

Self Knowledge and Knowledge Communication

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Abstract: To deal with tough issues in knowledge management, the paper reexamines knowledge structure and has proposed a novel knowledge communication model based on the oriental cultural foundation. Knowledge discovery is not a simple addition or accumulation of information, but needs a feasible structural description. As an oriental approach, the paper constructs the structure on the bases of unity of opposites and their neutralities (as in neutrosophy; neutralities are the included middle of two opposites), which stresses the individualized self knowledge pattern or self knowledge structure. It signifies the dynamics in knowledge management – the principle of attraction between opposite natures and the neutralities in between them. It implies an identity in the opposites which serves as the impartial knowledge (since the opposites tend towards their neutralities), the completeness of knowledge, which is defined in the paper as imaginary part of knowledge.

Keywords: knowledge management, knowledge communication, self knowledge, consistency, inconsistency, contradiction, knowledge pattern, imaginary part, latent part, partial knowledge

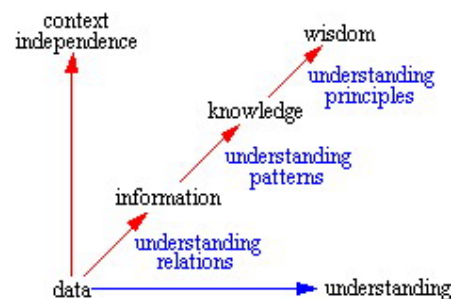
1. Introduction: the coexistence of consistency and inconsistency

By knowledge management scholars mean an evolved “unique process and methodology by which people engage in deep conversations and explore paradoxes and conflicts to come up with a shared conceptual framework that encapsulates their inquiries, stories, shared vision, intentions, competencies, desired outcomes, possible scenarios and actions”[Kaipa 1999]. However, how can we organize such conversations containing paradoxes and conflicts? We would find consistency and inconsistency be the crucial issue.

Consistency and inconsistency is the main account in information discrimination or knowledge discrimination, and their boundary is rather uniformly defined by some well applied standards. However, does there exist a global knowledge king that rules the world in perfect consistency? How comes the word “consistency”? In fact consistency implies inconsistency, we are afraid. And more: Does computerized knowledge really educate people or fool the world?

“Knowledge management is the hottest subject of the day. The question is: what is this activity called knowledge management...A collection of data is not information. A collection of information is not knowledge. A collection of knowledge is not wisdom. A collection of wisdom is not truth” [Fleming].

“While information entails an understanding of the relations between data, it generally does not provide a foundation for why the data is what it is, nor an indication as to how the data is likely to



change over time. Information has a tendency to be relatively static in time and linear in nature. Information is a relationship between data and, quite simply, is what it is, with great dependence on context for its meaning and with little implication for the future ... When a pattern relation exists amidst the data and information, the pattern has the potential to represent knowledge. It only becomes knowledge, however, when one is able to realize and understand the patterns and their implications. The patterns representing knowledge have a tendency to be more self-contextualizing ... Wisdom arises when one understands the foundational principles responsible for the patterns representing knowledge being what they are. And wisdom, even more so than knowledge, tends to create its own context.” [Bellinger,2004]

As mentioned above, information embeds knowledge which in turn embeds wisdom, or: information embeds a hidden part behind the context, and the hidden part seemingly differs from one another but share a uniform expression, e.g., x theory – although inconsistent in context but consistent in patterns, or inconsistent in patterns but consistent in principle. Sure, human is apt to discriminate information in principle, and build up consistency in this level or even higher, but it still remains a blank in management theory that in which way human reconstructs the consistency, and how people restructure knowledge. Hence the question to knowledge management: should the knowledge structure uniform? Is there any way to the customized structure?

