

Knowledge Management in Innate Humanities from Minute Sciences to Interpretive Human Sciences



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Rahimi's research focuses on a philosophical view of the social sciences and, in particular, of fundamental issues in economics. From the philosophy of history to anthropology and ontology and the philosophy of the social sciences to the emerging objective phenomena of society are considered. In Islamic philosophy it is focused on the approach of Allameh Tabatabai and in Western philosophy it is focused on the approach of Kant and Hegel. One of the fundamental economic issues that has been addressed so far is the phenomenon of money, which has been analyzed from the perspective of Allameh Tabatabai and Simmel. Another fundamental issue in the field of law is the phenomenon of whistleblowing, which has been analyzed from the perspective of Allameh Tabatabai.

In the period it was assumed that the exact sciences are convincing and radical because of their precision - in the nineteenth century - and the use of inductive methods and the possibility of mathematics, and the humanities, on the other hand, are unconvinced because of the lack of such advantages. In the face of this erroneous assumption, the development of the "philosophy of the social sciences" sought to show the distinct innate of the humanities. In addition, with the field of some thinkers such as Weber and Delta, the humanities became particularly important; the fruit of these people's efforts led to the establishment of a school of interpretation; here is a brief overview of the idea of a school of interpretation.

It is tried in the exact sciences by recognizing the relations of "cause and effect" to analyze, explain and predict natural phenomena, but the phenomena of the humanities are fundamentally different from those of the exact sciences; because the phenomena of exact sciences are reproducible phenomena that can be modelled using laboratory facilities and have a high coefficient of accuracy. While the phenomena of the humanities are absolutely not conquered and they do not completely diminish in fixed models so that we can have a good forecast of their future with high accuracy. These phenomena are usually unique and do not have the exact same repetition; the root of this can be considered in the will of human beings. It is generally assumed that the natural world works with known stimuli and responses, but in the human world, stimuli can have very different responses; therefore, in the humanities,

we will encounter active and independent actors and humanities thinkers study the actions of human beings.

One of the implications of the above discussion is that exact science thinkers are placed in specialties that the general public has no background and mutual understanding, but in the field of humanities, mutual understanding is formed between the general human race and thinkers being in a position to theorize these understandings and relationships and eventually come to practical prescriptions, therefore, in the humanities, there is no definite distinction between actor and thinker. Because man does not react to external causes only in performing his behaviors. Rather, in man there is something called the mind and thought which causes and have a rational reason for his behavior and the humanities thinker deals with the subjective aspect of human action. Thus, there is a close relationship between the actor's understanding and the thinker's knowledge and there is mutual understanding between them. Accordingly, theories of the humanities are of an intersubjective innate, that is, both the actor and the humanities are considered subjects and their understanding is formed in a space of understanding. This is while the science of the minute explains objects that they are not subjective in innate and by stimulating them, a fixed and definite answer is received.

Based on the distinction made between the humanities and the minute sciences in the interpretive school, it can be said that "Cause" of the phenomena of the minute sciences is studied by the Explicative method and "Reason" of the phenomena of the humanities is investigated by Implicative method. In an allegorical expression, we can summarize as follows: "Man is not an apple that the physicist is watching fall from a tree. Man is active "And it can prevent it from falling or even prevent it from climbing!"

Distinguish Humanities from Minute Sciences in Terms of the Concept of Innate

Despite the revival of the humanities in different eras, the shadow of minute sciences still weighs heavily on the humanities and in many cases, different rules of the minute sciences have governed the humanities. In particular, although the school of interpretation sought to present the humanities in a different way from the method of the natural sciences. However, some aspects of the humanities are still neglected and are not clearly distinguished from the minute sciences. For this purpose, a central concept called "innate" is tried, while distinguishing the humanities from the minute sciences, some specifics of this approach to the school of interpretation should also be discussed. The above distinctions are raised in response to these questions: What roles can be defined for individuals in the humanities? How is the scientific community formed? How does this society move? In short, the humanities are described

in three axes: "the role of individuals", "the formation of the scientific community" and "the movement of the frontiers of science".

