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Abstract

C. West Churchman had five (5) philosophical Organizational Inquirers, which he viewed through the lens of Systems Theory: Leibniz, Locke, Kant, Hegel and Singer. In two seminal papers, (Courtney, Croasdell and Paradice, 1998), (Courtney, 2001), we find summaries of each philosopher's approach grounded in Systems Theory and perspective highlighted philosophically now crystallized as an Inquiring Organization. This paper extends the Table of Inquiring Organizational Characteristics (Courtney, Table 1, p 25, 2001) to its sixth dimension: a Heideggerian Inquiring System. The theme of the Heideggerian System as explicated in this paper is Ethical Enlightenment. The paper will draw upon the work of Michael Polanyi, and briefly upon Wolfgang Goethe and Rudolph Steiner as background for what constitutes Ethical Enlightenment in order to provide a basis for a Phenomenological (rather than a Systems Theory) grounding for a Heideggerian Inquiring System.[1]

Introduction: What (or How) Is Ethical Enlightenment?

Without exception all of the phenomenologist philosophers (explicitly acclaimed or implicitly generic) make a distinction in their work, which we can view at the most primordial level as a distinction between what is explicit and what (or, more precisely, how it is that it) is implicit (respectively). I will cite, in respective order of distinction, but a few, but I am happy to be taken to task on my claim. Friedrich Nietzsche makes the distinction (Haynes, 2000) between a Scientific Viewpoint (content analysis) and an Artistic Viewing (form as content). Hegel pervasively provides the distinction (Haynes, 2000) between The Understanding (part analysis) and Reason (a sense of wholeness and therefore also a sense of part analysis). Heidegger (Kaufman, 1975) reveals the distinction between Calculative Thinking and Essential Thinking. Michael Polanyi (Polanyi, 1967) affords the distinction between Practical Thinking and Tacit Knowing. J. Wolfgang Goethe (Bortoft, 1996) draws upon Intellectual Thinking and Intuitive Thinking and Rudolph Steiner (Steiner, 1995) enlists a similar approach with Rational Thinking and Intuitive Thinking. The paper considers Heidegger in more detail and Polanyi in support and Goethe and Steiner as brief support.

First of all we need to consider that Ethical Enlightenment made manifest in a Human Being recognizes the fullest implications of the distinction between implicitness and explicitness as it applies to our lives (as Human Beings bound to Information Technology) in an Information System. We are being implicit when we dream and when we awaken we are able to be explicit in relation to our dreaming. Dreaming, either real or as a process of thought, just happens to be a very critical part of our process of intuition, and our intuition, as indicated in this paper, is the ground of Ethics.

Heidegger makes the most fundamental distinction between Being (Heidegger's Being; capital B, i.e., our own individual spark of spirit) and our being-in-the-world (Heidegger's being; little b, i.e., our everyday condition, perhaps survival, perhaps rational, and certainly a 'calculative' approach to use Heidegger's term). As our Being shines through our being (or being-in-the-world) we exhibit 'dasein' which is our unique humanness. To reinforce this point Heidegger never makes mention, in any of his published work, of the notion of a man and a woman, 'they' are always referred to in terms of 'dasein'.

When our Being is shining forth we are 'the lighter' for that: we take ourselves less seriously. Things are put into perspective because we are less concerned, in the event of this 'shining forth', of our survival needs. Accordingly, Enlightenment is an enlightening: we lighten up. Ethical Enlightenment, in the preliminary instance, is the recognition on the part of ourselves of this 'lightening up' process. We begin to see ourselves in perspective in relation to other people. This is the beginning point for a definition of Ethical Enlightenment.

In one sense we take our conscious selves (Heidegger's being) in a lighter way, in another sense our decision-making seems to 'feel' lighter. This point will be expanded later in the paper. Ethical Enlightenment also 'happens' as a lightness of touch that manifests itself (the implicit made explicit) in certain poetry, certain art, certain prose, certain conversation and most importantly, in more specific terms for an Information System, in relation to 'allowing' a decision in, for example, an apparently no-win decision-making context.

