, *Positions*, 56-57).

The double gesture *displacements*:

"Deconstruction must through a double gesture, a double science, a double writing, put into practice a reversal of the classical opposition and a general displacement of the system. It is that condition alone that deconstruction will provide the means of intervening in the field of oppositions it criticize and which is also a field of non-discursive forces." (Derrida, *Marges*, 392)

Interestingly, the *DiamondStrategies* are incorporation both Ancient atti-

tudes: 1. The tetralemmatic and tetractic way of conceiving truth (Buddha, Pythagoras), and 2. the pragmatic or praxeological approach by Chinese thinkers to the relevancy of statements as opening futures instead of claiming eternal truth .

4.1 Let us play the game of the DiamondStrategies

From the frozen habitudes of our hierarchical thinking and feelings to the endless flow of inventing and co-creating our futures in the open chiasm of systems of multiple opposites.

4.1.1 Step one: Position (Problem, Conflict)

Describe your state or situation of the moment with a good, short but precise statement. It's your statement of position, affirmation, it's your starting point of the game.

Question1: What is the situation/constellation you want to explore/re-solve?

Go with your personal starting statement as deep as possible into your emotional and/or cognitive state. Ask yourself about your state formulated in your first starting statement. Elaborate the semantical and emotional context of this statement. Take your last/best sentence of your exploration of your feelings and thinking of your situation and write it down.

4.1.2 Step two: Opposition (Subversion, Solution)

Create the opposite of your state, of your belief statement, of the sentence which describes your situation most concrete.

Question2: What is the opposite of your starting position?

Our language gives us a lot of possibilities to build opposites: logic, grammar, semantics, word games, phonetics, writing, gestures etc. It's not only negation, you also have inversion of all sorts of order in a sentence or between sentences, dualities, reflections, mirroring and many other methods of translating a statement

into it's opposites.

Example

Position: *Nobody loves me.*

first opposite: *Everybody loves me.*

second opposite: *Everybody hates me.*

third opposite: *Everybody loves you.*

I would like this one as a nice opposite of "Nobody loves me." :: *I love anybody.*"

What are the connections between the position and the opposites? You are discovering a Semantic Field of statements between position and its oppositions.

4.1.3 Third step: (neither-nor-): sovereignty

Change between your two states (position vs. opposition). Take position and all feelings for the one, and then take all feelings and surely also all thoughts for the other one.

Question3: What's your neither-nor of position/opposition?

Change and feel what happens when you are changing from position to the opposite. Play this transition game as often until you feel and think that both are equivalent (like light/shadow). Then you will feel immediately that you are free from both: you are not the one and not the other.

You as a subject, as a person you are neither this nor that. This insight and this feeling, that you are not identified with one of the sides of the opposite is your third position. Here you are free, you have the most possible distance to all of the world. Then, how do you see the two other positions, how do you feel them? Go back to the first and to the second. Which do you like most? Play the game until you feel all three positions as equally relevant. All three belongs to you.

4.1.4 Forth step: all of that at once - pure richness

But this is not all we can do. We can also have the opposite of this distance and sovereignty of the 'neither-nor'. It is the forth position of 'both-at-once'.

Now you have often changed your positions and you had have very strong feelings and insights in this three positions and transitions. You will discover that all this belongs to you. And not only one after the other but all at once. You are all this at once. You are both position and opposition.

Question4: What is your both-at-once of position/opposition"?

4.1.5 Re-Solution

Then you make the complete trip: you go around the 4 positions in at least 6 primary steps, you have 24 permutations of your primary steps- that's your universe of experience(s) at this very first step within the *Diamond Strategies*.

4.1.6 Exploration

Each station of the Diamond elaborated serves as a new starting point (Position) for further diamondized explorations of your complex emotional/cognitive space.

With the game of the *DiamondStrategies* you have deliberated yourself from your fixation on one point of view in describing, reflecting, feeling, deciding, organizing etc. your life, your future of your organization or company.

4.2 Opening existential futures: Enabling vs. disabling

All of the four positions of the first Diamond Strategies can be asked about the future

possibilities, about their perspectives, about their horizon of new behaviours, etc.

You can ask: What enables me this, which are the new possibilities for me, what new chances are opened by this state, position etc. for me.

4.2.1 First Step: Enabling vs. disabling

Take one of the 4 positions of the Diamond, then ask one of the questions about enabling/disabling.