“For example, every person defines it in a particular way based on their affiliations, interests and past experience” [Kaipa 1999]. “Let us explore a societal example that is outside the context of technology.”Cults” come about because the cult leader presents a seemingly coherent and "complete" story to the followers, thus making their actions look consistent within a framework. To the "mainstream" population, the same story looks meaningless or absurd because they do not share the same set of principles. Our judgment of the "validity" of such knowledge is determined by the set of values and principles by which we live. Understanding comes when we begin to distinguish our own validation approach and why we do what we do. Each of us has a set of standards (which we have so far been calling values and principles resulting from experiences and biases) that we acquire, mostly unconsciously, from a variety of sources such as family, religion, culture, media, and society. These internalized standards give meaning and understanding to deeper existential questions that each of us ask ourselves at different times in our lives. The more we understand our own dilemmas and inner guidance system that we help navigate our life, the more we consciously and congruently understand the principles by which we live.”

In a search of information, the site visitor is sure to look for something to meet his personal background, and the sites tries to recognize his internal map and provide as necessary as possible. However, based on our contemporary observations, the kernel structure of knowledge is more or less standardized, that have assumed that visitors should abide by the relatively uniform standard. Then the terrible outcomes: Should the whole world be instructed by the uniform tutor? Should the whole world abide by the same knowledge pattern and inbreed the future knowledge? As we know in genetics that intermarriage can ruin the future of a family. Then what about the human being in knowledge extensions?

Sure, in cyber age everything is designed or transformed into a computer suitable form, and computer is most apt to deal with consistent problems – Artificial intelligence, or AI, tends to avoid inconsistency. But knowledge management should try to discover controversy, and encourage visitors and learners to hold this inconsistency. The paper tries to stress this issue in theoretical informatics points of view.

2. The role of self knowledge: adaptability

“Peter Drucker addresses the need for increased self knowledge for knowledge workers to build organizations of the 21st Century. Daniel Goleman frames self knowledge in the context of emotional intelligence and as a basic characteristic of a leader. Both are arguing for developing internal navigation systems that shape our perceptual filters, habit patterns, worldviews and perspectives in leading ourselves and others in organizations. The need for personalization or a customization engine is considered to be a critically missing piece in completing Customer Relationship Management (CRM) software packages and E-commerce engines. If the visitor to a website is not finding any meaning or connection to himself or herself,

the ‘stickiness’ of the site is not high and the visitor leaves taking all his buying power with him/her” [Kaipa 1999]. Sure, what happens if the visitor, searches knowledge? Does him/her find the cyber teacher attractive?

And further, more value lies in the keeping of self conceptual structure: to avoid getting drowned in the immense sea of information, as follows.

- Space is not empty (<http://blog.china.com/u/060703/2812/200607/8128.html>)

“Since 1998 cosmologists have found that the universe expands in extraordinary speed. The driving force is a mysterious hidden energy. According to astronomic observations the hidden matter would make up 90% of the universe and still remains unknown to men ... Hidden energy, hidden matter are still black holes in science.”

BBS discussion: “Simply speaking, space is hidden energy, and hidden energy is space. Space is matter. It can be extremely harmful to cut them apart or to refer the hidden energy to some pure antimatter.”

- Time is fixed without change – the absolute miss of relativity (<http://blog.china.com/u/060703/2812/200607/8124.html>)

“Time is a concept, a measure of the universe vacant space through the concept of space. Time is not matter. It is an invisible and intangible 0 in space – Time does not exist to moving matter... Light speed is capricious ...”

- Beside the forum discussion, there are more to see: “Distance and time are ‘illusory’; Things can be created from ‘nothing’; The origin of the universe.[Zhong]”

As Dr. Odenwald acknowledges, “We don’t have a full mathematical theory for describing this state yet, but it was probably ‘multi-dimensional’...Nothingness (that gives rise to the present universe) was not nothing, but it was not anything like the kinds of ‘something’ we know about today. We have no words to describe it and the ones we find in the Oxford English Dictionary are based on the wrong physical insight.”

- And also the Japanese Emoto’s experiment illustrated in the Chinese version of [Zhong]:

“The crystal shape of water varies with human mental and lingual actions – It appears beautiful to kindness and ugly to malice.” [WellnessGoods.com]

Is human mind highly developed? Not at all in the reincarnation chain.

For valid introduction of scientific research on reincarnation see [Zhong, (Research on Reincarnation)]. An American psychologist holds that “70% of human can clearly recall his past life through hypnotization”, and there exists such a kind with inborn recollection [Suodaji].

