

Tacit Dimension Michael Polanyi

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In its concern with science as an essentially human enterprise, *Science, Faith and Society* makes an original and challenging contribution to the philosophy of science. On its appearance in 1946 the book quickly became the focus of controversy. Polanyi aims to show that science must be understood as a community of inquirers held together by a common faith; science, he argues, is not the use of "scientific method" but rather consists in a discipline imposed by scientists on themselves in the interests of discovering an objective, impersonal truth. That such truth exists and can be found is part of the scientists' faith. Polanyi maintains that both authoritarianism and scepticism, attacking this faith, are attacking science itself.

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Confusing paradox surrounds the Bible. Some look to it as the definition of reality and deny science; others see science alone as the arbiter of truth and deny the Bible. Both extremes are merely symptoms of a still wider debate on the place of ancient spiritual wisdom in a science-dominated world. Following the

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Reformation and Enlightenment, the Western world gained great power but lost its spiritual bearings. This book draws on numerous sources, ancient and modern, to examine what the missteps were that have brought us to a point of such confusion, and in doing so argues cogently against the modern philosophy of scientific materialism. With the aid of biblical stories and imagery it suggests how we might find our way back to balance, where ancient wisdom and modern science can together shed light on humans and their encompassing reality. Vincent Smiles is professor of theology at Saint John's University, Collegeville, Minnesota.

Simplified Chinese edition of "Deng Xiaoping and the Transformation of China." In Simplified Chinese.

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This book, edited by Thomas F. Torrance, is the result of a conference of theologians and scientists who met to discuss the influence of philosopher-scientist Michael Polanyi on Christian convictions in the context of the scientific revolution.

Explores the thought of twentieth-century philosopher Michael Polanyi.

This book compares and contrasts the ideas of some of the leading twentieth-century critics of rationalism: Gadamer, Hayek, Kolnai, MacIntyre, Oakeshott, Polanyi, Ryle, Voegelin, and Wittgenstein. This book provides important insights into this major intellectual trend of the past century.

What if philosophy, theology, and science spent a little more

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time together? These fields often seem at odds, butting metaphysical heads. Instead of talking at, how about talking with one another? This book engages three academic disciplines--distinct yet sharing much in common--in a slice of conversation and community in which participants have aimed at validating the other and the way the other sees the world. The result is a collection of essays united by a thread that can be hard to find in academia. In bringing together a wide range of contributors on a project that at first seemed unlikely, *Irreconcilable Differences?* is also a testament to the spirit of cooperation and hard work--evidence that small acts and events can make a big difference, and that sometimes all you need in order to make something good happen is an idea with a little support along the way. The editors of this collection are hopeful that its contributors and readers will keep looking for ways to bridge academic, social, and political gaps. We need to forge relationships based on personal knowledge and proper confidence seeking to make meaningful claims in an increasingly complex world.

Within architecture, tacit knowledge plays a substantial role both within the design process and its reception. This book explores the tacit dimension of architecture in its aesthetic, material, cultural, design-based, and reflexive understanding of what we build. Much of architecture's knowledge resides beneath the surface, in nonverbal instruments such as drawings and models that articulate the spatial imagination of the design process. Tacit knowledge, described in 1966 by Michael Polanyi as what we "can know but cannot tell", often denotes knowledge that escapes quantifiable dimensions of research. Beginning in the studio, where students are guided into becoming architects, the book follows a path through the tacit knowledge present in models, materials, conceptual structures, and the design process, revealing how the tacit dimension leads to craftsmanship and the situated knowledge

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key philosophical ideas, and explicates the application—and at times misappropriation—of his work. Polanyi's method was not laid out in his published works, and his vocabulary tends to make his writings difficult to understand. By exposing the structure of his theory of tacit knowing, and by tracing the growth of his thinking, Jha shows how the various elements of his thought are integrated. Through examination of his philosophical roots in Kant and the complexity of his evolving thought, she counteracts the popular notion that Polanyi's philosophy stands apart from the western philosophic tradition. Jha's deep analysis makes Polanyi's shift of focus from science to philosophy more intelligible, his philosophy more approachable, and the causes he championed—such as the freedom of science and cultural freedom—more understandable. Applying his notion of tacit knowing in practical directions, Jha seeks to bring the study of Polanyi's philosophy out of the specialists' enclave and into such fields as ethics and clinical medicine.