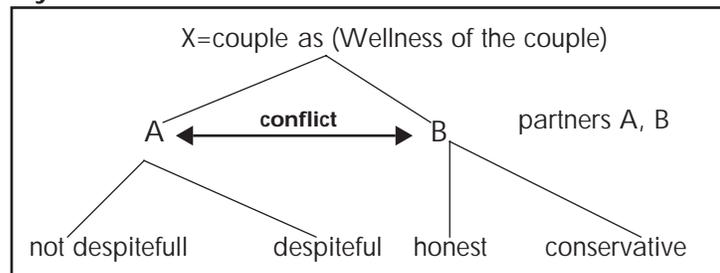
1. What is the position enabling/disabling,
2. What is the opposition enabling/disabling,
3. The neither–nor– of enabling and disabling,
„What neither enables nor disables me A?“
4. The both–and– of enabling and disabling,
„What both at once enables and disables me A?“
5. You can also freely alternate your questions about enabling and disabling.

<http://www.thinkartlab.com/pkl/nlp-work/Deconstruction&DiamondStrategies.pdf>

4.3 Further existential training into proto-structural experiences

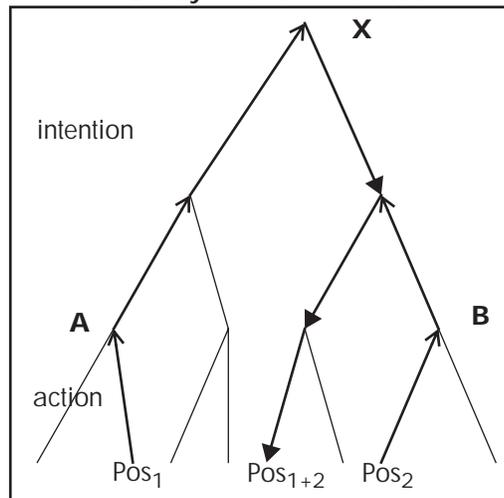
A classic example for an existential conflict situation is a conflict between action and intention between two persons, e.g., a married couple. Such a conflict system (action, intention, person1, person2) can be modeled classically as a conflict in a hierarchic tree, or trans-classically as a conflict between autonomous trees based on a common grid.

4.3.1 Binary conflict model



Standard conflict between couples A and B. The *action* of A (position1) is interpreted by B (position2) as *despitefull*. From the position1 the rejection of this action of A is interpreted as *conservative* of position2 and he, A, is interpreting his own action as open-minded and *honest*. A insists that his *intention* is not in conflict with the intention of B, that is the *wellbeing* of the couple. How to solve the conflict?

Binary structure of a conflict



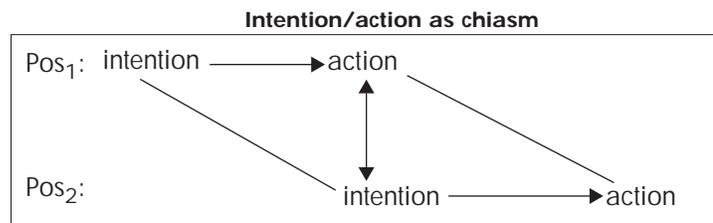
In this hierarchic model of a conflict between Pos_1 and Pos_2 only 3 resolutions are possible:

1. Position Pos_1 is giving up his/her position in favor to Position Pos_2 .
2. Position Pos_2 is giving up his/her position in favor to Position Pos_1 .
3. Position₁ and Position₂ are finding common third way, i.e., a Position₃ which is subsuming both positions into Position Pos_{1+2} .

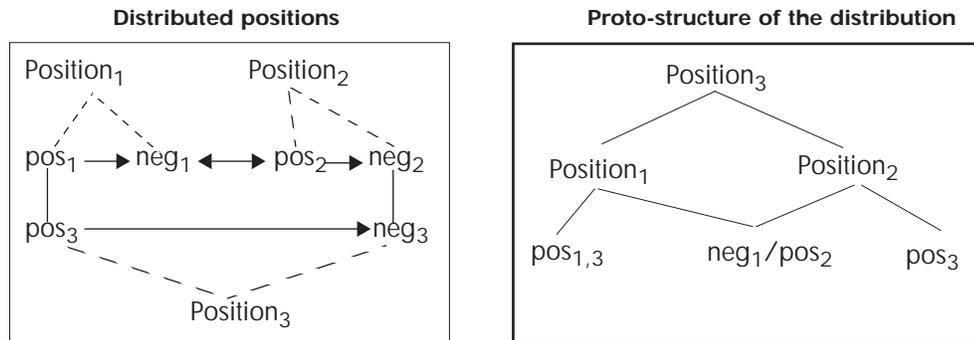
In other words, in all 3 solutions, the different reasons with their own rationality, have to be sacrificed to the common *intention*, say to stay together as a married couple with the result to change behavior (action).

4.3.2 Proto-structural conflict model

The hierarchic model is presupposing a unique hierarchic order between intentions and actions, independent of the positions from which an action is acted and an intention intended. The proto-structural model is opting for a heterarchic, i.e., a chiasmic order between action/intention and the positions of the actors.



Hence, the distinction of intention/action is not absolute but depending on the position from which the distinction is drawn. Intentions can be perceived as actions and actions may be declared as intentions, always depending on the simultaneous positions of the complexion.



