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Convivium

Newsletter N° 11

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Sent out by Joan Crewdson

12 Cunliffe Close,
Oxford. OX2. 7BL
Oxford (0865) 53661

News and Notes. (Sent in by members.)

Conference papers given at the Cumberland Lodge conference have been published by Handeel Press, 33, Montgomery Street, Edinburgh, EH7 5JX under the title: Belief in Science and in Christian Life - The SALVANCE OF Michael Polanyi's thought for Christian Faith and life.

It would be good if someone would send in a review of this book for the next number of Convivium.

Prof. Harry Prosch writes: 'I do not know for sure that I can come to England in the summer of 1981; but I hope I can. Possibly if Convivium could invite me to speak at or participate in a conference or meeting of some sort sometime between the close of May and the beginning of September, I might be able to accept and I would enjoy seeing all of you and talking with you again.' He is open to suggestions as to subject, but mentioned the possibility of something on 'the difference between Polanyi's "reality" in science and in religion'. (See separate note on Polanyi's Interpretation of Religion.)

In connection with the possibility of Harry Prosch's visit to England, Dr. Wolfe Mays has written saying: 'I am Chairman of a small committee which administers grants from the Machette Foundation. Its purpose is to enable American philosophers in this country to lecture at various universities. If any of your members would like to invite Prof. Prosch to lecture at their institutions when he is in England, we could at least cover his travel expenses to that institution and possibly also other individual expenses. The only proviso is that the lecture be headed Machette Foundation Lecture, and that I get a copy of the notice to send to the Foundation in the U.S.'

Several members have already indicated interest in a visit from Harry Prosch, and Dr. Mays' information is most welcome. Although Harry Prosch's dates are less than ideal for a university lecture, some of you may want to follow up the suggestion, and write direct to Harry Prosch with a definite proposal. Meanwhile we will pursue the idea of a one day seminar in Oxford, if there is sufficient support. I would like to hear from at least twenty members who would come if dates were suitable, before I make a booking. The cost would probably be not less than £5 per head. You will find Harry Prosch's address on the enclosed list of new members, May I suggest that you write to him quite soon, so that you can send me a notice of anything you fix up, which I will put in the March Convivium.

Sam Watson, Professor of English at the University of North Carolina, is Guest Editor of PRE/TEXT, an Inter-disciplinary Journal of Rhetoric. He has written to say that there will be a Special Issue on Michael Polanyi, and the following 'Call for Papers' is being printed in the next Polanyi Society Newsletter. Anybody offering a manuscript should write to Sam Watson as soon as possible, (the date he gives is Nov 1st, but he realises that Convivium may not be out in time for this). In your letter, please give information under the following headings:

1. Questions you would like to see addressed or included in the volume.
2. Issue(s) to which you would like to write for the volume.
3. Names and addresses of others to whom a call for papers should be sent.
4. Would you like a copy of a Polanyi bibliography compiled by Sam Watson? If so, please enclose a self-addressed envelope and 41c in postage.

The address for this is: Sam Watson Jr., Dept of English, Univ. of North Carolina at Charlotte, Charlotte NC 28223. Sam Watson wants to know the general nature of the questions you wish to explore and to have some estimate of the manuscript's length. MSS should be in his hands by 15th April; comments will be returned within a month of submission; revisions will need to be completed by July 1st. Whether or not you submit work for the P/T, he will be glad to send the bibliography of items which draw on Polanyi in rhetoric and related disciplines.

News and Notes cont.

Call for Papers: PRE/TEXT Special Issue on Michael Polanyi

PRE/TEXT: An Interdisciplinary Journal of Rhetoric seeks better understandings of rhetoric by providing a forum for persons identifying and exploring important issues of theory and practice. As an interdisciplinary journal, P/T assumes that rhetoric needs again to become a set of continually evolving concerns jointly held by persons having various perspectives and a field where possible significance need not be sacrificed to any pretense of certitude.