Published very shortly before his death in February 1976, *Meaning* is the culmination of Michael Polanyi's philosophic endeavors. With the assistance of Harry Prosch, Polanyi goes beyond his earlier critique of scientific "objectivity" to investigate meaning as founded upon the imaginative and creative faculties. Establishing that science is an inherently normative form of knowledge and that society gives meaning to science instead of being given the "truth" by science, Polanyi contends here that the foundation of meaning is the creative imagination. Largely through metaphorical expression in poetry, art, myth, and religion, the imagination is used to synthesize the otherwise chaotic and disparate elements of life. To Polanyi these integrations stand with those of science as equally valid modes of knowledge. He hopes this view of the foundation of meaning will restore validity to the traditional ideas that were undercut by modern

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science. Polanyi also outlines the general conditions of a free society that encourage varied approaches to truth, and includes an illuminating discussion of how to restore, to modern minds, the possibility for the acceptance of religion.

The Tacit Dimension University of Chicago Press

This book offers the first full exploration of the religious, ethical, and social dimensions of Michael Polanyi's philosophy, and its implications for the crisis of modern culture. Michael Polanyi developed a new way of understanding the process of discovering scientific knowledge - a theory which can alter our notions of ourselves and of existence. In 'The Way of Discovery', Richard Gelwick, a former student of the renowned scientist-turned-philosopher, presents us with a comprehensive and documented introduction to Polanyi's theory of knowledge. Michael Polanyi was born in Budapest in 1891. After a distinguished career as a physical chemist, he turned to philosophy, religion, and social sciences, becoming, by the time of his death in 1976, one of the greatest scientist-philosophers of our century. Polanyi maintained that three centuries of belief in scientific detachment had produced a crisis of culture. Working from his own experience as a scientist, and with an insight from Gestalt psychology, Polanyi asserted that objective scientific knowledge is at bottom personal knowledge - that scientists and artists establish meaning in basically the same way. His ideas call for a new way of thinking and pose a new frontier of thought, a new image of humanity

This book examines Eastern philosophies of meditative silence in the context of Western rhetoric and discourse theory, arguing that silence is an authentic mode of knowing. Rather than an emptiness that is nihilistic, the void of meditative silence is, according to the author, a fullness in which meaning occurs. Kalamaras calls for a rethinking of the implications of such a concept of silence on contemporary

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theories of composition and the teaching of writing. Michael Polanyi is one of the most inspiring and original thinkers in the 20th century. He launched a new and independent philosophical tradition and fertilized many intellectual areas from cognitive psychology to management sciences. Polanyi's systematic thoughts span over many areas of philosophy, yet his most fruitful ideas, the fundamentals of his system are contributions to epistemology and ontology. His theory of tacit knowledge, his critique of both the objectivist and the subjectivist views of knowledge, his concept of emergence, and his theory of spontaneous order and coordination—just to mention a few—are probably the most important and most well-known. Polanyi also gave us a new picture about science in which scientist's personal participation guided by his cognitive and moral commitment, passions and trust, is an essential part of knowledge itself, in both its discovery and its validation. This volume focuses on these epistemological and ontological issues. Thirteen critical essays analyze, interpret and develop further Polanyi's ideas in the two parts of the book: *Knowing and Being*. Most of these papers address Polanyian themes in a comparative way, in dialogue with other major traditions illuminating both sides and helping to re-evaluate Polanyi in broader philosophical context. The title of this book also refers to a seminal collection of papers of Michael Polanyi (edited by Marjori Grene in 1969), *Knowing and Being*.

In *Personal Catholicism*, Father Martin Moleski argues that Catholic doctrine rests on the foundation of personal knowledge. The first part of the book maintains that there is a very striking similarity in the epistemologies of John Henry Newman, a convert to Catholicism from the nineteenth century, and Michael Polanyi, a scientist-turned-philosopher from the twentieth. By mapping each

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man's work in turn, the author shows that both men recognized the same key features of the life of the mind, although they used different terminology to develop similar insights. Newman spoke of the illative sense, by which the mind guides itself in all concrete reasoning, while Polanyi focused on the tacit dimension of personal knowledge. The second part of the book explores some of the theological implications of the epistemology of personal knowledge. Because "all knowledge is tacit or rooted in tacit knowledge" (Polanyi), all of Catholicism, to the extent that it may be construed as a body of knowledge, is "tacit or rooted in tacit knowledge." The book is intended to serve as a foundation for post-critical theology. Newman and Polanyi provide an antidote to the skepticism generated by empiricism, positivism, objectivism, and rationalism. The post-critical view offers relief from closed systems inspired by the Cartesian model of clear and distinct ideas, formal operations, propositional rigidity, and chains of argument. The ground which Newman and Polanyi have in common should prove a fruitful resource for doing systematic theology less systematically and for defending dogma non-dogmatically. This book takes up issues relevant to epistemology, philosophy of science, natural theology, apologetics, and systematic theology. Martin X. Moleski, S.J., is associate professor of religious studies at Canisius College. "Both Newman and Polanyi rank high among the pioneers in the history of the post-critical movement in epistemology. They pointed out the limitations of the methods that had become current since the time of Descartes and Spinoza. . . . The systems of

