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The Strange Accents of Knowing: A Challenge to Education

Dr. Sohaila Javed

Abstract

This paper engages our phenomenological gaze into the dark “whatness” of creation for knowing the reality of the world. This Orphic gaze¹ takes us to wonder about the meaning of human existence, and the humanness of human beings. It also awakens us to look into our self in its “naked appearance” (van Manen, 2002) and “peer past the veneer of human constructs” at who we are; what is our place in all this; why are we here; and finally, what do we know? These are existential questionings that need reflective thought and immediate response for transformative change.

¹ Orphic gaze: Refers to the story of **Orpheus** and the death of his love-wife Eurydice, and his desperate attempt to regain her from the realm of the dead on the condition that he will not turn around to look at her. Yet in his Orpheic desire, he turned and instantly lost her to the underworld. With the same desire, let’s move into the space where the invisibility of the Real exists in abstraction, but may be abstracted by our moment- to- moment, intent gazing.

Introduction

Such serious searching at ground zero confronts us with our ‘unknowing’ and at such a base level, we can, with Lacan (1977b), feel “the pristine moment of pain and bliss when the gaze captures the object”, with nothingness staring back at us in the silence of wonder. Thus arriving at the heart of phenomenological reduction, an awesome original text may be a way toward a strong sense of human understanding that reminds always as to who and what are we. What is our place in all this? Why are we here? What do we know? And what do we do then?

These are questions that ask for an intent, rigorous gaze that Gunaratana (1991, in Franck, 1973) calls our “bare attention” inwards, and then, with a heightened sense of the pathic and a passive receptivity, we step into the creative core of our origin where, with the passion of affection and suffering, we forget who we think we are, and remember the beings we essentially are, with us becoming ‘a pathic text’, evoked by our own intent gazing. This space invites our encounter with self as real other, the ‘not i’ we don’t like to know, and the great Other, thought farthest away from our knowing, but nearest to the pulse and soul self, both existing in the dark of our own constructed identities. Here configurations shift, meanings resonate and reverberate with perceptive being, calling us forth to reflexive action. This is no mere philosophic reflection but a deepening experience of human phenomenon, a phenomenological discourse between ‘self and Other,’ that puts one’s entire existence into question, bringing all together in the bond of human experience.

We are ‘a pathic text’ then, and in the passion of affection and suffering that we perennially experience, we are invited to a healing ceremony of the self, where we can recognize who we really are and what we really know, and also who Other fully is and what Other knows, and then rise, as Ricoeur’s reflecting subjects (1981), by means of “a corrective critique from misunderstanding to understanding.” Such reflective moments do not bring a mere change in identity, but a foundational, qualitative shift in the process of

how we construct our identities. This means we need to deconstruct ourselves as the beings we are so that there is renewal from the creative source of our origins, as claimed by Kraemer (2000), if we are to recover and heal ourselves. By recovering our real selves, we can find the possibility of “refiguring us”, and consequently, our whole way of being.

A Preamble into the Uniqueness of Knowledge

This is a story of the *historia* of Knowledge that concerns all, and yet by an ironical fit, fills many with holy dread of the unknown. Its phonological variants, however, fascinate thought and lead storytellers to an etymological inquiry of the Latin *story*. As Bodimer notes (in Roemer, 1995):

the source of Greek *historia* is a root, *wid-tor*, whose first element appears also in the Latin cognate *videre*, to see; Sanskrit *vid*, to perceive; Gothic *witz* to know; and in the English wit, *to know*. The element *wid* is the root from which Greek *idein*, to see, and *oida*, to know, are formed. An Indo-European root, *gna*, to know, gives us *narrative*.

Here to know and/or not know is the question, where unknowing begins and knowing enjoys no finitude in the creation of Knowledge. Its uncertainty is its hidden pleasure, and its encounter with its own proximity guarantees no disclosure as to its beginning and ending. Like Frost’s poem, it rides on its own melting, and melts the knower in the warm oasis it creates in the brown deserts of life. This is the offer. And our unknowing is the beginning. Such uncertainty conditions us to our vulnerability, making us a pathic text that is not without dread and hopelessness.