In the exact sciences, most research is devoted to applied subjects and leads to discovery or invention. And it will not be possible, unless every thinker mobilizes his power in a certain direction, despite the numerous fields, so as to be finally appreciated and welcomed; therefore, writing scientific articles with scattered orientations and generalization will not lead to any specific operational results; rather, they succeed if they are involved in larger projects. When exact science research leads to exploration, the achievements and products of scientific activities are made available to the public and they will appear only in the role of "consumer". With this statement, it is possible to draw a large division of labor between thinkers and the general public, which is offered by thinkers in line with the wants and needs of the innate of society; Therefore, in the exact sciences, only thinkers can be considered productive, and the general public is in the role of consumer; Thus, implicitly, there is a universal "division" in the exact sciences.

In a global arena, many scientists are conducting research in accordance with their specialties. In this division of labor, no one can score an acceptable product, regardless of past and present inventions and innovations. Rather, a "scientific community" is formed among thinkers based on the division of labor, According to the research program, new areas and border points of science are identified and every thinker works in those places. In fact, in the exact sciences, a continuum of innovative achievements is achieved over time and the frontiers of the exact sciences in technology and innovation are evolving almost linearly. But by considering innate for man, we will encounter different humanities from the minute sciences as well as interpretive humanities; because the humanities, with interpretive interpretation, had an intersubjective innate but in terms of innate for human beings, the origin of the humanities are not summarized in the minds of individuals. Rather, the origin and destination of these sciences come from human "innate"; When the school of interpretation focused on the psychological aspect of human action, it realized that human actions are not necessarily rational; Perhaps human behavior follows irrational equations, and human behavior comes mainly from the human subconscious; This perception leads to the construction of tools for social change that they are trying to manipulate the human subconscious to change human behavior. But by accepting innate, every human being will potentially be the bearer of an accumulation of God-given understanding and awareness. And according to its actuality for each person, his behaviors change from the unconscious state to the conscious state. And this movement

is evaluated as human development. With this in mind, the humanities thinker will be in the role of "facilitator" of self-awareness².

That is, in addition to the fact that there is no definite distinction between members of the community and the thinker, everyone is actively involved in the realization of this awareness and the attainment of growth; In a nutshell, the role of the general public is not limited to the consumption of scientific achievements, nor are they reduced to merely studied and controlled objects. Rather, they will be involved in the production of knowledge, and are included in the circle of the scientific community; According to this statement, it is not possible to draw an equal and constant division of labor between the type of production and consumption between thinkers and the general public.

Defining the humanities in terms of the innate, it will make such a difference that contrary to Darwinism, man has a fixed essence and there will be the basis of knowledge and change in man himself; Therefore, in the humanities, the originality of human beings must be preserved, and ultimately all individuals, with understanding and self-awareness, form human society; This society has been created with the focus on innate and the level of cognition of individuals will be the connecting factor of individuals.

In addition to distinguishing between the definition of "the role of individuals" and the formation of a "scientific community", the "movement of the frontiers of the humanities" is also different: Basically, a monolithic orientation is not accepted in the humanities, and due to the level of understanding and self-awareness of each person, different perceptions and views are created; That is, the sum of individuals with different skeptical perceptions forms a scientific community that is moving; Therefore, the progress of the humanities, like the minute sciences, is not linear in that the frontier of science is advancing with the passage of history and the increase of human experiences; Because in the exact sciences, the more human beings come up with ideas and tools through trial and error, in more optimal ways, it meets the human need. But in the humanities, trial and error and optimization are not like that! The innate approach to the movement of the humanities makes such a distinction: In the innate approach, a scientific community that is equal, with human society, by taking care of its innate capital, to take the

2. As a physician, he is a transcendent actor in relation to health. In other words, he does not actually create health, but his job is to remove obstacles and toxins in the mood and it is the temperament that confirms one's health. Also, the job of a spiritual coach is not to create health, but to endure nature and the external causes of environmental indoctrination and corrupt imitations and trainings have caused mental illness and the spiritual nature itself restores health. That is why the Qur'an calls itself and the Prophet "masculine" and that is why it has been said that "the Prophet is the servant of the intellect as if the physician is the servant of nature". (Shahid Motahari, Motahari's notes, v. 15, p. 62).