- Modern science relies on instruments, eventually out of eyes, to derive conclusion - To put it bluntly, via sight, hearing, smelling, taste and touch senses in normal state. All achievements of current and prospecting science attribute to a self – I find, I deduce, I devise, I summarize, I set up ... However science shows inability to the essence of self. How surprising! How do those rules and theories hold valid? One feels more ignorant to such issues as ‘who am I’, ‘What is the noumenon, ontology of mind’ [Cichengluozhu].
- On the contrary, scientific discoveries in some aspects are approaching or partially proving Albert Einstein’s point that space, time and matter are illusions of human cognition.

Therefore authorized knowledge, largely believed true, needs not to tell the truth. It might be only for indication to those who keep his self knowledge on.

3. The attraction of opponents – hypothesis of an imaginary part, or latent part

A well known physics phenomenon shows that opposite natures and their neutralities attract each other. We don’t mean to explore the principle behind physics, but to extend it to a knowledge communication model, i.e., attraction among knowledge groups.

Suppose that knowledge is genetic like kindred clans. Why? A metaphor of consciousness in evolution chain. Therefore someone sees a knowledge piece as male and another sees as female. However they share the identical parents. The reason of such an attraction lies in its source – either the son or the daughter is

only a partial instance of a complete source, the original face of knowledge, and people having one partial part tend to explore the complete part by investigating the opposite nature together with their neutralities. Is that true?

Remember Albert Einstein's point that space, time and matter are illusions of human cognition? Sure, no need to explore the opposite part if our consciousness remains impartial and perfect (i.e. our consciousness remain in the neutral part). The point is, some consciousnesses are prone to positively partial and some others to negatively partial, and of course see the same world in opposite images mentally, since the opposites and their neutralities may all overlap. But the world is neither positively partial nor negatively partial. Do we see it? We are afraid no, since each of us is suffering from such crankiness (a perspective of an imaginary highly developed species). Therefore the true face remains a myth inexpressible in the standard language. It is not the problem of the language but the problem how human interprets the language.

Still why? How can it come? Let's ask Laozi (Lao-tzu); we are not responsible for the accuracy of the translation):

“The Tao that can be expressed [in fact-space] is not the eternal Tao;
The name that can be defined is not the unchanging name.
Non-existence [mindscape] is called the antecedent of heaven and earth;
Existence [fact-space] is the mother of all things.
From eternal non-existence, therefore, we serenely observe
the mysterious beginnings of the Universe;
From eternal existence we clearly see its apparent distinctions.
The two are the same in source and become different when manifested.
This sameness is called profundity. [Minuteness in minuteness]
is the gate whence comes the beginning of all parts of the Universe.”

We are not responsible for the accuracy of the translation, but in Chinese Laozi answers our question in a perfect way. Sure, it is the problem of our partial mind. But is there a need to assign a symbol to denote the true face of knowledge? I think so, and even crucial to our knowledge communication model.

Extenics believes in a latent part or imaginary part description, which complements a real part of a well defined frame of matter element [Cai, 1998]:

“Conjugation of matter elements:

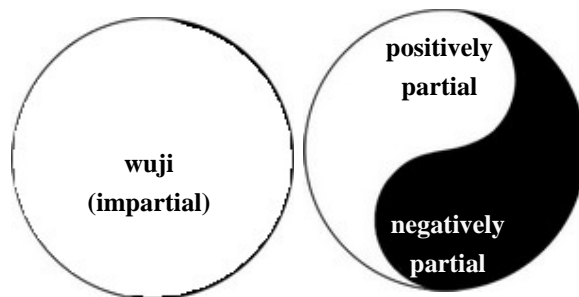
Just like the domain definition for complex numbers, matter elements include real and imaginary parts, too. For a given object N , it could be written as $N=ReN+ImN$, where the ReN is the real part of N and ImN the imaginary part of it. A kind of product as a matter element has two sides of valuation. One is the product itself, the real part of it. The effective of the brand of the product and the reputation of the producer belong to the imaginary part of the matter element. There are many successful examples of using the imaginary parts of matter elements to civil decision makings and even in military directions.” (The matter-element theory based science, extenics funded by Chinese mathematician Cai Wen, has experienced 28 year's difficulties, and become the world leading science dealing with inconsistency or incompatibility, covering the widest range of application area from informatics, system engineering to management and finance.)