But, as Kierkegaard says (1946), dread is the possibility of freedom, and it opens up the window of possibility. For humans to know that contradictions are intrinsic to

human existence is frightening and dangerous. We know this and can be awed to silence by their complex authority. Yet our life story countermands it as we see ourselves standing between opposites that tether us in the in-between spaces of being and notbeing as metonyms of life, recognizing our coming hither and our going hence, and also the possibility of our nonbeing before the destined notbeing. As Rilke says (in Roemer, 1995):

Once

each but once. *Once* and no more. And we too,
once. Never again. But
to have been here *once*. Even if only *once*,
to have been here on earth *once* would seem irrevocable.

This *once* that we are here desires celebration, by performing the ceremony as metonym of life, affirming our essential being before notbeing, and by shoring up humanity's smallest unit-this individual's story of knowing- "the me is another" (Rousseau), the 'I' that I do not know so that "I know it less than ever. I do and don't identify myself with myself" (Giacometti, in Roemer, 1995). This necessitates the need to reconcile with this another that equates our existence with nonbeing, asks us to challenge nonbeing that is mere living, and reckon that our knowing is so narrow and conservative, limiting 'me to myself,' that is like:

our communal 'knowing', like the institutions that depend on it, is profoundly restrictive and conservative: it tries to exclude the other, the unfamiliar, the anomalous. Yet our structures- to maintain their validity in an ever-changing context- must include the new and coopt, to the extent that this is possible, whatever threatens or contradicts them:
they must relate themselves to the unknown and forbidden

(Michael Roemer, 1995)

Knowing as in Rilke's poem that every death diminishes us and also uncertain, we all the more need to venture "beyond the known and sanctioned" (Levi-Strauss, 1945), always witnessing our desire and drive to relate ourselves to the other, the unknown, the unfamiliar, learning from Gadamer (1977) that only through others do we gain true knowledge of ourselves. With interestedness as the essence of subjectivity (Kierkegaard, 1946), and desire to seek out the essence of self and Other, we move towards Knowledge so as to know and ex-change ourselves in "the metamorphosis of the world" (Ricoeur, 1981), and thereby become truly who we are with understanding.

A Complex Story of Knowledge

This is a complex *story* of knowledge, and as education's undertaking on the meaning of life, has a temporal mode of being, which is to say that it is ever in the flow of becoming and thus, like Merleau-Ponty's "Being" (1989), never fully is. It is not something fully determinate, unchanging, timeless, eternally the selfsame. It is concerned with "things which are only for the most part true and with premises of the same kind to reach conclusions that are no better," as pointed by Aristotle (in Madison, 1988). Knowledge therefore, is not a scientific construct with theoretical reason as its proper object and conclusions as its proper end. It goes beyond any paradigmatic or categorized knowledge claim, beyond things that exist of necessity as in mathematics, and *being* with that is *whole, contingent and changing*. It enters the synthetic sphere of art and humanities, the sphere of the living universe, where human perception is taken into literature, art and mysticism, embracing human interestedness that becomes the central thesis of phenomenological hermeneutics. We know this for the practical reason that there are things anybody, even the most postmodern philosopher, possibly admits, that s/he can never ever really know, be absolutely sure of. Also consider what Gadamer has to say: "Does an author really know so exactly and in every sentence what he means?" "Not occasionally only, but always, the meaning of a text goes beyond its author" (1977). And then, what is there for the reader?