these two authors are exceptionally useful for dealing with the major issues that trouble the theological climate today."--From the Foreword by Avery Dulles, S.J. "This engaging and lucid study brings into dialogue two thinkers whose methods share much in common despite their different purposes. . . . A principal contribution of Moleski's study is its cultivation of the common ground that religion shares with science."--Theological Studies "An important and utterly engaging study. . . . Those familiar with Newman's Grammar of Assent and Polanyi's Personal Knowledge will appreciate the ways in which Moleski makes sometimes unexpected connections between the two thinkers, despite Polanyi's critical disposition toward Catholicism. Personal Catholicism is a most welcome contribution to today's rethinking of the relationship between faith and reason."--First Things "There is a wealth of material here that could be applied to issues of faith and reason, science and faith, faith and the nature of reality as they are raised in contemporary society. . . ."--The Gospel and Our Culture

Is knowledge discovered, or just invented? Can we ever get outside ourselves to know how reality is in itself, independent of us? Philosophical realism raises the question whether in our knowing we connect with an independent reality--or only connect with our own mental constructs. Far from being a silly parlor game, the question impacts our lives concretely and deeply. Modern Western culture has been infected with antirealism and the doubt, skepticism, subjectivism, relativism, and atheism that attends it--not to mention

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distrust and arbitrary (mis)use of reality. Premier scientist-turned-philosopher Michael Polanyi stepped aside from research to offer an innovative account of knowing that takes its cue from how discovery actually happens. Polanyi defied the antirealism of the twentieth century, sounding a ringing note of hope in his repeated claim that in discovery, we know we have made contact with reality because "we have a sense of the possibility of indeterminate future manifestations." And that sense marks contact with reality, because it is the way reality is: abundant, generous, and fraught with as-yet-unnamed possibilities. This book examines that distinctive claim, contrasting it to the wider philosophical discussions regarding realism and antirealism in the recent decades. It shows why Polanyi's outlook is superior, and why that matters, not just to scientific discoverers, but to us all.

In architecture, tacit knowledge plays a substantial role in both the design process and its reception. The essays in this book explore the tacit dimension of architecture in its aesthetic, material, cultural, design-based, and reflexive understanding of what we build. Tacit knowledge, described in 1966 by Michael Polanyi as what we 'can know but cannot tell', often denotes knowledge that escapes quantifiable dimensions of research. Much of architecture's knowledge resides beneath the surface, in nonverbal instruments such as drawings and models that articulate the spatial imagination of the design process. Awareness of the tacit dimension helps to understand the many facets of the spaces we inhabit, from the ideas of the architect to the more hidden assumptions of our

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cultures. Beginning in the studio, where students are guided into becoming architects, the book follows a path through the tacit knowledge present in materials, conceptual structures, and the design process, revealing how the tacit dimension leads to craftsmanship and the situated knowledge of architecture-in-the-world.

Contributors: Tom Avermaete (ETH Zürich), Margitta Buchert (Leibniz-Universität Hannover), Christoph Grafe (Bergische Universität Wuppertal), Mari Lending (The Oslo School of Architecture and Design), Angelika Schnell (Academy of Fine Arts Vienna), Eireen Schreurs (Delft University of Technology), Lara Schrijver (University of Antwerp)

"The Tacit Dimension" argues that tacit knowledge -tradition, inherited practices, implied values, and prejudgments- is a crucial part of scientific knowledge. This volume challenges the assumption that skepticism, rather than established belief, lies at the heart of scientific discovery.

Giving an overview of the theories of Tacit Knowledge, this book explains how these relate to a background of philosophical, neurological and pedagogic literature. It also analyzes the importance of Tacit Knowledge for evolutionary models of innovation.

This book provides a timely, compelling, multidisciplinary critique of the largely tacit set of assumptions funding Modernity in the West. A partnership between Michael Polanyi and Charles Taylor's thought promises to cast the errors of the past in a new light, to graciously show how these errors can be amended, and to provide a specific cartography of how we can responsibly and

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meaningfully explore new possibilities for ethics, political society, and religion in a post-modern modernity.