Prof. Cai might have made a significant approach to express the hidden content of knowledge, but still undeveloped with this issue into a systematic theory. But however, it signifies the twilight to denote the hidden context inexpressible. To our critics we differ in that ImN should have a broader sense.

From those discussed above, we suggest the wuji area as the ImN , or:

impartial(knowledge)= imaginary part(knowledge)
as the hidden, latent source of knowledge, that ordinary people see as partial distortion in minds, as denoted by yin and yang in the taiji figure.

Significance: to discover the implications of symbol names, symbol information, literal knowledge and



symbol principle.

4. Communication model – find the consistency in opposite and in their neutralities, to discover the underlying principle.

No inconsistency, no conversation, and in this way people might unconsciously sentence the knowledge to death. Therefore we suggest a heterogeneous structure:

In the top layer is the partial knowledge structure with which traditional communication works. It is crucial that heterogeneous structures complement and compensate each other and initiate new conversations, new paradoxes, new disputes and new issues.

Then each communicator adjusts, modifies his views, understandings, or makes necessary revision to his previous models to initiate a further approach.

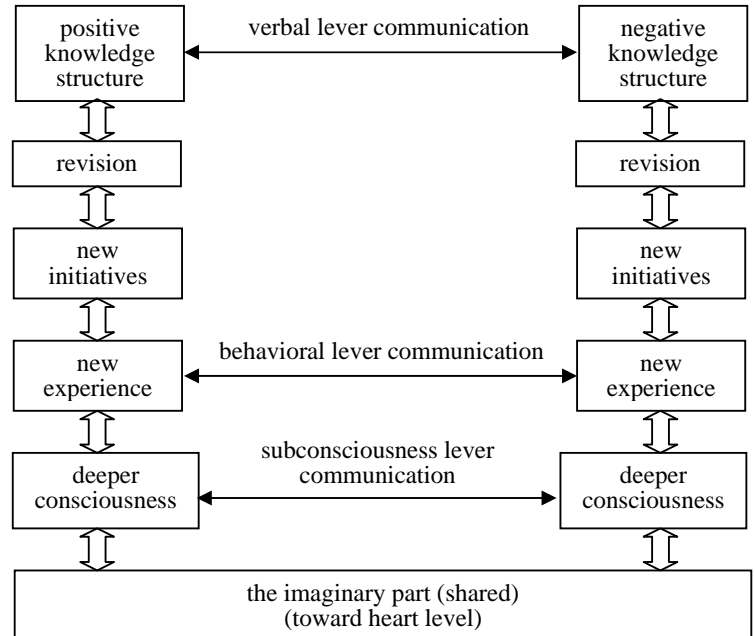
Plan the new approach.

Put in practice.

Gain from the new experience that is added to his subconsciousness.

Discovery on his instinct. Suppose that all the “outer” knowledge, experience or wisdom are never beyond his own instinct which he understands little – Do you believe a kind of man living in seclusion knows everything? Therefore this level is shared.

As an example, in reading comprehension, sometimes one needs to constantly shift his stand or view point – possibly on the cons’ perspective, in order to start an intensive mental conversation.



5. Concluding remarks: the role of self knowledge pattern in communication

An average information seeker might very probably lose himself/herself in the immense sea of information – because he/she doesn’t maintain a good individualized knowledge pattern, and fails in the qualification as an eligible speaker. As the consequence he/she may lose the interest for further paradoxes, disputes or conversation. An acute learner tries to seek underlying truth in the controversies/contradictions but also in the neutralities between them. How can one recognize himself/herself and distinguish one principle from another without contradiction? The value of remaining doubt can be significant – it might lead people to the right path.

A good follower of the mundane world is never good, since he/she never understands the underlying truth hidden in the symbols.

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[First version: Fall 2005. Second version was independently developed by the first author in a slightly different form in 2008.]