Ambivalent Relationship with Knowledge

This recognition, coming with thought, perception and imagination, awakens emotional awareness and inspires the unknowing knower with infinite passion to remain in an ambivalent relationship with knowledge, what William James cognizes as “an organ, superadded to the other organs which maintain the animal in the struggle for existence.” The resistance that the unknowable per se of knowledge poses on the way helps to maintain the strife for an in-life *communitas* with the Incomprehensible, even if it is brief. The quality of knowledge never runs smooth. It puts the knower in the *consubstantial* tension between the opposites- knowing and still unknowing that may resemble Bohr’s principle of complementarity (in Roemer, 1995):

The quantum theoretical dualism of waves and particles makes the same entity appear both as matter and as force. Bohr advocated the use of both pictures, which he called “complementary” to each other. The two pictures are of course mutually exclusive, because a certain thing cannot at the same time be a particle (i.e., substance confined to a very small volume) and a wave (i.e., a field spread out over a large space) but the two complement each other. By playing with both pictures, by going from the one picture to the other and back again, we finally get the right impression of the strange kind of reality behind our atomic experiments.

The physicist Freeman Dyson writes that Bohr:

liked to apply (the principle of complementarity) to...situations in ethics and philosophy as well as in physics. *Complementarity* says that nature is too subtle to be described from *any single point of view*. To obtain an adequate description, you have to look at things from several points of view, even though the different viewpoints are incompatible and cannot be viewed simultaneously. Statements that

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are true when seen from a single point of view may be false when seen from another.

He further refers to Bohr's claim about the two kinds of truth, which, according to Bohr, either refers to statements that are so simple that need no opposite assertion, and therefore are true, or the so-called "deep truths," are statements in which the opposite also contains deep truth" (Roemer, 1995).

These deep truths reflect our own divers search for "an adequate description" and that is likely to sends us on a hermeneutic quest wanting to find out the determinacy of textual meaning, delving self into texts' unknown depths that Ricoeur calls "the world of the work," and moving back and forth between indeterminate points of the text to know more. The "still-point of our awareness" is the elusive nature of "deep truths" that escape grasp, and yet engages us in a creative venture for meaning-making, which is, as Gadamer says, "not a reproductive but always a productive activity." This soul-searching takes literary hermeneuts "outside the text for decidable meanings" (1977). The chaotic mix of positive anxiety and ambition in subjectivity's intermix of mud and slime, with the spirit burning incense always, reminds us that our being as individuals and as a species may be little more than our knowing, while we are always in search of meaning for possibly living the meaning, and thus making hermeneutics a way of human existence.

Constructed Identities

Our little knowing, in its contradictory mode of being, as Hegel says, is the root of all movement and life. Only insofar as something contains a contradiction does it move, or have drive and activity. Therefore, it is limitations precisely, that we need and above all, limits are our truth. We are all the time faced with limits as an analogue of necessity or that interweaves our knowing with unknowing and the 'unknowable per se,' and still

leaves us with the ultimate not-knowing-all. This is the limit that constrains knowledge, telling us, all the while, that it is our deepest reality.

For Heidegger (1976), “The most difficult learning is to come to know actually and to the very foundations what we already know.” Heidegger’s actual knowing suggestion defers constructed identities and hints to a foundational shift which takes us into parameters of experience not known before. Here, immersion in inchoate passion can bring alterity in identities and pure existence magnified for all to see that they are not conflicting, but rather, they are thought to be of either as separate in their absoluteness or as component parts of a harmony. If in life they become so, it is because in the cramped condition of our earthly being, we divert the course that our nature indicates, and only now in our undressing, we see our blending, and in naked brilliance, are ecs+a+ic in the restored communion. The fruitful vigor that returns to life after imbalance IS insight to dwell upon, as Allot (1958) claims, “Together each group, following its own sphere, combines to compose as cosmic harmony. It is the destruction and the re-establishment of this harmony, which is the theme of the story”.

Recovery of Equilibrium

The recovery of equilibrium, which is temporarily lost, is the theme of this story. If we don’t recover, we are lost, dazed, duped. Are we awake or asleep? We don’t know...this is the dread that perpetuates our drive for knowledge in “a strange state of mind” that Freud (1963) describes as that “in which one knows and does not know a thing at the same time.” And in this state of recovery, our story reflects our consciousness, and in situations that hold us passive and helpless, our awareness can even constitute a form of action.