It is fitting then that an early special issue of P/T will be devoted to Michael Polanyi, whose philosophy seeks to comprehend the dynamics of inquiry and attracts interest in fields as diverse as physics and theology. With his claim that "All knowledge is either tacit or is rooted in tacit knowledge" and his own initial explorations of that epistemological stance's implications for understanding human actions in a wide range of contexts, Polanyi is beginning seriously to interest scholars of rhetoric, while scholars in other disciplines are working toward insights of interest to rhetoricians.

Thus Robert Scott writes, "Polanyi's epistemology should be of the greatest interest to rhetoricians. As far as I know, no one has tried systematically to bring forth connections between Polanyi's notion of tacit knowledge, which is central to his way of philosophizing, and rhetoric." While demurring from Polanyi's interpretation of scientific inquiry, Chaim Perelman asserts, "Like Polanyi, I am a partisan of personal knowledge integrated with a cultural tradition." And Wayne Booth finds Polanyi's work to be "the most important critique of systematic doubt in the name of what I have called systematic assent." Among researchers concerned with processes and pedagogy of writing, James Britton suggests that Polanyi's subsidiary-focal relationships may help us understand the spontaneous inventiveness that he calls "shaping at the point of utterance." Janet Emig suggests that the reversal of those relationships may help explain writers' dysfunctions. And David Holbrook chronicles the pedagogical frustrations that result when teachers (and students) lack faith in their own tacit knowledge.

From other disciplines, political scientist James Wiser writes, "Polanyi constructs a philosophical anthropology by examining the structures of man's highest faculty, reason." Psychologist Walter Weimer asserts, "The entire problem of tacit knowledge is nothing more, nothing less, than the problem of meaning," and philosopher Jerry Gill speculates, "It is when we have reached the bedrock level that the logic of persuasion is seen to be that of tacit knowing."

This issue should allow us to explore such intimations of Polanyi's significance for rhetorical studies, by posing good questions concerning Polanyi (including, I hope, some space devoted simply to questions from various persons, which may be useful for future work), by addressing issues in rhetoric which his work may help us see afresh, by offering rhetorical criticism of his work, and perhaps by beginning to discover Polanyi's limitations. It will be an eclectic issue, including explorations which may well conflict.

Working with others, I will be conversing with authors on their ideas and making judgments on inclusions. Submissions should not be primarily expository; P/T's audience will be our intelligent colleagues across the disciplines, who have (or can acquire elsewhere) some acquaintance with Polanyi's thought. Length is not a factor; extensive studies and brief submissions are welcomed. The major criterion will be the quality of issue(s) a submission addresses, rather than the certainty of its conclusions.

Personal Knowledge and Early Childhood Education.

by Drusilla Scott

Since Polanyi was so deeply concerned with learning and discovery, it would be surprising if his work had no relevance to the ways in which children should be educated. I have found that his ideas reinforce some modern ideas in education while they cast doubt on others. Here is one point where they seem relevant to the very earliest beginnings of children's learning.

Learning begins at birth, and we now recognise, as never before, the immense importance of the learning that takes place in the first few years of life. This is a stage where teaching is hardly possible, but learning is amazingly active, given normal conditions, and its achievements truly astounding. If for any reason the learning that should take place in these years is prevented, the child's whole future development is warped or stunted. So although formal teaching is not yet opportune, it must be of the greatest importance for education that the right conditions for this learning should be provided.

There is significant agreement among widely different writers about the conditions necessary for this infant learning which all now agree is so vital. The basic condition is emotional. Look first at an anticipation of some modern views in the insight of a poet who thought and felt deeply about children. Wordsworth, tracing the growth of imaginative power, wrote in 'The Prelude' (1805 text)

Blest the Babe
Nurs'd in his Mother's arms, the Babe who sleeps
Upon his Mother's breast, who, when his soul
Claims manifest kindred with an earthly soul
Doth gather passion from his Mother's eye!
Such feelings pass into his torpid life
Like an awakening breeze, and hence his mind
Even in the first trial of its powers
Is prompt and watchful, eager to combine
In one appearance, all the elements
And parts of the same object; else detach'd
And loth to coalesce."

