

Michael Polanyi Polanyi Society

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.

In *Beyond Nihilism*, Michael Polanyi argued that a merely "negative" liberty of doing as one pleases so long as one does not impinge upon the equal liberty of others - must and has led to destructive nihilism and a fierce reaction to collectivism. R.T. Allen takes up this argument in *Beyond Liberalism*, and shows how Polanyi's political philosophy evolved into a more "positive" and distinctly conservative concept of liberty, converging upon the archetypal conservatism of Edmund Burke. Allen examines Polanyi's and F.A. Hayek's thinking with respect to the nature, value, and foundations of liberty. Negative and positive liberties are two sides of one liberty, and Allen believes negative conceptions of liberty are as dangerous as positive ones. He distinguishes among general and abstract definitions of liberty and shows how all, including that of Hayek, ultimately dissolve. According to Allen, only tacit conceptions of liberty, such as those of Burke and Polanyi, prove viable. This is because they rest on concrete tradition. Allen examines how the skeptical, rationalist, and utilitarian philosophies of Ludwig von Mises and Sir Karl Popper fail to support the value of liberty and even proved to be destructive of it. Allen argues that society cannot rely upon the classically

liberal notion of contract but rather upon prescriptive and inherited obligations. In turn, this means that citizens have positive, as well as negative, duties to each other and the body politic of which they are part and upon whose support liberty depends. A free society is held together by emotional bonds and the traditions and rituals that sustain them. A free society also presupposes that the individual has inherent value in and for himself. For R.T. Allen, only Christianity, and certainly no modern philosophy, has a conception of the unique individual and his irreplaceable value and of a political order that transcends itself into the moral order. Even Polanyi's liberty is ultimately insufficient, for it gives no inherent value to the person himself but instead to the ideals which he serves. *Beyond Liberalism* challenges deeply ingrained notions of liberty and its meaning in modern society. It is a call for traditions of self-restraint and justice for their own sakes. This noteworthy volume is an essential addition to the libraries of political scientists, philosophers, and theologians alike.

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.

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.

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.

Explores the thought of twentieth-century philosopher Michael Polanyi.

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.

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.

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*.

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.

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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, analyzes his 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

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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.

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.

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 very readable book by a distinguished economist, Wall Street Journal editor, and Assistant Secretary of the US Treasury is a major challenge both to economic theory and to media explanations of the ongoing 21st century economic crisis. The one percent have pulled off an economic and political revolution. By offshoring manufacturing and professional service jobs, US corporations destroyed the growth of consumer income, the basis of the US economy, leaving the bulk of the population mired in debt. Deregulation was used to concentrate income and wealth in fewer hands and financial firms in corporations "too big to fail," removing financial corporations from market discipline and forcing taxpayers in the US and Europe to cover bankster losses.

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Environmental destruction has accelerated as economists refuse to count the exhaustion of nature's resources as a cost and as corporations impose the cost of their activities on the environment and on third parties who do not share in the profits. This is the book to read for those who want to understand the mistakes that are bringing the West to its knees.

First published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

"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.

First published in 2012. Routledge is an imprint of Taylor & Francis, an informa company.

Beyond Empiricism: Michael Polanyi Reconsidered systematically presents Michael Polanyi's concepts of modern science and the modern scientist.

Professor Kane argues that despite all attempts to establish empirical parameters, Polanyi is correct in his assertion that science rises upon metaphysical bedrock. Kane then establishes parallels between the structure of scientific validity and the scientist himself where the -non-empirical- aspects of the former are reflected in the -non-explicit- elements of the latter. Polanyi's concepts of imagination and intuition are refined and their interaction in the process of discovery is explained. A variety of practical implications for the scientific and especially educational communities is offered."

This book addresses the complex relationship between the values of liberal democracy and the values associated with scientific research. The chapters explore how these values mutually reinforce or conflict with one another, in both historical and contemporary contexts. The contributors utilize various approaches to address this timely subject, including historical studies, philosophical analysis, and sociological case studies. The chapters cover a range of topics including academic freedom and autonomy, public control of science, the relationship between scientific pluralism and deliberative democracy, lay-expert relations in a democracy, and the threat of populism and autocracy to scientific inquiry. Taken together the essays demonstrate how democratic values and the epistemic and non-epistemic values associated with science are interconnected. *Science, Freedom, Democracy* will be of interest to scholars and graduate students working in philosophy of science, history of philosophy, sociology of science, political philosophy, and epistemology.

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 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 "On Freedom", which is central to his unique understanding of socialism. 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

Critical Conversations provides a series of theological engagements with the work of Michael Polanyi, one of the twentieth century's most profound philosophers of science. Polanyi's sustained explorations of the nature of human knowing open a range of questions and themes of profound importance for theology. He insists on the need to recover the categories of faith and belief in accounting for the way we know and points to the importance of tradition and the necessity sometimes of conversion in order to learn the truth of things. These themes are explored along with Polanyi's social and political thought, his anthropology, his hermeneutics, and his conception of truth. Several of

the essays set Polanyi alongside the work of other thinkers, particularly Karl Barth, Lesslie Newbigin, Hans-Georg Gadamer, and Rene Girard, and they discuss points of comparison and contrast between the respective figures. While all the essays are appreciative of Polanyi's contribution, they do not shy away from critical analysis--and take further, therefore, the critical appreciation of Polanyi's work. Describes Michael Polanyi's role in the way the philosophy of science was seen as a social enterprise, not relying entirely on empiricism and reason alone.

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 contained in three essays: on the 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 found even in philosophers of 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 ideals, not upon skepticism, utilitarianism 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 made by such as J.D. Bernal, Polanyi 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, and that what was called 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 positivism dominant within philosophy of 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 the former, nor mind to body or to computers, nor art to its ph

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.

Convinced that market economy remakes society, Polanyi warns against a growing and humiliating enslavement to the material. "A good starting place for those wanting to know more about Polanyi."--Canadian Book Review Annual¶"A unique and compelling blend of the Enlightenment tradition with the more existential thinking of the twentieth century."--Prof. J.R. Stanfield

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 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-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, and why that matters, not just to scientific discoverers, but to us all.

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.

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