And we as storytellers often start out wholly identified with our story. Roemer (1995) claims that as we listen to this story, most of trust the teller because s/he has lived the story. And “Yet in the course of telling it, both he and we who listen

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become freer, or more detached. Perhaps only those who must live their story without knowing or telling it are helpless.” With this state of mind, this story of Knowledge, with subjectivity and consciousness as a combined “organ” of deep knowing, is the hopeful rejoinder, at once disabling and enabling. Not only understanding, willing, imagining, but also feeling the awareness of our limitations, it wills us the means and the hope of exceeding them, with us hovering on the edge of the unknown, a part of it but never apart from it, making our reach exceed our grasp.

However, this awareness can serve as the means of *reconnecting* us, serving as balance between what we know, don’t know, and need to know. As we acknowledge our conditionality and mobilize it to attain “a margin of freedom,” even if it is brief, we will be living our story as our story tells us with the possibility of understanding as we become the subject of the “operations of knowing, willing, evaluating, etc.” (Ricoeur, 1981). This is the Story that puts us in an interpretative state of knowing the Other.

The Metaphysics of Human Inter-Subjectivity

Mr. Palomar thinks that every translation requires another translation, and so on... Yet he knows he could never suppress in himself the need to translate, to move from one language to another, from concrete figures to abstract words, to weave and reweave a network of analogies. Not to interpret is impossible, as refraining from thinking is impossible.

(Italo Calvino, in Mr. Palomar, 1985)

Reconnection, therefore, is imperative in order to end the impossibility of interpreting the Other as “locus of permanence” (Shalom, 1984). It also provides an epistemological springboard for attaining immutable truths and “divine illumination.” Since I know that I am, I cannot doubt that I exist. This proves, as Saint Augustine argued (De Civitate Dei, xi, 26) that “there are truths that I can attain to; it proves the existence not only of a substantial soul but also, ultimately, that of a metaphysical or onto-

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theological God which, as pure being, is also absolute, immutable substance,” and that “It is a power that fully *is*.” As the permanent locus of the physical entity it fundamentally is as a whole, determines that it fully is, it will become what it potentially is, and thus “is a center of power,” and simultaneously calls us to respond to the “center of power” that fully is. Its centrality of power is limits us with our intrinsic limitations, our little knowing. This is the limit that confers value and meaning, for we treasure what ever is scarce and subject to loss. Less is more and graciously accepted. This less is all the more inspirational for remaining in limits, and yet moving towards more. “The limits generate the form,” says Hegel (1986), and make meaning out of necessity that makes living perfectly magical-perfectly ordinary.

Nietzsche suggests that our attempt to know originates in fear, and to him, knowing is the will to discover in everything strange, unusual, or questionable. He further adds that it is possible that “it should be the instinct of fear, which enjoins upon us to know? Is it not possible that the rejoicing of the discerning should be just his rejoicing in the regained feeling of security?” (in Roemer, 1995). The quest for this freedom and security will be our effort to empower ourselves. Such potential power then brings discovery of the “strange, unusual, or questionable” so that nothing “no longer disquiets us.” This is itself nihilistic that may overpower fear and bring some feeling of security, but will it not also simultaneously inhibit or dampen the inherent instinct of knowing that springs out of our necessity, our limitation. This necessity out of awe of our true ‘real’ sets clear priorities and informs our perceptions and actions. It orients and harmonizes us, and concentrates our being wonderfully and we know why we are alive. To stand in awe before “the cloud of unknowing,” and then, through acts of faith (reflective reading) and love (ethical living) begin to know that is incomprehensible in the created world.

