

Michael Polanyi The Art Of Knowing Library Modern Thinkers Series

Society, Economics and Philosophy represents the full range of Polanyi's interests outside of his scientific work: economics, politics, society, philosophy of science, religion and positivist obstacles to it, and art. Polanyi's principal ideas are of scientific revolution, the creative imagination and the mind-body relation. Precisely because of Polanyi's work in the physical sciences, his writings have a unique dimension not found in other advocates of the market and too infrequently for science.Polanyi was a powerful critic of totalitarianism and of the deficiencies of the usual defenses of freedom which helped to prepare the way for it. Freedom, he argued, can be based only upon truth and dedication to transcendent ideas and the liberty of doing merely as one pleases. At a time when easy slogans about socialism were dominant in intellectual circles, epitomized by Sidney and Beatrice Webb, and when calls for the central planning of scientific research were exposed their errors and showed that science can flourish only in a free society.More radically than even von Mises and Hayek, Polanyi showed that an industrial economy can operate only polycentrically, that central planning is logically impossible by that name in the Soviet Union was in reality no such thing. Likewise, scientific research can proceed, not by a central plan, but only by the spontaneous self-adjustment of separate initiatives to discover a common reality. Against the positivist science, he argued that the notion of reality must be restored and made central. Yet physical sciences, he also argued, are only one branch of science, and the sciences of life and mind are logically richer and more complex and cannot be reduced to body or to computers, nor art to its ph

This book will help readers understand the most important book of Michael Polanyi, 'Personal Knowledge', and help them grasp the essence of his philosophical thinking. In this volume, Polanyi's goals are first reconstructed, and then his methods are introduced. The discussion is limited to the most crucial ideas that are indispensable for the arc of his book: tacit knowledge, emergence and the fiduciary program. The thirteen chapters of this volume explain the essence of the thirteen or so page numbers in this book work just as well with the 2015 'Enlarged Edition' of 'Personal Knowledge' as with the original issues. Whether you just want to get the key quotation and the context right on tacit knowledge, emergence or the deep dive for your scholarly research in philosophy and management, this book is for you.

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 with our own 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 its (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 time and, in spite of a 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 not and fraught with as-yet-unnameable 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 to scientific discoverers, but to us all.

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The Humane Vision of Wendell Berry

Visual Art as Theology

The Art of Knowing

Guide to Personal Knowledge: The Philosophy of Michael Polanyi

Michael Polanyi

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. Many Americans are longing for alternative politics rooted in strong communities, recognition of limits, and respect for the natural world. These issues are not the possession of one political party. Rather, they refer to ideas rooted deeply in the best aspects of our common tradition, and they represent yearnings that many, regardless of political affiliation, share. This book articulates a cultural and political vision that leads one off the couch and into the garden, out of the shopping mall and into the farmers' market, and away from Washington in the direction of home. In this postpartisan call to action, political theorist Mark T. Mitchell develops the concept of the ôpolitics of gratitude, which revolves around four ideas: creatureliness, gratitude, human scale, and place, culminating in a distinctive, fruitful view of human nature and community at odds with the prevailing norms of individualism (and, not so paradoxically, statism), giantism, and hypermobility. Going beyond the liberal-conservative factionalism that has reduced our political and cultural discourse to clichés and vitriol, he urges us to become responsible stewards of the earth who are committed to family and community and who abide in gratitude, taking nothing for granted. The result is a political and cultural vision that is at once local, limited, modest, republican, green, and grateful.

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. In Michael Polanyi and His Generation, Mary Jo Nye investigates the role that Michael Polanyi and several of his contemporaries played in the emergence of the social turn in the philosophy of science. This turn involved seeing science as a socially based enterprise that does not rely on empiricism and reason alone but on social communities, behavioral norms, and personal commitments. Nye argues that the roots of the social turn are to be found in the scientific culture and political events of Europe in the 1930s, when scientific intellectuals struggled to defend the universal status of scientific knowledge and to justify public support for science in an era of economic catastrophe, Stalinism and Fascism, and increased demands for applications of science to industry and social welfare. At the center of this struggle was Polanyi, who Nye contends was one of the first advocates of this new conception of science. Nye reconstructs Polanyi's scientific and political milieu in Budapest, Berlin, and Manchester from the 1910s to the 1950s and explains how he and other natural scientists and social scientists of his generation—including J. D. Bernal, Ludwik Fleck, Karl Mannheim, and Robert K. Merton—and the next, such as Thomas Kuhn, forged a politically charged philosophy of science, one that newly emphasized the social construction of science.

