FOUR INTELLECTUAL PRODUCTS DIALOGUE, KNOWLEDGE, WISDOM AND SOLUTION

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Abstract: On the ground of relevant literature review the purpose of this paper is to demonstrate knowledge as power Dialogue strategies and similarities between organization and civilizations. Knowledge and Solution have many definitions and it is difficult to give a commonly accepted definition for them. Starting with the ideas of knowledge. Generally speaking, while knowledge is an intellectual product of the mental activity of human beings concerning mainly the true description of the related objects or states of affairs, Solution is an intellectual, emotional, volitional and spiritual characteristics of some human beings in relation not only to the true knowledge of the objects but also to the true knowledge of the self, and to the valuable words and virtuous actions Knowledge has been a branch of philosophy since the 17th century; [Lefstein, 2010] and epistemology deals with such issues as the nature and derivation of knowledge, the scope of knowledge, and the reliability of claims to knowledge. Finally demonstrates the idea of dialogue among civilizations and idea of league of civilizations to overcome the global financial crises from the arguments given by political leaders as well as great thinkers of civilizations studies. This study can be helpful for practitioners in refining their way of thinking about Knowledge.

Keywords: Dialogue, Knowledge, Solution, Wisdom, Intellect, dialogue, Idea, Argument.

Introduction

Francis Bacon also said, "Knowledge is power". In the same line of thinking, President John F. Kennedy said at white house welcoming winners of Nobel Prize in 1962. "In a time of turbulence and change, it is truer than ever that knowledge is power".

In this paper we can be summarized in the following 2 claims:

1. Dialogue and knowledge, as communicative activities, involve multiple dimensions, including the ideational, interpersonal. Thinking about educational dialogue or productive interaction is incomplete without taking all four communicative dimensions into account.

2. Communication and Solution, including dialogue, involves tensions: between participants, between ideas, and between the concerns raised by each dimension. The institution of schooling constrains the ways in which dialogue can be conducted within its domain. Thinking about productive dialogue needs to accept and work with these constraints rather than ignoring them or wishing them away [Yaran, 2003]. In terms of disciplinary perspectives, I focus primarily on philosophical approaches to dialogue.

The dialogic ideal

A plurality of theories of dialogue reflects the lengthy genealogy of the concept and the plurality of issues and contexts to which it has been and is applied. Nevertheless, most theories share some core qualities and address similar concerns. In the following discussion, We explicate those commonalities, and highlight the tensions between and within central approaches. Before discussing the content of the concept "dialogue", it is useful to look at the contexts and manners in which it is commonly employed. We follow who notes that "words have meanings: some words, however, also have a 'feel'". Like "community", which is the focus of Bauman's study, "dialogue" feels good. Even prior to agreeing about what it means – or perhaps because agreement has not yet been attempted – there is general consensus that "dialogue" is beneficial, an ideal worth striving toward and that it doesn't happen as often as it ought. "Dialogue" suggests plurality and equality in opposition to authoritarian voices that try to dominate all others; it suggests openness and thoughtfulness as antidotes for the combativeness and dogmatism that commonly characterize argument and debate; and it offers a path toward understanding in instances in which interlocutors have become deaf to one another's concerns.

The Socratic Legacy

The roots of the dialogic ideal can be traced back to the image of Socrates. And what does Socrates do? He seeks out conversational partners and inquires into their ideas. He questioned them at length, subjecting their ideas and commonly held doctrines to intense critical scrutiny. He was driven to dialogue by passion for knowledge coupled with awareness of his own ignorance. He did not always infect his interlocutors with that passion, but he invariably provokes thinking. But we prefer to be refuted than to refute, for we believe that the former poses the greater benefit, since it is better to be cured of an evil than to cure another [Burbules & Bruce, 2001].

The Dialogue of Knowledge and Wisdom

Knowledge and Wisdom in the Abrahamic Religions and Ancient Philosophy: When looked at to the relationship between knowledge and wisdom from the historical perspective, it is seen that they are accompanying concepts and in a complementary and productive dialogue. There are lots of verses in the Bible and the Quran concerning knowledge and wisdom, and some of them are stated together. This shows that they are neither identical nor unconnected concepts. These verses emphasize and encourage both the relationship between them and their relationship with virtue, happiness, and eschatological reward. As everybody knows, the etymological meaning of the word of philosophy is the love of wisdom. Socrates conceives the love of wisdom as the pursuit of self-knowledge. He locates the intersection of things, human, and divine in the task of self-knowledge. For Plato, wisdom is the highest phase of four cardinal virtues, for it inspires and regulates the whole inner life. Aristotle drew a sharp distinction between practical wisdom and speculative wisdom, which is wisdom par excellence. The productive dialogue of knowledge and wisdom kept on going later Hellenistic philosophers, Neo-Platonists, and early Christian thinkers.

Dialogue of Knowledge and Wisdom in Modern Times

The dialogue of knowledge and wisdom has broken off in modern times both in the Western world and in the Islamic world. But their preferences have been different; one has preferred knowledge and neglected wisdom, and the other has done the reverse. As modern philosophy has developed since Descartes, the connection of knowledge to its accompanying concern with wisdom or self-knowledge has been set aside. Philosophy as the love of wisdom that considers the true to be the whole has been replaced by the pursuit of method and the truth of the part. In regard to the Socratic tradition of self-knowledge, philosophy has lost its way. The spirit of the modern age has been strictly rationalistic in the sense that it makes human reason the highest authority in the pursuit of knowledge, and naturalistic in that it seek to explain the inner and outer nature without supernatural presuppositions. At the end, knowledge without wisdom has made modern man spiritually homeless, alien to himself or herself, and has made the humanity and the earth challenged by many global cultural and environmental crises. Rationalist and positivist epistemology followed by an atheist and naturalist ontology and by relativist and nihilist ethic brought to modern world more knowledge but less wisdom, more power but less virtue, and more pleasure but less peace [Ehlich, 1985].

Neither Western nor Islamic world, which brought off the dialogue of the accompanying and complementary concepts of knowledge and wisdom for three centuries, could not have escaped from

various crises and could not have arrived at totally a more ideal situation. Muslim intellectuals (the modernists) became aware of the crisis in their world about 100 years ago; and Western intellectuals (the postmodernist) became aware of their crisis about 50 years ago. But the searches for solution do not give so much hope in either world because the solutions are too simple, that is, to reject your past and offer the other extreme edge of the dichotomy: Forget knowledge, reason, rationality, truth, objectivity, science, universal values and virtues, and embrace their completely opposites, better to say, "Anything goes". Or, forget wisdom, heart, spirituality, goodness, subjectivity, religion, traditional values and virtues, and embrace the opposites, better to say, just reason and science.

Conclusion

Knowledge is the main of organizational life, economy life, culture life, and civilization life. Managing knowledge at organizational life bore fruit by knowledge organizations / learning organizations as it has been highlighted in the research work by Peter Senge and other thinkers of knowledge. Managing knowledge effectively in civilization dialogue is the key to competitive survival among the comity of Nations. In our Simple model Dialogue and knowledge, as communicative activities, involve multiple dimensions. Communication and Solution, including dialogue, involves tensions: between participants, between ideas, and between the concerns raised by each dimension.

So here is the need of strategy which is "dialogue" is imperative because all civilizations are different and through strategic dialogues, they can come close to each other and understand each other values, disciplines, beliefs, forms of consciousness and convictions because of strength of relationship depends upon the understanding of other point of views and perspectives but at present it seems that there is a knowing doing gap among major civilizations.

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