Indicating above, 'what' (a positivistic viewpoint) is Ethical Enlightenment, is relatively easy. Indicating 'how' (a phenomenological viewing) is Ethical Enlightenment is very tricky (in a number of very important senses). All of these senses (possibilities of implicitness becoming explicit) evaporate if we apply a strictly literal, explicit, positivistic, fundamental or Polanyian Practical Thinking approach. Instead, from Michael Polanyi, we must apply our Tacit Knowing or from Goethe and Steiner we must apply our Intuitive Thinking.

How Is Enlightenment? The Everyday-World and the Realm-of-Intuition

I suggest, for commonsense purposes in the context of a Churchmanian Inquiring Organization, that we consider the Being that Heidegger 'speaks' of as a "Realm of Intuition". So we have the (Human in the) Everyday-world (Heidegger's being) where humans in an Information System apply every-day practical thinking and the Realm-of-intuition (Heidegger's Being) upon which humans in an Information System draw for inspiration.

The Everyday-world constitutes explicitness, while the Realm-of-intuition contextually is 'located' in implicitness. In the everyday-world we use our analytical abilities, our calculation capacity and our ability to understand and think through things (objects). In the Everyday-world we deal with knowledge; what is already known and known to us. In the Realm-of-intuition we deal with what is yet to be known or what is known but not yet connected to what is unknown. Clearly, our state of dreaming 'sits-in' the Realm-of-intuition. From the Realm-of-intuition we develop holistic thinking abilities in relation to Heideggerian things-in-themselves (concepts). A very special feature of a concept is that it is able to reconcile opposites. This is a crucial characteristic in relation to decision-making in, as mentioned previously, for example, apparently no-win contexts.

In the Everyday-world logic is the operative methodology, and through logic, logical opposites cannot be reconciled. An interesting feature of the experience of being human, the experience of Heidegger's dasein, is that the lessons we learn from our experiences come after the tests. Clearly this is apparently contradictory or at the very least (apparently) paradoxical. How can you learn a lesson, after the 'lesson' has been tested? But in the Realm-of-intuition (that is from the perspective of Intuitional Thinking) that is precisely what happens. Something happens in our lives which perhaps is traumatic, and that is the test. Do we survive it? How do we survive it? What follows is the lesson. In the Everyday-world we study our lessons and then we are tested (examined) on what we know. As previously indicated, the Everyday-world is concerned with knowledge, the Realm-of-intuition is concerned with what arises out of what is unknown, or what is unknown but not yet connected to what is known. In this context the exam coming before the lesson, while not logical, is nevertheless not illogical, it is rather non-logical (that is, it is not constrained by logical, or rational, considerations). Here is a case of an apparently logical opposite: an exam and its lesson, that is reconciled in opposition to what is considered logical, by virtue of a non-logical solution or reconciliation in terms of its (modal) reversal with the exam preceding the lesson. This point has profound implications for human decision-making in an Information System. It also, therefore, has profound implications for a genuine Inquiring Organization.

Polanyi's Distinction between Practical Thinking and Tacit Knowing

Michael Polanyi mentions in his *Tacit Dimension* (Polanyi, 1967, pp 22-23) "the kind of tacit knowledge that solves the paradox of the *Meno* consists in the intimation of something hidden, which we may yet discover". In my opinion, Polanyi clearly maintains a phenomenological stance for Tacit Knowing, because for him, knowledge is implicit or hidden together with the recognition that it is the subject's intuition that at some level recognises the tacitness of the knowledge. But hidden knowledge is, in a very important sense, yet to be discovered knowledge, which falls into the category of the Realm-of-intuition.

The same 'hidden-ness' arises for Heidegger. Consider Heidegger's famous comment that a good question is more important than its consequent answer. In other words, the human recognises that knowledge or the path or the way to take to solve a problem is, in a very important sense, hidden already in the question that articulates the problem in the first place. Heidegger considered this point from the perspective of phenomenology, that to ask a penetrating question is to already have come to an opinion on its answer.