Another student of children who noticed this emotional basis for understanding and perceiving was Margaret Macmillan, pioneer of nursery education. "The little child," she wrote, (Education through the Imagination) "learns to know his mother's or nurse's

face well, to recognise her quickly, and in this recognition emotion plays so great a part that the familiar face becomes a kind of starting point of all the widening sympathy and interest of life. If early life gives a little opportunity for the experience of preserving and stimulating emotions, a remarkable apathy is the result! She then describes a large school she knew where teaching and discipline were good, but where the pupils came from backgrounds mostly lacking in personal nurture. The teachers were puzzled at the mental apathy of the children, who did not notice their surroundings nor have clear images of things. They would say that a sparrow had four legs; they would mix up plant and animal forms in their drawings, they were unresponsive to colour ... "In every school," she wrote, "emotional life has to be more or less assumed. The classroom is the place where what has been lived through can be put in order." But when there has been no emotional 'living through', there is nothing to order. "There is no clear antithesis of single things to prevent this confusion and pave the way for true association. But above all the deep emotional stimulus is lacking, which wherever it exists moves like a living thing through even the faultiest, clumsiest work... The school lesson always presupposes a vast silent preparation on the part of every child... by experience and freedom in experiment and play."

The agreement of this passage with Wordsworth's perception is remarkable. Both writers believed that without early emotional stimulus and nurture a child may not develop the imaginative synthesising power of seeing things as real things, animals, people with their own coherence and meaning. The testimony of the poet and the educational pioneer from their own experience and understanding is born out by more recent study. John Bowlby's book 'Child Care and the Growth of Love' was a landmark in changing the general understanding of the importance of the earliest emotional relationship of mother and child, and he quotes reports that fit in with these insights. For instance in children who were brought up in an institution without close steady interaction with one loved person ... "in spite of good intelligence, all conception of space, time and person was lacking." Many other current writers could be quoted.

This power of imaginative integration by which children learn to read the clues of their senses as real objects in a real world, is the very power that Polanyi, drawing on the findings of Gestalt psychology, saw as the power of tacit knowing, the basis of all discovery and all knowledge. And the evidence shows that the growth of this power depends vitally on the child's early nurture in a loving responding environment, which the child imbibes by this same tacit power. Ian Suttie in "The Origins of Love and Hate" thus describes the baby enjoying expressive inter-changes with its mother; "All the elements of expression, meaningless in themselves like single letters, are intuitively apprehended together as one meaningful word. That word is 'love'... "How is the comforting conviction of being loved arrived at? Words will not produce it, though pitch and timbre of voice are important. Quickness of response, even laughter, posture, eye movements, facial colour and expression - signs which individually are meaningless, are intuitively apprehended as a harmonious whole."

Ian Suttie is here using almost the exact language of tacit awareness. "A deliberate attempt to reproduce the signs of love is always ineffective... The whole mechanism of love and responsiveness is put out of action by attention or deliberation of any kind... Conscious attention is unable to read the complex signs of emotion, of liking and interest. They have to resonate by organic sympathy to get across."

Polanyi speaks of the destruction of meaning by attention to instead of attention from the particulars of what we see, and of the unspecifiable nature of the particular clues which convey a meaning. In an article about 'the feelings of machines' he quoted Battray Taylor, who said 'Tell us what sign would convince you that machines can feel, and we can produce the sign.' But, says Polanyi, there is no specific sign, so this is not possible. Polanyi wrote of the child learning to speak - "Guided by its love and trust of its guardians it perceives the light of reason in their eyes, voice and bearing, and feels instinctively attracted towards the source of this light. It is impelled to imitate - and to understand better as it imitates further - these expressive motions of its adult guides." (Science, Faith & Society, 1964, p.44)

According to the writers quoted and many others, the young child reads 'love' in the clues given by its mother's behaviour and this feeds its reliance on the world and thus its ability to read other clues as revealing objects in a real world. But the pseudo-scientific outlook that Polanyi challenged so widely has produced another view. Paul Halmos gave a good account of it in his book 'The Faith of the Counsellors'. In the field of counselling and social work, the work depends on love, sympathy, tenderness and personal relations, but the false cult of science makes workers in these fields uneasy if they cannot find scientific terms for what they do, and science cannot recognise love. Halmos quotes H.F. Harlow, who wrote a well-known study of Love in Infant Monkeys, and concluded that 'there appears to be no reason why we cannot at some future time investigate the fundamental neuro-physical and biochemical variables underlying affection and love'. If love is nothing more than the sum of sensory stimuli, it could be applied mechanically without the personal participation of anyone. Accordingly Harlow argues that in the foreseeable future women will no longer be needed for the early rearing of children, which could be done by mechanical devices.