Experience and its Modes

Michael Polanyi's Realism and Why It Matters

Michael Polanyi's Postmodern Philosophy

The study of man

Tacit Mode, The

Covenant Epistemology

This book has been done in a way and in a style that makes for very easy reading and understanding, even by those who have not been familiar with the deep changes going on in science. This is a fine piece of communication to the wider public and will be widely received.-The Reverend Professor T.F. Torrance.

The polymath Michael Polanyi first made his mark as a physical chemist, but his interests gradually shifted to economics, politics, and philosophy, in which field he would ultimately propose a revolutionary theory of knowledge that grew out of his firsthand experience with both the scientific method and political totalitarianism. In this sixth entry in ISI Books' Library of Modern Thinkers' series, Mark T. Mitchell reveals how Polanyi came to recognize that the roots of the modern political and spiritual crisis lay in an errant conception of knowledge that served to foreclose any possibility of making meaningful statements about truth, goodness, or beauty. Polanyi's theory of knowledge as ineluctably personal but also grounded in reality is not merely of historical interest, writes Mitchell, for it proposes an attractive alternative for anyone who would reject both the hubris of modern rationalism and the ultimately nihilistic implications of academic postmodernism.

In Words, Deeds, Bodies, Jerry H. Gill seeks to connect the thought of L. Wittgenstein, J. L. Austin, M. Merleau-Ponty, and M. Polanyi in relation to the intersection between language and embodiment.

Although the idea that politics is influenced by its cultural setting is so plausible as to be almost irresistible, political culture has remained a contested and controversial concept. Just what the cultural setting consists of and how its influence on politics is transmitted remain unclear and disputed. This book argues that the problem is insufficient attention to basic theoretical questions. Positivist political culture research based on attitude surveys, and the interpretivist alternative which explores meaningful context, despite their mutual antipathy share a neglect of these questions, while materialist and discursivist critiques of, and alternatives to, political culture research end up posing the very same questions. Resisting the specialization and sectarianism of much of political and social science, the book tackles head on the questions of what political culture is and how it works. It begins by arguing that we must explore the nature and dynamics of political culture. To do this it is necessary to reach beyond political science and reopen the interdisciplinary exchange in which political culture research was founded. The book reaches into the philosophy of Ludwig Wittgenstein and Michael Polanyi for foundational arguments about the nature of culture, and into social, cognitive, and cultural psychology for findings about human motivation which are radical in their implications for political culture research and its methods. It develops a dualistic theory of political culture, and uses the two dimensions of practice and discourse in a new analysis of the otherwise mysterious causal dynamics of political culture. It provides an explanation of what has hitherto only been asserted: the role played by political culture in both political stability and political change. Thus it restores a rigorously argued concept of political culture to a central place in political science, and suggests an agenda for its future development.

The Logic of Liberty

Tacit Knowledge, Emergence and the Fiduciary Program

Scale, Place & Community in a Global Age

Loving to Know

A Front Porch Republic Manifesto

Scientist and Philosopher

We don't often think about the act of knowing, but if we do, the question of what we know and how we know it becomes murky indeed. Longing to Know is a book about knowing: knowing how we know things, knowing how we know people, and knowing how we know God. This book is for those who are considering Christianity for the first time, as well as Christians who are struggling with issues related to truth, certainty, and doubt. As such, it is a wonderful resource for evangelists, pastors, and counselors. This unique look at the questions of knowing is both entertaining and approachable. Questions for reflection make it ideal for students of philosophy and all those wrestling with the questions of knowledge.

The chemist and philosopher Michael Polanyi (1891–1976) was one of the first twentieth-century scientists to propose a program to resolve the internal conflict of the modern Enlightenment: scientific detachment and moral nihilism with humanist values. Stefania Jha 's intellectual biography places Polanyi in the context of his time and culture, 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 philosophical 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.

