

1. Countering contradiction: steps to an ecology of knowing - by Aksel Hugo

What is a question? This article starts with a reflective meditation on the event of questioning. It reports on an inquiry the author undertook, leading him to the key findings presented in the article: Transforming the understanding of where science has its beginning (what is a question) is an entry to a transformed understanding of where science ends (what is truth). It begins and it ends in touch with life; in a field of human *and* universal exchange (Hugo 1995).

- 1.1 Researching into deeds of questioning extends the method of reflection-in-action as described by Schön (1989) to the study of pure attentive action. It implies a waking-up-in and slowing-down-of the preconceptual phase of our perceptual, linguistic or logical deeds of sense making. In so doing this study applies Steiner's (1894) extended concept of soulful action research, or in his own words "seelische Beobachtungen nach Naturwissenschaftliche Methode".
- 1.2 Changing to a cultural perspective, looking at history of science in the 20th century, the paper attempts a diagnosis of its characteristic thought gestures: It is the century where contradictions came to surface, but could not be countered. In the attempt of instrumental formalizations of truths in the philosophy of mathematics (Russel 1902), physics (Heisenberg 1926) and logics (Gödel 1930), or in philosophy of biology (Hull 1957), chemistry (Priogine 1980) or genetics (McLintock 1983): wherever attempts of detaching truths from the subject were pushed to their limits, contradictions occurred. Instead of questioning this main project of detaching truth from the subject – making it into an object to be owned – we implicitly were taught to view *the split* as normal and to live with the contradictions. Seeing this gesture of "living the contradictions" spread as the norm in the core of culture (natural science), is it surprising to see it's spreading as norm in our cultural, economic and political life through the 20th century? It has nurtured a culture of lies! Lack of coherence between what we were thinking, saying, feeling and doing was being trained and thereby spread as cultural sickness. What we suffer from will hence not be healed by smarter or better solutions. Healing any of our cultural diseases cannot be expected from a university life, where the core of this thought gesture originates and is embodied.
- 1.3 A third shift – from diagnosis to treatment – is done demonstrating the construction and deconstruction of an archetypal contradiction. Taking Russell's paradox (1902) within theory of numbers as a point of departure this contradiction is countered by

exploring how it originates in the failure to notice the soulful attentive participation in its construction. The method of soulful action research (from 1.1) is again applied, now to deconstruct Russell's self-constructed contradiction. In doing this, we also positively discover the attentive participation structures and entwinement of human and universal processes in the event of intuitive understanding (Evidenz). This finding resembles Steiner's phenomenological description of how the subjective and universal processes entwine in the pure event of evidence in thinking (Steiner 1886). Herbert Witzgenmann (1983) has elaborated a structural analysis of this event in greater detail in his "Strukturphänomenologie".

- 1.4 A final fourth shift is made – turning from the event of impression and of immediate understanding to the event of expression; voicing it in a language. Building an ecology of events of knowing from the beginning in questioning to the centre of understanding onto the end of voicing it, the key finding appears as the transformation of the concept of truth to the sense for truthfulness. By a waking up in the deed of questioning we *know* we invite the presence of that which is asked for. By waking up in the deed of speaking we know we *may* invite the presence of what is spoken of into the event of speaking IT. This knowing transforms speaking of truths to truthful speaking.
- 1.5 Both methodology and key findings of such an ecology of knowing coheres with the epistemological stance of Novalis, as presented by Florian Roder (1997) in his work "Menschwerdung des Menschen: der Magische Idealismus im Werk des Novalis". The core of critique builds on and corresponds to Bateson's (1979) analysis of the deeper connection between the cultural crisis of our time and the sleepwalking of mainstream epistemology in the 20th century.