Polanyi saw the nature and importance of a good (insightful) question for thinkers in general, or more precisely for their values, assumptions and belief systems. As Haynes notes (Haynes, 1999, p 3):

> Polanyi's individual is - in a paradigm way - always grounded in an ethic of goodness or what benefits all individuals, as if the concern for all individuals allows each separate individual intuition to "flow" better. For example Webb notes (Webb, 1988, p 28) : " [in relation to] human existence for Michael Polanyi … the individual is grounded in values and ethics, rather than in logic and reason". Why is it that ethics provides a different ground which is more fertile for intuition than to that of logic and reason for Polanyi? To uncover the hiddenness within this question we need to turn to Polanyi himself. In *Personal Knowledge*, (Polanyi, 1962, p 267) the answer, already implicit in the previous question, is revealed:
>
>> Our mind lives in action, and any attempt to specify its presuppositions produces a set of axioms which cannot tell us why we should accept them. … Our basic beliefs are indubitable only in the sense that we believe them to be so. Otherwise they are not beliefs, but merely somebody's [some one else's] states of mind. This then is our liberation from objectivism: to realise that we can voice our ultimate convictions only from within our convictions - from within the whole system of acceptances that are logically prior to any particular assertion of our own, prior to the holding of any particular piece of knowledge.
>
> Ethics, we deduce from the above passages, that is, our own systems of accepted convictions, from within which we speak with conviction, or what I take to be an instance of a belief in our own beliefs, arise out of the our <u>whole</u> system of acceptances. Not from one piece of knowledge; not one reasoned bit; not one logical element or group of logical elements, but the <u>whole system</u>. So what Polanyi argues is the ground itself for the development of an individual's system of ethics comes from the whole system, not from one individual element. The power of an individual ethic arises because it is respectful of the whole system of acceptances. The <u>emergence</u> of an ethic for an individual - ethic being a belief in the good of things: action that both benefits the individual self and others in that one action - is not sidetracked by any individual desire. Nor is it sidetracked by any set of instances of self-gratification, but subsumes all of these desires and groups into the whole system of beliefs and takes its grounding from that synthesis. In this way an ethic develops independently of any logical or reasoned process. We do not condition our ethic by analysing it, rather our ethic arises out of the integration of all of our beliefs and desires. So our ethic is distilled and distinctly non-logical; non-reasoned and independent of "intellectual" processes. Our ethic retains its capacity for intuition because it is independent of reasoning and therefore emerges out of a deep sense of care. We are all born with this deep sense of care. The quicker the emergence, I would suggest, the purer is the process of its being grounded and continuation for being grounded. One can imagine a paradigm case of an individual not being able to produce an ethic from which to base intuitions. Such a case would arise where certain obsessions and biases of self-gratification precluded a synthesis of the whole of the individual beliefs. A literal view of capitalism would be an example of such a bias.

From Haynes above, we can see that the question "why does ethics ground intuition and logic and reasoning does not" already contains the seeds of its own answer, or already provides a viewing of the hiddenness of the answer. In terms of this paper those seeds grow in the Realm-of-intuition. For more support for this conclusion consider the following passage from Heidegger (Heidegger, 1977, p 41):

> Language is never primarily the expression of thinking, feeling, and willing. Language is the primal dimension within which man's essence is first able to correspond at all to Being. This primal corresponding, expressly carried out, is thinking. Through thinking, we first learn to dwell in the realm in which there comes to pass the restorative surmounting of the destining of Being.

Heidegger above is referring to thinking as a process. Language is the explicit outcome of thinking as a process. But the process itself is implicit, thought as a process is the 'realm" we "first learn to dwell in". Intuitive Thinking is that realm, or, as we have developed in this paper, the Realm-of-intuition.

As we draw upon the Realm-of-intuition to answer a certain question we discover that there is something in the question itself that triggers a <u>response</u> in our system of beliefs. In this Realm-of-intuition the asking is being worked through in terms of what is unknown. Later the "working through" is made explicit (is revealed as a solution) for our <u>conscious level</u> (our Heideggerian being).