When it first appeared in 1933, Experience and its Modes was not considered a classic. But as philosophical fashion moved away from the analytic philosophy of the 1930s, this work began to seem ahead of its time. Arguing that experience is 'modal', in the sense that we always have a theoretical or practical perspective on the world, Michael Oakeshott explores the nature of philosophical experience and its relationship to three of the most important 'modes' of non-philosophical experience - science, history and practice - seeking to establish the autonomy and superiority of philosophy. In recognition of its enduring importance, this book is presented in a fresh series lively for a new generation of readers, featuring a specially commissioned Preface written by Paul Franco.

Technology, in all its forms, has had and continues to have an indisputable impact on society and culture. Philosophy of technology seeks to understand this impact and the meaning of technology for society and culture. Although its origins can be traced back to the Greeks, it wasn't until the late 19th century to the beginning of the 20th century that it gained ground as a philosophical discipline. Now more than ever it is considered an essential philosophical enterprise. ' The Budapest Workshop on Philosophy of Technology ' was a lively and successful event that sought to discuss, reflect on and apply this branch of philosophical inquiry to both historical and contemporary examples. Importantly, the contributors ' methodological approaches were influenced by, although not limited to, Michael Polanyi ' s term ' post-critical ' . Moving beyond the rigidity of past approaches, the selected essays were driven by two lines of inquiry, what has been the historical role of technology in social and scientific change? And, how can a ' post-critical ' approach enhance and extend our understanding of philosophy of technology? This edited volume begins by exploring the role of technology in social and scientific developments from a historical perspective, before moving towards a discussion of philosophy of technology from a ' Post-Critical ' epistemic stance. Free from the constraints of previous methodologies, the third part of this work engages with the term ' Post-Critical ' in its broadest sense. The contributors to this section consider the phenomenology of the body and the influence of technology on our lives. Finally, the four concluding chapters of this book apply this philosophical approach to a wide range of contemporary problems from Decision Support Systems to Crisis Communication.

Essays in Post-Critical Philosophy of Technology

Everyman Revived

A Critical Exposition

Society, Economics, and Philosophy

The Theory of Political Culture

Charles Taylor, Michael Polanyi and the Critique of Modernity

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

Michael Polanyi was a towering figure of European intellectual life in the mid 20th century. First an acclaimed physical chemist, after World War II he became a celebrated philosopher and contributed to many other fields of study, including matters as diverse as patent law, aesthetics & theology.

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

Visual Art as Theology is a post-critical aesthetics for theology based on the epistemology of Michael Polanyi. This aesthetics is employed in examining Paul Tillich's philosophy of art. Polanyi's epistemology is extended into an aesthetics which moves beyond the impasse left by Tillich's work in art and theology. This book demonstrates an appreciation of the possibilities and problems of Tillich's thought, and moves beyond Tillich towards a more integrative program.

Karl Polanyi's Vision of a Socialist Transformation

Michael Polanyi and His Generation

Contact with Reality

Tacit and Explicit Knowledge

Selected Papers

An Introduction to the Thought of Michael Polanyi

In The Limits of Liberalism, Mark T. Mitchell argues that a rejection of tradition is both philosophically incoherent and politically harmful. This false conception of tradition helps to facilitate both liberal cosmopolitanism and identity politics. It revealed through an investigation of the works of Michael Oakeshott, Alasdair MacIntyre, and Michael Polanyi. Mitchell demonstrates that the rejection of tradition as an epistemic necessity has produced a false conception of the human person. In turn has produced a false conception of freedom. This book identifies why most modern thinkers have denied the essential role of tradition and explains how tradition can be restored to its proper place. Oakeshott, MacIntyre, and Polanyi emphasize the necessity of tradition, and although these thinkers approach tradition in different ways, Mitchell finds useful elements within each to build an argument for a reconstructed view of tradition and, as a result, a reconstructed politics. He argues that only by finding an alternative to the liberal self can we escape the incoherencies and pathologies inherent therein. This book will appeal to undergraduates, graduate students, professional scholars, and educated laypersons in the modern culture.

