

# Object-Oriented Ontology:

## Closing The Gap Between Knowledge And Reality?

### Background and Outline

Immanuel Kant had famously distinguished the noumenon (the thing-in-itself) from the phenomenon (what humans know or perceive). Humans have no direct access to the noumenon; epistemic access is only to the phenomenon. Harman's Object-Oriented Ontology (OOO) returns autonomy to the noumenon. Harman prefers the word object, which is to be understood in a wide sense, that is anything that cannot be reduced to constituent parts or to effects on other things.

OOO finds that the best access to objects, while allowing objects to be themselves, is through an aesthetic approach. He argues that all objects must be given equal attention, whether they be human, non-human, natural, cultural, real or fictional. This philosophy poses the problem of detecting the gap between knowledge and reality. Modern epistemological theories have mostly concerned what appears directly to the human mind than what exists independent of our mind. In contrast to this, Harman presents a new way of understanding reality.

### Objectives

The research seeks to engage critically with OOO. Thereby it hopes to identify and close the gap between the knower and the known; between the knowledge and reality. This will be contrasted with the materialistic school of Indian Philosophy (Charvaka).

### Research Questions

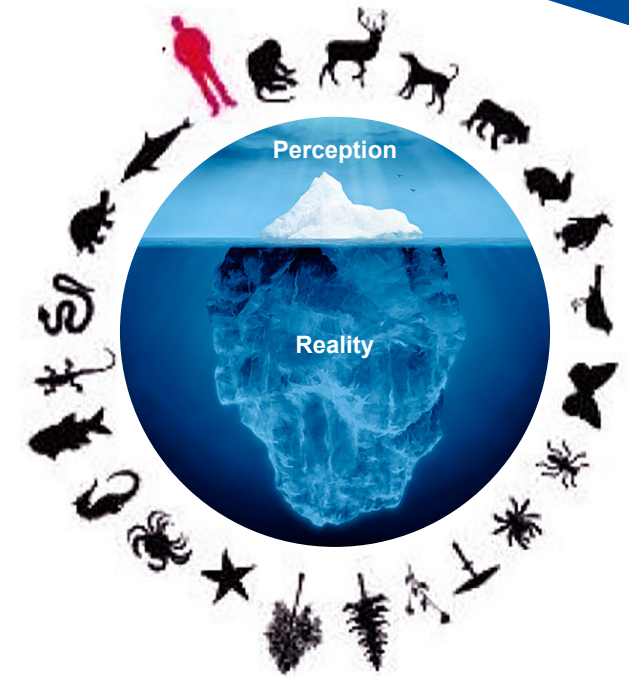
- What is reality, really?
- How does the view that humans are no more special or important than the non-human objects we perceive change the way we understand the world?
- What are the philosophical underpinnings if objects function independently of human subjectivity?

### Method

- Metaphysical Speculation, Speculative Ontology, Analytical Ontology, Transcendental Metaphysics.
- Analysis of Positions, Theories, from various philosophers.

### Literature

- Harman, Graham. Object-oriented Ontology: A New Theory of Everything. Pelican Books. London 2018.
- Gabriel, Markus. Fields of Sense: A New Realist Ontology. Edinburgh University Press. 2015.



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