On the other hand, Practical Thinking for Polanyi contains no hidden aspects. Heidegger's 'thing' (as distinct from Heidegger's 'things-in-themselves') is close to Polanyi's Practical Thinking object as we note from Joseph Kockelmans (Kockelmans, 1984, pp 175,176):

> The thing is nothing but formed matter; and this conception also holds good for both natural and man made things. This conception accounts for the thingly element we find in every work of art.

The Basis for a Heideggerian Inquiring System

An Inquiring Organization is a paradigm case of a social system bound to technology. In such an Information System Polanyian Practical Thinking, or as Courtney notes, if we might paraphrase him, a "Science of Knowledge" approach, is of "limited value in solving unstructured complex management problems" (Courtney, 2001, p 23). Courtney goes on to say (Courtney, 2001, p 23):

> Exoteric knowledge is applicable to broad domains, and in some cases, might be considered "common sense". It is applicable to complex, unstructured problems.

As experience has shown, and what is also clearly recognized implicitly in Courtney's work, common sense is not so common at all. Nor does a technological or computer solution assist us: computer technology hopelessly fails to emulate commonsense. It is little wonder that a positivistic solution is of no use whatsoever in emulating commonsense. But intuition and ethical enlightenment is of assistance in serving a common purpose for giving us as Humans in an Inquiring Organization a basis for acting in a common sense way to complex decision-making. Why? Because firstly, the Realm-of-intuition provides inspiration in the form of alternative courses of action to what, initially, we do not know. Secondly, the Realm-of-intuition concerns itself with outcomes for our (Heideggerian) being in relation to – or from – what we (partially) know, but do not yet connect to what we do not know. Such a connection clearly entails what would be, in any event, describing what we have come to know as common sense.

The Polanyian concepts of hiddenness, emergence and "tacitness grounded in ethics rather than logic" allows us to see a wider perspective for an Inquiring Organization and as such provides us with a ground for acting on the basis of common sense.

As we noted from Polanyi, originality comes from Tacit Knowing, or in commonsense terms, from an ability to be able to discriminate without the use of knowledge. Consider the following passage by Bortoft describing Goethe's position (Bortoft, 1996, p 57):

> Discovery in Science is always a perception of meaning, and it could not be otherwise. The essence of a discovery is therefore in the nonempirical factor in cognition. The recognition that meaning is a primary datum of cognitive experience brings a considerable simplification to the philosophy of science. Of course, the meaning in question may be several stages removed from the meaning in everyday cognition, and at a much more comprehensive level.

And in Steiner too, we see the following passage echoes the nature of meaning and theme in relation to cognitive experiences of the "higher states" and the "everyday states" (Steiner, 1995, pp 182-183):

> Moral efficacy depends on knowledge of the phenomenal world with which one is dealing. This knowledge must therefore be sought in a branch of general scientific knowledge. Hence, along with the faculty for moral

ideas and imagination, moral action presupposes the capacity to transform the world of percepts without interrupting its coherence in natural law.

So for Goethe discovery in science is always a perception, rather than a conception, since conceiving is intuitive. And for Steiner "transformation of the phenomenal world" (i.e., this paper's sense of the Everyday-world), requires a capacity to transform percepts (i.e., what is perceived in the phenomenal world) as distinct from what could be conceived from intuition.

The Phenomenology of a Heideggerian Inquiring System

The basis for a Heideggerian Inquiring System is the theme of implicitness and explicitness as manifest in Heidegger's distinction between Being (the Realm-of-intuition) and being (or being-in-the-world). In Being Heidegger's Essential Thinking finds its dwelling, and in being Heidegger's Calculative Thinking is characteristic. Consider the following passages from Heidegger. Of Calculative Thinking, Heidegger says (Kaufmann 1975, pp 261-2):

> All calculation makes the calculable "come out" in the sum so as to use the sum for the next count. Nothing counts for calculation save for what can be calculated. Any particular thing is only what it "adds up to", and any count ensures the further progress of counting. This process is continually using up numbers and is itself a continual self-consumption. The "coming out" of the calculation with the help of what-is counts as the explanation of the latter's Being. Calculation uses every-thing that "is" as units of computation, in advance, and, in the computation, uses up its stock of units. This consumption of what-is reveals the consuming nature of calculation. Only because number can be multiplied indefinitely ... is it possible for the consuming nature of calculation to hide behind its "products" and give calculative thought the appearance of "productivity".... Calculative thought places itself under compulsion to master everything in the logical terms of its procedure.