The Strangeness and Mystery of Unknowable

To begin to know the strangeness and mystery of unknowable per se is seeking knowledge too that complements other knowing and confers “unity of being” (T. S. Eliot)

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to both knowledge and knowledge seekers, thus stepping us forth toward the veritable Unknown, an experiencing which begins to quiet us. Without knowledge of this Essence through its manifestations, that is our “dependent origination” (“When this is, that is....This arising, that arising...”, Walpola, 1959, in Griffin, 1990), plain living leaves us not knowing some Uniqueness that completes this knot of life, Knowledge, and the Essence and Energy that is the source and substance of Life. When we lose touch with this Necessity, we become aimless and marginal. We also remain unknowing and disconnected. All the knowing that we possess inherits fear of nothingness and dispossesses awe and wonder that is the impulse of creativeness and our humanness as embodied essence of the Sacred in our world and words. We are all the more blind, deaf and mute, the narcissistic we.

Simultaneous Unknowing and Not-Knowing

This is an analogue to the necessity of simultaneous unknowing and not-knowing—all taking us toward the unknowable per se Knowledge, engendering a state Victor Turner calls *communitas*, which complements and compensates social structure. The culture it breeds is “egalitarian, undifferentiated, and nonlogical, whereas social structures are hierarchic, differential, and emphatically ordered” (in Roemer, 1995). It offers us relief from the disease of any modernism: conflict, competition, indifference and negative anxiety, product of power consciousness, psychological egoism and self-consumerism, and ills of humanity, namely “man’s inhumanity to man,” in Shakespeare’s words, and simultaneously, become the birth place of Rage and Hate that sweep us away from cultural togetherness. As Roemer (1995) proclaims:

Exposure to or immersion in *communitas* seems to be an indispensable human social requirement. Paradoxically, the ritual reduction of structure to *communitas*...has the effect of regenerating the principles of classification and ordering on which social structure rests.

For the human community, this may be the epiphanous moment of *simultaneous coexistential attunement* of irreconcilable opposites: of the human and the Sacred, self and other, unknowing and knowing, nothingness and all, mortality and morality that is necessary to our existence as to our continuity as to our freedom.

This is the desired *communitas*-ethics of collective ideas that contemplative *connected knowing* upholds and reaffirms at regular intervals that can give human society its unity and its personality, and achieves what Hegel asks of philosophy, the union of union and non-union that attains to “spirit,” which he defines as “pure self-recognition in absolute otherness” (1986). In this state of purity, opposites are at once recognized, accepted and maintained, as opposite as *knowledge of religions* that complements *knowledge of the body* and thus combined, attains to “spirit” and the synthesis of all this complexity creating knowledge, that is the transcendental story of collective Knowledge. And then the imperative is to live this complementarity with such fervor that living is joy and life eternity. This knowledge has found its sacred site in self and commemorates its living connection with Sacred, that is, the essence and impulse of alterity.

This communion has found its plot, its place on this sacred earth, and its story shelters it. It is its analogue of necessity or destiny- from the Latin *destinare*, “to place down, to make secure.” This situation- from the Latin *situ*, “a site”-integrates the storyteller into the larger scheme of things. S/He may see herself/himself alone and isolated, but is, in fact, everywhere connected. Roemer’s vitalism is belligerent and asks us to remember each other as essential part of whole human community. As Kierkegaard says, “recollection banishes anxiety and continuity is the first sign of salvation”. Recollection as of a past possession is also remembering, a way of interconnecting us with nature, others, and ourselves as part of the original story that is an invitation to enter the hermeneutic circle to know the hidden...the source... with the hermeneutics of trust. It is also to know that every great and original writer, in proportion to as s/he is great and original, must herself/himself create the taste by which s/he is to be relished, is baptism to creativity itself. And so relishing is the consummate performance of the coexisting

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GUFs² ‘Grand Unified Forces’ with their willful display of charging Creativity that the “coincidence of opposites” (Nicholas de Cusa, in Roemer, 1995) have to be accepted as an avant-garde brief of darkness and light, a charismatic interplay of highest energies. At this point discordant particles reconciled in a harmonious confluence to see the coming-in of the universe and it’s filling in with important/not-important phenomena, invariably varying life forces that make creation and subsequent coexistence of all life.