Enlightenment and Violence is a history of ideas that proposes a multi-centred and non-Eurocentric interpretation of the Enlightenment as a human heritage. This comparative study reconstructs how modernity was negotiated in different intellectual and political contexts as a national discourse within the broader heritage of Enlightenment. The author has compared 16th and 20th century Indian history to the early modern histories of Persia, Turkey and Western Europe in order to ground analysis of their 20th century nation-making experiences within a common problematic. The focus is upon an ethic of reconciliation over totalizing projects as a means to create non-violent conflict resolution in the modern context. It is suggested that an emergent ethic of reconciliation in nation-making—inspired by the Indian paradigm—harbours the potential to create more democratic and open societies, in rejection of the authoritarian patterns that too frequently shaped the experiences of the 20th century.

Michael Polanyi was an eminent physical chemist, economist, and philosopher. This book explains how the many diverse topics that concerned him belong together as essential elements in his effort to play physician to "the sickness of the modern mind." Using both published and unpublished writings, Prosch critically evaluates Polanyi's efforts and examines the value of his work as philosophy. The book contains a complete bibliography of Polanyi's humanistic publications and all of his earlier works.

We all live our daily lives surrounded by the products of technology that make what we do simpler, faster, and more efficient. These are benefits we often just take for granted. But at the same time, as these products disburden us of unwanted tasks that consumed much time and effort in earlier eras, many of them also leave us more disengaged from our natural and even human surroundings. It is the task of what Gene Moriarty calls focal engineering to create products that will achieve a balance between disburdenment and engagement: &“How much disburdenment will be appropriate while still permitting an engagement that enriches one’s life, elevates the spirit, and calls forth a good life in a convivial society?&” One of his examples of a focally engineered structure is the Golden Gate Bridge, which &“draws people to it, enlivens and elevates the human spirit, and resonates with the world of its congenial setting. Humans, bridge, and world are in tune.&” These values of engagement, enlivenment, and resonance are key to the normative approach Moriarty brings to the profession of engineering, which traditionally has focused mainly on technical measures of evaluation such as efficiency, productivity, objectivity, and precision. These measures, while important, look at the engineered product in a local and limited sense. But &“from a broader perspective, what is locally benign may present serious moral problems,&” undermining &“social justice, environmental sustainability, and health and safety of affected parties.&” It is this broader perspective that is championed by focal engineering, the subject of Part III of the book, which Moriarty contrasts with &“modern&”

engineering in Part I and &“pre-modern&” engineering in Part II.

This book offers a comprehensive philosophical investigation of ignorance. Using a set of cognitive tools and models, it discusses features that can describe a state of ignorance if linked to a particular type of cognition affecting the agent’s social behavior, belief system, and inferential capacity. The author defines ignorance as a cognitive condition that can be either passively (and unconsciously) borne by an agent or actively nurtured by him or her, and a condition that entails epistemic limitations (which can be any lack of knowledge, belief, information or data) that affect the agent’s behavior, belief system, and inferential capacity. The author subsequently describes the ephemeral nature of ignorance, its tenacity in the development of human inferential and cognitive performance, and the possibility of sharing ignorance among human agents within the social dimension. By combining previous frameworks such as the naturalization of logic, the eco-cognitive perspective in philosophy and concepts from Peircean epistemology, and adding original ideas derived from the author’s own research and reflections, the book develops a new cognitive framework to help understand the nature of ignorance and its influence on the human condition.

Personal Being: Polanyi, Ontology, and Christian Theology contributes to Michael Polanyi studies, to the conversation between philosophy and theology, and to the contemporary renaissance in trinitarian theology. The author begins by elaborating the ontology implied by

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Polanyi's theory of personal knowledge and argues that personhood is a fundamental category for understanding reality. He then explores the reception of Polanyi's philosophy in theological studies and outlines a method responsive to interdisciplinary dialogue. Finally, he employs a Polanyian model of personhood to examine the doctrine of the Trinity and suggests that this effort anticipates the development of a personalistic Christian cosmology.

Promoting organizational knowledge is an important consideration for any business looking toward the future. Understanding the dynamics of knowledge-intensive organizations is a crucial first step in establishing a strong knowledge base for any organization.

Organizational Knowledge Dynamics: Managing Knowledge Creation, Acquisition, Sharing, and Transformation introduces the idea that organizational knowledge is composed of three knowledge fields: cognitive knowledge, emotional knowledge, and spiritual knowledge. This book is useful for graduate students, researchers, and practitioners in knowledge management, intellectual capital, human resources management, change management, and strategic management.

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