Because of the difficulty posed by the contrast between the search for truth and truth itself, Michael Polanyi believes that we must alter the foundation of epistemology to include as essential to the very nature of mind, the kind of groping recognition of a problem. This collection of essays, assembled by Marjorie Grene, exemplifies the development of Polanyi's theory of knowledge which was first presented in Science, Faith, and Society and later systematized in Personal Knowledge. It shows that the dilemma of the modern mind arises from the peculiar relation between the positivist claim for total objectivity in scientific knowledge and the unprecedented moral dynamism characterizing the social and political aspirations of the modern world. The Philosophy of Knowing and Being deals with this theme. Part two develops Polanyi's idea that centralization is incompatible with the life of science as well as his views on the role of tradition and authority in science. The essays on tacit knowing in Part Three are concerned with his preoccupation with the nature of scientific discovery and reveal a pervasive substructure of all intelligent behavior. Polanyi believes that all knowing involves movement from internal clues to external evidence. Therefore, to explain the nature of knowing, we must develop a theory of the nature of living things in general, including an account of that aspect of living things we call "mind." Part Four elaborates upon this theme.

A striking contribution to the conversation that is conservatism Wendell Berry—poet, novelist, essayist, critic, farmer—has won the admiration of Americans from all walks of life and from across the political spectrum. His writings treat a wide range of subjects, including politics, economics, ecology, farming, work, marriage, religion, and education. But as this enlightening new book shows, such diverse writings are united by a humane vision that finds its inspiration in the great moral and political tradition of the West. In The Humane Vision of Wendell Berry, Mark T. Mitchell and Nathan Schlueter bring together a distinguished roster of writers to critically engage Berry's ideas. The volume features original contributions from Rod Dreher, Anthony Esolen, Richard Gamble, Jason Peters, Anne Husted Burleigh, Patrick J. Deneen, Caleb Stegall, Luke Schlueter, Matt Bonzo, Michael Stevens, D. G. Hart, Mark Shiffman, and William Edmund Fahey, as well as a classic piece by Wallace Stegner. Together they show how the situation Berry's ideas within the larger context of conservative thought. His vision stands for reality in all its facets and against all reductive "isms"—for intellect against intellectualism, individuality against individualism, community against individualism, liberty against libertarianism. Wendell Berry calls his readers to live lives of gratitude, responsibility, friendship, and love—notions that, as this important new book makes clear, should be at the heart of a thoughtful and coherent conservatism. Much of what humans know we cannot say. And much of what we do we cannot describe. For example, how do we know how to ride a bike when we can't explain how we do it? Abilities like this were called "tacit knowledge" by physical scientists. Michael Polanyi, but here Harry Collins analyzes the term, and the behavior, in much greater detail, often departing from Polanyi's treatment. In Tacit and Explicit Knowledge, Collins develops a common conceptual language to bridge the core domains by explaining explicit knowledge and classifying tacit knowledge. Collins then teases apart the three very different meanings, which, until now, all fell under the umbrella of Polanyi's term: relational tacit knowledge (things we could not say, but someone put effort into describing them), somatic tacit knowledge (things our bodies can do but we cannot describe how, like balancing on a bike), and collective tacit knowledge (knowledge we draw that is the property of society, such as the knowledge of how to bicycle riding consists of some somatic tacit knowledge and some collective tacit knowledge, such as the knowledge that allows us to navigate in traffic. The intermixing of the three kinds of tacit knowledge has led to confusion in the past. We can unravel the complexities of the idea. Tacit knowledge drives everything from language, science, education, and management to sport, bicycle riding, art, and our interaction with technology. In Collins's able hands, it also functions at last as a tool for understanding human behavior in a range of disciplines.