Ken Wilber (1990) claims that this is work not seen by eye of flesh or conceived in the realm of senses. Does it warrant saying that which is not seen by the fleshy eye does not exist, and thus the Knowledge gained by mind and contemplation is not valid? This discourse about deep knowing takes us beyond word-wrappings (sphere of the utterable) to contemplate (with perception and feeling) about creative performances that have created the taste by which the transcendent and the transcended, and the transcending are to be relished. This is consummate creation that cannot be relished with the “lumen interior of reason and fleshy eye” alone (that is concept), but to be collectively contemplated with the “lumen superius”, that is, according to Wilber, transcendental openness (intuitive praxis). Laced with these aspects of our being, we can perhaps, and thus gather the creative insights that are said to appear in these in-between spaces. Thereby spirituality is lived and transcendent values celebrated, contemplative knowledge created and the humanity of qualitative thinking enjoyed. For Knowledge is a search for empiric and non-empiric entities, objective facts and subjective values and intentions combined. Our knowing is only an awe-stepping into this transcendent realm whereby the “hidden” exists and coexists as “locus of permanence” in creation whereby we see, think and perceive ourselves separable or inseparably as parts and parcels of this consummate, coherent and coexisting Reality. This is the “non-dual” or “non-two” yet pluridimensional Real “with a wide spectrum of dualities” (Ken Wilber, 1990),

² GUFs: According to Salam- Weinberg Model of Theoretical Physics, at temperature corresponding to energies 10 GeV, the electromagnetic interactions U(1), the weak interactions SU(2) and the strong interactions represented by SU(3) are unified, meaning they behave in the same way and the phenomena is called GUT ‘ Grand Unified Theories’. The present state of the universe, its temperature, its density and the creation of galaxies is explained on the basis of GUTs. Basing my knowledge of Uniqueness on this model, I contend that the cosmos and its consequential phenomenon came into being by the willful dynamism of the essence of Grand Unified Forces, that is, pure Energy.

coexistence of the transcendent and transcending Reality. Here the three realms: fleshy, mental and contemplative are to be entered and explored, whereby the causal, the subtle and the gross are unified and their existence is fully saturated with Being, Aliveness, ever Presence of Knowledge in this realm. Here every element of absoluteness is elevated to the value of being absolute which is by all accounts absolute. The rest is knowing, beginning with unknowing, that is the state of knowing.

Such Comprehensive Collective Knowledge, with all its multiplurality, as far as humans are concerned, is inexhaustible and incomprehensible, and not limited to any one stream of knowing. All streams of knowing, a coalescent combine of that was, is and will be, coalesce and converge to become Knowledge, the kind no university or academia can ever hold or boast of. Here the real and unreal meet to enter another Real that is between this and the eternal, and out of this expansive unified Absoluteness, grows our relative knowing “about some categorized bit of the world” (Sir Stafford Beer, in Maturana, 1980) that is valid as is all Knowledge with our stretching after fleshytruth, mentaltruth and contemplativetruth or a composition of all these at our varying levels of searching and understanding It in relation to the world. Such an undertaking will liberate scholarship from the want of paper production and institutional paranoia, and send it on a breathing mission that would want *Years and years in search* to know wisdom and perfection.

In fact, it is absolutely true that at the human level, nothing but the relatively true exists and that truth is the arriving at aim, ambition, aspiration or deepest axial (e)motion, the kind that made Prophet Moses³ say to his attendant:

I will not
Give up until I reach
the junction of the two

³ Moses: Prophet of the Jewish faith had to find a servant of God, who would instruct him “something/of the (Higher) Truth which thou has been taught?” His Teacher is a mysterious being, who has to be sought out and then, Moses has to spend years in travel with Khidhr, his mysterious Teacher, in order to understand the special knowledge which Allah had bestowed on Khidhr. Through narratives of experience and narration, Moses follows Khidhr with quiet endurance, the true attitude of the learner to the Teacher, if he has to know something of the Thing called Knowledge. This teaching is of the charismatic kind that had a spontaneic following, and needs recognition by teaching practices in the here and now.