path of conscious growth; in such a way that there are clues to this movement in the very essence of society. But the movement of the humanities community remains in the same naturalistic state with interpretive interpretation and the normal and unconscious course of the general human beings is the principle and in the direction of innate and human habit, there is a movement. However, in the innate approach, the progress of the humanities is determined according to the level of development of the general public and its direction will be adjusted to human innate, and this progress is not linear. More precisely, how the dough of society's thoughts is kneaded determines the continuation of society's path; In other words, the direction that society has chosen for its growth also shows the continuation of the path; For example, the fact that Iranian society started a revolution in the late twentieth century and consciously changed its course, its path of growth and maturity has become different from the international community. To the extent that the international community exercises its authority and acts consciously, it can follow the path of growth. The international community can also grow to the extent that it takes control and acts consciously.

So far, the humanities in the innate approach have been compared with the minute sciences and interpretive humanities in three areas: "the role of individuals", "the formation of the scientific community" and "moving the boundaries of science". It was found that by accepting or denying innate, two completely different approaches will be drawn for the humanities: Any approach that denies innate will not conceive of a particular kind of potential growth and training for human beings; But by accepting innate, human existence will demand a certain kind of growth and training; In this position, anyone can judge whether her existence requires a certain kind of progress or whether she stays in the mud with a combination of water and soil that has the potential for any shape! With this view, any approach that seeks to change human beings, regardless of the necessity of a particular type of development and upbringing, will eventually lead to the metamorphosis and alienation of human beings; What if they change human beings with a set of external factors (such as the domination of the minute sciences), what is more, they change human beings with a set of subconscious mental factors (such as interpretive humanities), in both cases human beings become victims.

Knowledge Management Strategy in the Innate Approach

In the innate approach of every thinker of the humanities, the language expresses the universal innate of human beings and tries to promote the understanding and growth of individuals; therefore, the thinker is first and

foremost among the community of individuals, and gradually becomes the point of reference for others until it reaches the peak of authority³.

Given that in the humanities, the scientific community includes the general population, therefore, the general public will turn to that reference thinker, and accordingly, not only an accumulation of different sciences and theories has been collected in him, but in this perception of authority, a cycle has been provided which, on the one hand, we will encounter thinkers who have been appointed in society, and on the other hand, we are facing a lot of people. The principle of science comes from their nature and is processed and enriched by the thinker and is understood and acted upon by the people again; Therefore, the humanities are the sciences that people believe they should rely on to perform their various actions. In this cycle, a scientific ecosystem is created in which different people are regularly and continuously placed in a proportionate structure according to their level of knowledge. And by establishing continuous relationships between these people, we can see an efficient scientific community in which the scientific flow is constantly maintained.

In short, with the distinctions made between the minute sciences and the humanities, the characteristics of the innate humanities can be summarized as follows:

- ❖ The origin of the humanities is not summed up in the minds of individuals, but the origin origin of these sciences comes from human "innate";
- ❖ In order to change society, the humanities will not seek to manipulate the human subconscious, but the humanities thinker will play the role of "facilitator" of innate self-consciousness;
- ❖ The humanities must flow throughout the scientific community and it cannot be limited to a specific range of thinkers who are considered as producers of science at the beginning of the production line of science and the product of their production to be consumed by the people of society! Instead, everyone will be involved in the humanities.

3. However, in the common view, every thinker is obliged to do research but he does not consider it the scope of his duties to carry out the results of this research and through which solve the problem.. His research will remain merely as theoretical accumulations; it seems that others have been assumed to be responsible for the application of scientific theories. More precisely, the government and the executive are considered responsible for the operation and application of the results of the investigation.

- ❖ In order to form the society of humanities, we will need a scientific authority that is determined in the presence of some thinkers centered in society.