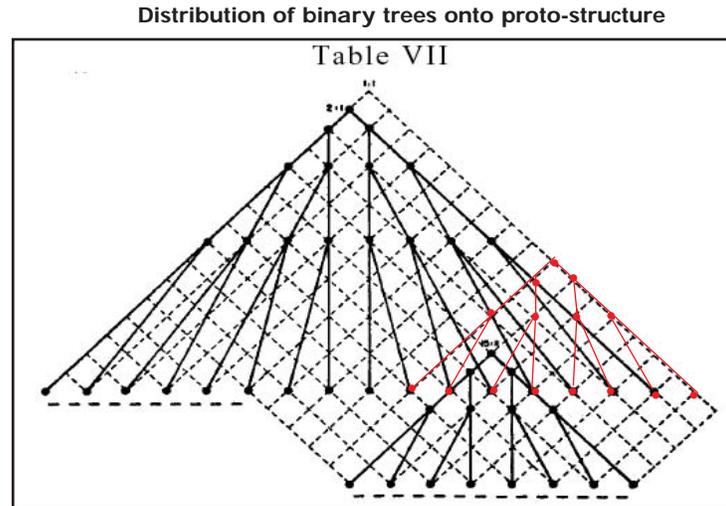
Valuation of the actions as positive (pos) or negative (neg) in respect to their position.

Position₃ is offering a possibility which is not subsuming Position₁ and Position₂ under each other but mediating them into a new Position₃ which is not denying the reasons of the original conflict in respect of its positioning. Thus, Position₃ is product of a negotiation which both partners are agreeing and accepting but which is nevertheless not demanding for a subordination but a new design for future intentions/actions.

Here too there is a sacrifice to be accepted. There is no such thing as a total unification in a sublime order of mutual understanding and knowledge. The myth of a common ground has to be sacrificed to the autonomy of interacting and reflecting partners in a co-creative togetherness which is involved and generating a dynamic open future.

4.4 The same is different

To model the conflict between the partners A and B and their distribution on the grid we can use the diagram of overlapping trees on the base of a common proto-structure.



In this constellation, Table VII, there are, for the red tree, 7 overlapping situations and 8 non-overlappings of the total of 15 possibilities of the red tree. The black tree, with its different origin has a longer "history". With its 31 situations, only 7 are overlapping together with the red tree. Thus, the harmony of coincidence is not balanced. The red tree has only 8 "free" positions, while the black tree has 24, thus, having a more complex "history". Interestingly, the overlapping of the red tree with the black tree at the 7 situations is based on a "history" of nil common situations. What is common to both is their being distributed over the proto-structural grid and their meeting at 7 common situations. A next step of development of the black and the red tree is dissolving the harmony at the overlapping locations. The story goes on in separation.

This is the *global* analysis. A focus on the *local* constellations/situations has to consider the equality of the common positions in their locality. That is, both arrived at those locations and from a local point of view it doesn't matter *how* they arrived and from where. Not enough, there is even another binary tree in the game. Its origin is located at another position. Both, the red and the black tree, are involved in proto-structural overlappings with this second (black) tree. Obviously, the game has not to stop here, more trees can be involved. A tree has not necessarily be connected to another person. It can represent another conceptual orientation and organization of a person involved already.

With only a one-step move of the root of the red tree, a fully harmonic overlapping results, with a base, again, of nil common positions. This kind of overlapping is locally suggesting full harmony; globally, it is maximal under-balanced producing the possibility of highest mismatch. Because there is no common "history" realized by the different trees, what seems to be harmonic coincidence can turn out to be a mismatch.

The first, hierarchic, analysis of the partner-conflict was modeling both partners A and B onto the same binary tree. Both trees had been overlapping themselves, thus, denying any difference between them. Also blind for their position in a proto-structural grid. The only difference had been the different paths in the common binary tree. We can call this kind of overlapping a *Double Blind Spot*. And this may apply to conflicts between nations and cultures, too.

5 Thought, will and numbers

Name/proposition/contexture or sign vs. kenogram

Before the digitalists have overtaken Western ideology, the philosophical trend of the "linguistic turn" was dominating the theory of science as "analytic" philosophy. Sentence, statement, proposition, etc. based thinking was confronted to noun/name/notion-based thinking. Their conclusion was, the one who is not opting for propositions is poised to be stuck in the archaic name-oriented approach.

Gödel and Gunther didn't decide for the linguistic turn. Nor had they been lost in the past of name-oriented disorientation.

Now, it is said, that Ancient Chinese thinking is not sentence-based, thus it has to be noun-based; TND. "*Chinese linguistic thought focused on names not sentences.*" Contextures and even more, kenograms, are not involved into this logocentric game of names and sentences. Not even in texts and contexts, and their inter-textuality as it was introduced and studied mainly by the French structuralists and deconstructivists.