Seas or (until) I spend
Years and years in travel.

This Surah al-Kahf-60 in the Quran shows the still unknowing “wisely wise” Moses’ peripheral bending toward Know(ledge)ing, an enterprise of “wet” knowing in the great sea of green Knowledge, the source and circularity of life itself, that is the fundament of and orientation to knowing all that is possible to know.

As the story goes...from time to time, as the world moves on, something different happens, something mysterious and relevant: a kind of brightening, a quickening, and a leap beyond, when positive coefficients meet and become narration in the narrative unity of our lives. Their *historia* of knowledge creation is our narrative. It happened long ago in the elongated past, and in Egypt as the true story of Moses, Prophet of Egypt. And it is the story of the House of Wisdom. More than a house, more than a library, more than even a palace, the House of Wisdom was at the very center of all the wisdom of the Egyptians. It was the House of the “wisely wise” Moses, learned in all the wisdom of the Egyptians. He was this House of Wisdom.

The entire Moses story is meaningful with implications in terms of our own inner and outer experience in the course of life. These experiential texts need to be interpreted with exquisite insight only within their contexts, the “world of the work” as Ricoeur (1981) calls it, and then understood by application to one’s own context. So Moses learnt from many narrative versions about narrations that became insightful discourse for his contemplative eyes. He searched for narrative meanings that he could not interpret alone but needed coexistential attunement to his mysterious Teacher so as to completely know the many texts his travel unfolded. He was led, through real experience, to search for content within “wrappings” of storytelling from all storytellers he met in his *Years and years in travel*, but only after his following his strange Teacher, his learning attitude changed, and that specific particular moral character for furthering his learning and interpreting activity became a part of him, and he could take his own course alone.

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Moses' travel unwraps for us the essence of that quest for knowledge, wisdom, understanding, at all stages in life. Our knowing researches us as we learn the patterns for understanding from our knowing teachers and ourselves, from storytelling within and without, from the birds, from the creatures who walk on their bare feet, from the stars that burn incense on open nights and make half-mortals of us. Perhaps this is the way we can give meaning to our potential be(com)ing in the course of our lives together.

Interpretive Frames

This story has interpretive basis. Its internal harmony of unmerged meaning provides “subtle shifts of meaning”...shifts in scenes and speakers in different contexts, interactions that widen and deepen experience and characters' range of vision, and bring awareness of mortality and morality. And that “more” can not avoid, ignore or annihilate the “unfinalizability” (Bakhtin, 1929/1984, p. 53) that life gives to learning and makes the reality of knowledge appear “as developing idea” (Emerson in Bakhtin, 1929/1984, in Dentith, 1995). Its manifold folds and undulating layers flow like the stream of consciousness, taking surface, aside and subterranean phenomena and recollected past, ephemeral present toward some wrapped tomorrow. Here contradictions and relational meet to act fully in the present to respect life's polyphony and shifting schema, simultaneously informing humans of conscious and conscientious coexistential attunement. This is what life enfolds, and unfolds its developing reality before Moses, and ignites his desire for green living. Reading Moses may be a way for us to search for meaning and gathering knowledge.

This episode in the story of Moses is *meant* to make four points: Moses' learnedness in all the wisdom of the Egyptians did not comprehend everything. Even as the whole stock of the knowledge of the present day, in the sciences and the arts, and in literature, (if it could be supposed to be gathered in one individual or academia), does not include all knowledge. This knowledge is always knowing, raised as it is on the fundament of that is accumulated, receiving knowledge that is fresh with experiences of narratives and narration, contemporary now, here and out there, auguring more incoming