And of Essential Thinking, Heidegger says (Kaufmann 1975, pp 263-4):

> The thought of Being seeks no hold in what-is. Essential Thinking looks for the slow signs of the incalculable and sees in this the unforeseeable coming of the ineluctable. Such thinking is mindful of the truth of Being and thus helps the Being of truth to make a place for itself in man's history. This help effects no results because it has no need of effect. Essential thinking helps as the simple inwardness of existence, insofar as this inwardness, although unable to exercise such thinking or only having theoretical knowledge of it, kindles its own kind.

We are now in a position to add the sixth dimension to Churchman's Philosophical Inquiring Organizers; a Heideggerian Inquiring Organization. Using the categories from Courtney (Courtney, 2001, Table 1, p 25), we have:

Table 1. Summary of Inquiring Organization Characteristics

	Heidegger
Decision-making Style	Intuitional
Knowledge/Perspective/Mode	Ethical and Enlightened (Ethical Enlightenment)
Knowlecge Creation Process	Implicit as unknown knowledge; Explicit as original action, or Explicit as a new connection for existing knowledge
Information Technology	Complex (possibly Neural) Networks

An Implementation Issue for a Heideggerian Inquiring System

Following Courtney et al (Courtney, Croasdell & Paradice, 1998) and Courtney (Courtney, 2001) the question of implementation issues at least needs to be addressed if only briefly, as one critical issue, given the limitations of this paper. The primary critical issue concerned with the implementation of a Heideggerian Inquiring System is the 'ground' of thinking in an Information System. By 'ground' we refer to an ability on the part of the management of the particular (or chosen) Information System to distinguish

– genuinely – between issues of quality and issues of quantity. The difference between an assessment of quality (of life) and a quantitative evaluation (of life) is a qualitative one and not a quantitative one. So an appreciation of the genuine differences between an ethical enlightenment approach and a non-ethical enlightenment approach is ethically enlightened. Consider for example that a phenomenological approach is compared with a positivistic approach to managing an Information System, the genuine differences between these approaches is phenomenological and not positivistic. If the management of the Information System can appreciate this very fact, then they have satisfied the essential 'ground' necessary for the implementation of a Heideggerian Inquiring System. This essential ground is intuitional and therefore anticipates an intuitional management decision-making style.

Conclusion

This paper has consistently put forward the view with sufficient support from the generic phenomenologists Polanyi (and brief support from) Goethe and Steiner, that the basis for a Heideggerian Inquiring System is the theme of implicitness and explicitness as manifest in Heidegger's distinction between Being (the Realm-of-intuition) and being (or being-in-the-world); (the Human in the Everyday-world). In Being Heidegger's Essential Thinking finds its dwelling, and in being Heidegger's Calculative Thinking is characteristic. In support of a Heideggerian Inquiring Organization Polanyi maintains a clear conception of implicitness in his notion of Tacit Knowing and explicitness in his notion of Practical Thinking. While from Goethe and Steiner, as support for a Heideggerian Inquiring Organization, in (their) suggesting a distinction between Intellectual/Rational Thinking and Intuitive Thinking, it is, for Goethe and Steiner, all forms of Intellectual Thinking that fall short of the pervasive creative power of Intuitive Thinking.

Intuitive Thinking (Goethe and Steiner), Tacit Thinking (Polanyi) and Essential Thinking (Heidegger) all point to a way in which what is unknown (implicit) can, under enabling inspirational circumstances, be made manifest as knowable (explicit).

Is an intuitional Heideggerian Inquiring System approach of benefit to an Inquiring Organization? That is, an Organization that is interested in solutions to complex, unstructured problems (found in abundance as soon as a Human Being is introduced into a technological context). It is suggested that an Inquiring Organization would profoundly benefit from such an approach that is unattainable from a logical (or positivistic) approach which only relies upon what is already known.

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