Kenograms and morphograms are understood as the patterns of actions. In Günther's words, they are the general "*Codex für Handlungsvollzüge*".

Ancient pragmatic advise: Tetraktys as a device

Like Chinese thinking, Pythagorean thinking was *action-oriented* and not concerned with the eternal truth (of axiomatic systems). Action-orientation is not simply the pragmatic dimension of logocentric sign systems.

The Pythagorean tetraktys was not primarily a concept but a device: to do the tetraktys, i.e., to *tetraktomai*. To *tetraktomai* is to produce the grid of the proto-structure. The tetraktys doesn't stop with the number 4, it starts with it. But in ancient time, there was no theory of action but material advices for a better life, only. Learnable in secret schools from teachers or from Guru's. Today, advices have to become programs to compute new chances in a changing world.

Hierarchy and heterarchy of thinking and action

Occidental philosophy is mainly thought-orientate. Thoughts are represented in statements and statements are represented in written sentences. Then, on the base of sentences, action can happen. Thus, scripturality is secondary. In other words, thoughts in established Western philosophy are first, will comes second. But Western technology is on the way to turn this hierarchic order into an action-based paradigm. Until now, this inversion happens proposition-based, i.e., the logic of action and programming is still the logic of propositions. This happens in different forms, sometimes hiding its logocentric origin, like with the lambda calculus.

There is no reason to belief that a simple inversion of the hierarchic order is of any real help. Both systems are more or less isomorphic and are building a symmetric dualism. There is nnot much research to observe which would intend to change this situation of semiotic based hierarchy.

Chinese thought, it was said, is action-based. But as we have shown often enough, this paradigm of action is not based on a same world-model as the Western sentence-based. The crucial asymmetry between the Chinese writing system and its linguistics are building the deep-structure of its action based paradigm. Hence it would be a serious mismatch to identify both concepts, the Chinese and the Western concept of action. But Chinese thinking has not yet considered to formalize the heterarchic operative structure of its writing system. We can say, the West achieved it to highest perfection. The results are now propagated globally as the ultimate and universal truth.

As a first step to escape the hierarchy of thinking and will, a chiasm between both

has to be established. That is, a distribution and mediation of the thought/will relationship has to be installed. This, as a second step, is possible only on the base of non-propositional, non-semiotic deep-structures which are offering a grid to place the thought/will relationship over different loci.

Again, will and thought, like intention and action or cognition and volition, has to be distributed onto a proto-structural grid not accessible by semiotics are mathematics. And the interactions between the distributed will/thought-relationships has to be realized by the chiasm of mediation.

6 Is Chinese centralism the same as the European?

"*Modern society is a polycentric, polycontextural system. (...) Consequently there must be transjunctional operations, which make it possible to go from one contextuality into another, still marking which differentiation is accepted or rejected for specific operations.*" (Luhmann 1996). <http://www.qvortrup.info/lq/pdf-misc/Hypercomplex.pdf>

The multitude of Chinese spoken languages can be seen as a distribution over the uniqueness of the Chinese writing system. This is not only a multitude of different interpretations of a character in the sense of a polysemy of meanings, but the different interpretations are offered by the hieroglyphs the space to be distributed. Thus, different languages incorporating different points of view are mediated by the uniqueness of the hieroglyphic writing system. Such a system is poly-centric and polycontextural, not only in a linguistic sense but also politically, economic and culturally. With each spoken language, or with each contexture established, the speaker will follow, ideally, the logical structure of diaeresis and its principle of tertium non datur (TND). Therefore, it is reasonable to think of a distribution of different diaeretic systems mediated by their common written background or hieroglyphic deep-structure of the writing system.

"Polycentrism characterizes a society that cannot observe itself or its environment from a single observational position—or, rather, from within a single observational perspective or "optics"—but has to employ a large number of positions of observation, each using its own individual observational code to manage its own social complexity. This implies that no universal point of observation can be found. Furthermore, this means that a large portion of these observations are observations of observations:[...]" ibd.

It is obvious, that a similar mediation of different spoken languages, like in the Chinese case, is not accessible for Europeans. If a Norwegian and a Catalan person or administration want to communicate, they don't have, despite their common general European culture, a common system of linguistic or semiotic reference.

Today, this problem of communication is basic for the development of a *Semantic Web (Web 3.0)*. The hope for a solution is found in a common general ontology/taxonomy which is denying all the historic and cultural differences between the different European languages. Such Semantic Web activities are in favor for machine-readability. It further turns out that the concept of European polycentrism is a myth proposed in a linguistic form, lacking any operativity; supporting in practice political centralism.

Thus, after the introduction of all these grammatological differences, the question naturally arises: *Can Chinese centralism be the same as European centralism?*