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responses in all disciplines, *creating* knowledge always already. Moses' travel also unravels this hidden knowledge is not neutral, if it seems to you. Its arising in mutuality of the other necessitates its relation between knowledge and self, and not just self and knowledge, of Knowledge that existed even before self, as purveyor and purveyed Itself, with our becoming the purveyor of existing knowledge and knowledge creating itself with creation as subjectivity. Our biological function *cognition* acknowledges its embodiment, unfolding constantly and naturally as leaves to a tree in green paradigms that are really alive with all the senses functioning. This is the way Moses "enters into direct contact with life process, with Life itself" (Franck, 1973), as subjects combined by the "sheer miracle" of Being to experience their being cognitively with "non-conceptual awareness" (Bai, 2001), of the body and spirit. Attaining insightfulness (moral perception and emotion) as unmediated perception is the way that fills us and places us in "inter-being" (Nhat Hanh, 1993, in Bai, 2001) with the world, not as Pharaoh or King Lear but as its plain citizen, as Moses was its one plain expression. So "Organism and environment enfold into each other and unfold from one another in the fundamental circularity which is life itself" (Varela, Thompson and Rosch 1991, in Hocking, Haskell, Johnna & Linds, 2001), and inevitably look back at that particular specific, that is the Source of Life itself, and then, look forth to understanding the world. A vial of moral perception, *emotion* and expanded spiritual consciousness is the ancient technology of the self that we need to ply to know that comes to be known in our daily discourse with ever-growing knowledge. Here subjectivity and objectivity shed away "wrappings" and ecstasically embrace the essentials in a living discourse between the Knower and unknowing we.

Conclusive Insights

The act of disciplining us to such an interdisciplinary discourse and treating us to that specific refectory with which Khidhr entertained Moses is a normative educating enterprise, realizing here and now that there is no knowledge construct that is complete, conclusive, certain, absolute. Even divine Knowledge as far as humans are concerned is unlimited. Even after Moses received his divine mission, his knowledge was not so

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perfect that it could not receive further additions. This doing philosopher learnt by “years in travel” that the essence...source is comprehended only by way of acknowledging our limited comprehension before the “vastness of Infinity,” and then submitting to years of moment-to-moment learning that opens doors to understanding. When such mists blow, knowledge is in the making. Constant effort is necessary to keep our knowledge square with the march of time, and such effort the wisely wise Moses is shown to be making. What compels Moses on his distance-making is the biological cognition of his unknowing predicament, so the story goes...

Thus, Beloved of Knowledge urges knower on the path of becoming *more*, and that *more* is the kernel of moral perfection as characterized by knowing, compassionate and forgiving Prophets who were practitioners as teachers as lovers of humanity.

Of course not just the individual but humankind itself is marginal and in doubt. Consciousness-the knowledge that we are- brings with it an awareness that we are not. And so each individual, like the hero, serves not only his community but the species by proclaiming his brave “I am” and “I can.” (Michael Roemer, 1995)

It rekindles creative impulses to be *more* and stories my belief that ‘I am’ and that ‘I must’ for this creation, which includes ourselves and therefore, our sacred belongingness. This state is love, status of beloved conferred by Love, a gift to the whole creation. As Roemer claims, “Since society needs the individual just as the sacred, it has to invent him if he does not exist.” But what kind and nature of individual do we need to invent? And where? And when?

These questions pose a responsibility upon humans for a *communitas* that has become necessity when ‘humankind itself is marginal and in doubt’ with the terror of notbeing. Only acts of faith and love by loving individuals in education can stoke communities’ dying embers and revive the spirit of humanity in them before nothingness

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comes. It is union with the Sacred which the Sacred witnesses in the heart of knowers, in the spirit of faith and love that takes community from self-transcendence toward world communion and bliss ineffable. And where the human being is furthest from the Creator, the need is to reinvent the human by the mystical illumination of human beings through spiritual guidance. And where human beings never proceed further, and so remain more or less unaware of their sacred relations, or where the need is to ‘invent the sacred’ as Michael Roemer suggests, the necessity of love and faith through “nurturing conversations” (Kraemer, 2000) is the compelling need. All these attitudes and qualities are ‘presences’ in each human be(com)ing and in this way, each person’s owning her/ his own destiny. And so serves each individual, like the lover, not only her/his community but the human commUnity by proclaiming her/his brave ‘I am’ and ‘I must.’

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