The Politics of Gratitude

The Economic Thought of Michael Polanyi

Reflections and Rejoinders

Gombrich and the Philosophies of Science of Popper and Polanyi

Longing to Know

Essays

Knowing is less about information and more about transformation; less about comprehension and more about being apprehended. This radical book develops the notion of covenant epistemology—an innovative, biblically compatible, holistic, embodied, life-shaping epistemological vision in which all knowing takes the shape of interpersonal, covenantal relationship. Rather than knowing in order to love, we love in order to know. Meek argues that all knowing is best understood as transformative encounter. Creatively blending insights from a diverse range of conversation partners—including Michael Polanyi, Michael D. Williams, Lesslie Newbigin, Parker Palmer, John Macmurray, Martin Buber, and James Loder—Meek offers critically needed "epistemological therapy" in response to the pervasive and damaging presumptions that those in Western culture continue to bring to efforts to know. The book's innovative approach—an unfolding journey of discovery-through-dialogue—itself subverts standard epistemological presumptions of timeless linearity. While it offers a sustained and sophisticated philosophical argument, *Loving to Know's* texts and textures interweave loosely to effect therapeutic epistemic transformation in the reader.

In this work the physical chemist and philosopher, Michael Polanyi, demonstrates that the scientist's personal participation in his knowledge, in both its discovery and its validation, is an indispensable part of science itself. Even in the exact sciences, "knowing" is an art, of which the skill of the knower, guided by his personal commitment and his passionate sense of increasing contact with reality, is a logically necessary part. In the biological and social sciences this becomes even more evident. The tendency to make knowledge impersonal in our culture has split fact from value, science from humanity. Polanyi wishes to substitute for the objective, impersonal ideal of scientific detachment an alternative ideal which gives attention to the personal involvement of the knower in all acts of understanding. In honor of this work and his *The Study of Man* Polanyi was presented with the Lecomte de Noüy Award for 1959. --From publisher's description.

Explores the thought of twentieth-century philosopher Michael Polanyi.

Michael Polanyi*The Art of Knowing*Isi Books

Reconsidering Michael Polanyi's Philosophy

The Limits of Liberalism

Tradition, Individualism, and the Crisis of Freedom

The Tacit Dimension

Localism in the Mass Age

Towards a Post-critical Philosophy

This third volume of American University Publications in Philos ophy continues the tradition of presenting books in the series shaping current frontiers and new directions in phi. osophical reflection. In a period emerging from the neglect of creativity by positivism, Professors Dutton and Krausz and their eminent colleagues included in the collection challenge modern philosophy to explore the concept of creativity in both scientific inquiry and artistic production. In view of the fact that Professor Krausz served at one time as Visiting Professor of Philosophy at The American University we are especially pleased to include this volume in the series. HAROLD A. DURFEE, for the editors of American University Publications in Philosophy EDITORS' PREFACE While the literature on the psychology of creativity is substantial, surprisingly little attention has been paid to the subject by philos ophers in recent years. This fact is no doubt owed in 'part to the legacy of positivism, whose tenets have included a sharp distinction between what Hans Reichenbach called the context of discovery and the context of justification. Philosophy in this view must address itself to the logic of justifying hypotheses; little of philo sophical importance can be said about the more creative business of discovering them. That, positivism has held, is no more than a merely psychological question: since there is no logic of discovery or creation, there can be no philosophical reconstruction of it.

This edited volume of original contributions deals with the economic and political thought of Michael Polanyi. Requiring little prior knowledge of Polanyi, this volume further develops a somewhat neglected side of Polanyi's work. In particular it examines the 'tacit integration', of subsidiary details into focal objects or actions as central to all knowing and action. It traces ontological counterparts in the structures of comprehensive entities and complex actions, and a multi-level universe in which lower levels have their boundary conditions, the extents to which they apply, determined by those of the next higher level, whilst each possessing its own laws or operative principles. This schema of 'dual control' preserves the reality and relative autonomy of each level, and its interactions with others, against the various reductions. The essays in this volume also employ and develop important additional concepts and distinctions such as: 'corporate' and 'spontaneous' order; 'public' and 'private' liberties; 'general' and 'specific authority'; and 'moral inversion'; which, as the essays show, are necessary for understanding and maintaining a free society and the freedom of institutions within it. Among the topics treated with them are: more of the prerequisites of freedom in public liberties dedicated to principles and transcendent values; totalitarianism and society as spontaneous order; the balance of general and specific authority in society and particular institutions; reductionism, totalitarianism and consumption in consumer societies, as moral inversions; the mutual interactions of economics and politics as distinct and autonomous but interacting levels; the sociological aspects of economics; and Polanyi's own contributions to sociology. Although, as indicated, Polanyi has his special terms, the essays in this volume, like his works, give them meaning with concrete examples and so avoid merely shuffling a mass of abstractions.

Together the essays show that his work is a rich seam of ideas and inspiration for yet further extension and application.

2014 Reprint of 1959 Edition. Full facsimile of the original edition, not reproduced with Optical Recognition Software. Michael Polanyi (1891-1976) was an eminent theorist across the fields of philosophy, physical chemistry and economics. Elected to the Royal Society and the American Academy of Arts and Sciences, his contributions to research in the social sciences, and his theories on positivism and knowledge, are of critical academic importance. The three lectures included in this comprehensive volume, first published in 1959, argue for Polanyi's principle of 'tacit knowing' as a fundamental component of knowledge. They were intended to accompany Polanyi's earlier work, "Personal Knowledge," and as a tribute to the philosophical and educational work of Lord A. D. Lindsay.

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 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.

Personal Knowledge

Words, Deeds, Bodies: L. Wittgenstein, J.L. Austin, M. Merleau-Ponty and M. Polanyi

Aesthetic Criteria

Science, Faith, and Society

The Concept of Creativity in Science and Art

Meaning

The political and economic turmoil that followed our most recent financial crisis has sparked a huge resurgence of interest in the work of Karl Polanyi (1886-1964), famous anthropologist, economist, and social philosopher. Polanyi's 1944 masterpiece, *The Great Transformation*, spoke of dangerous increasing dominance of the market and the resulting counter-movements, a prediction that has been borne out by current international grassroots resistance to austerity, alienation, and environmental upheaval of our world. In Karl Polanyi's *Vision of a Socialist Transformation*, German social and economic philosophers Michael Brie and Claus Thomasberger bring together central figures in in the field-including Gareth Dale, Nancy Fraser, and Kari Polanyi Levitt-to provide an essential anthology on the contemporary importance of Polanyi's thought. This book is centered around Polanyi's ideas on freedom and community in a complex socialist society based on a completely transformed economy. It also includes five 1920s essays by Polanyi recently discovered in the Montreal Polanyi archive and translated into English for the first time, including his lecture "e:On Freedom"e;, which is central to his unique understanding of socialism.

Offers a brief profile of Rogers, and shares his discussions with theologians and psychologists issues in psychotherapy

In the United States the conventional left/right distinction has become increasingly irrelevant, if not harmful. The reigning political, cultural, and economic visions of both the Democrats and the Republicans have reached obvious dead ends. Liberalism, with its hostility to any limits, is collapsing. So-called Conservatism has abandoned all pretense of conserving anything at all. Both dominant parties seem fundamentally incapable of offering coherent solutions for the problems that beset us. In light of this intellectual, cultural, and political stalemate, there is a need for a new vision. *Localism in the Mass Age: A Front Porch Republic Manifesto* assembles thirty-one essays by a variety of scholars and practitioners--associated with Front Porch Republic--seeking to articulate a new vision for a better future. The writers are convinced that human apprehension of the true, the good, and the beautiful is best realized within a dense web of meaningful family, neighborhood, and community relationships. These writers seek to advance human flourishing through the promotion of political decentralism, economic localism, and cultural regionalism. In short, Front Porch Republic is dedicated to renewing American culture by fostering the ideals necessary for strong communities.

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Conversations with Martin Buber, Paul Tillich, B.F. Skinner, Gregory Bateson, Michael Polanyi, Rollo May and Others

Carl Rogers Dialogues

The Way of Discovery

Origins of the Social Construction of Science

The Common Sense of Michael Polanyi

Freedom, Authority and Economics: Essays on Michael Polanyi's Politics and Economics

Michael Polanyi is most famous for his work in chemistry and the philosophy of science, but in the 1930s and 1940s he made an important contribution to economics. Drawing on rich archival materials on Polanyi and his correspondents, Gábor Biró explores their competing worldviews and their struggles to popularise their visions of the economy, economic expertise and democracy. Special focus is given to Polanyi's pioneering economics film and postmodern ideas. This volume will be of interest to advanced students and researchers of the history of economics, philosophy of science, and science and technology studies.

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.

Knowing and Being

Pluralist and Emergentist Directions