Polanyi's analysis of tacit knowing would show this to be a mis-reading of the situation; the baby is not attending to the particular details of his mother's handling of him, he is reading their joint meaning. The handling could not be faked because the particular items of it are only specifiable in terms of their joint meaning, because it is a revelation of something real which can manifest itself in unforeseeable ways. Maybe with a mechanical set-up you could fool some of the babies some of the time - after all the scientist can be fooled by false clues - but you could not fool all the babies all the time, and the cost would be the total destruction of their trust.

It is by tacit understanding fired by emotion that the child develops the trust which will allow him to grow into an adventurous, curious, interested person. This is the beginning of the faith in the rationality of the universe, and the 'intellectual love', the intense desire to make sense of things, which runs all through life from worms to Einstein. It is what the philosopher Whitehead called 'concern'. "I contend", he wrote, "that the notion of mere

knowledge is a high abstraction. The basis of experience is emotional ... Thus the Quaker word 'concern' divested of any suggestion of knowledge, is more fitted to express this fundamental structure."

John Holt in his book 'How Children Fail' described how the eager curiosity, confidence and active exploration of the baby who has had good mothering can later be destroyed by the very system of education which is meant to develop it. The difference between the bright child and the dull child in school, he found, is largely a difference of attitude. The bright child has confidence in the universe as a reasonable and trustworthy place; he wants to explore it and see how it works, he can tolerate uncertainty and take risks, in the confidence that the universe does not play dirty tricks. But the dull child has no such confidence, he sees the world as unpredictable, senseless and treacherous. He does not want to try for fear of failing. To him an unanswered question is not a challenge or an opportunity, but a threat. An answer, for these children, is a thing in itself, unconnected with reality. In fact he found children and teachers often caught up in the 'answer syndrome'; children preoccupied with finding the right answer, the one the teacher wants; teachers so concentrated on the 'right answer' that they lose the sense of reality and could not see when the child's answer was valid though not the one they expected; or on the other hand not valid though it was the one they expected.

Reality, as Polanyi said, always has depths, unforeseen aspects, and it is by having the confidence to wander around that discoveries are often made - like the sixteen year old Einstein imagining what it would be like, if he could pursue a beam of light at the speed of light. It is this confidence that enables a person to indwell in his knowledge, and we should study the conditions that favour the growth of this confidence from the earliest stages.

A Note from Professor W.T. Scott, who is writing a biography of Michael Polanyi.

The effort to construct a biography of Michael Polanyi is at times overwhelming, at times fascinating, and at times filled with a high sense of calling. My basic aim is to account for the development of the thought of this charming, profound and brilliant man. I have been engaged in the work since the fall of 1977, and will take at least another three years to get a manuscript completed.

Fortunately I have the services of an excellent biographical assistant, Monika Tobin, an Austrian scholar of the German language, who has built up for me a file of cards, tape transcripts, photographs and correspondence without which I could not hope to complete the project. A grant from the National Endowment for the Humanities and a sabbatical leave have enabled me to make several short trips to England and the Continent, to interview 100 people (including a dozen of his relatives) and correspond with 20 or 30 more, to spend six weeks at the Michael Polanyi Archives in Chicago, and to get a good start on analyzing his roughly 400 pieces of writing. There are a few more oldsters whose memories go far back that I must be in touch with, and much more correspondence from Michael to others to track down. So far I have written a tentative chapter on the Hungarian background - a handy way of finding out what I still need to learn - and a paper on how Polanyi went from social theory to philosophy. A trip to Budapest has allowed me to search out the old home addresses and try to get a "feeling for place" of the locus of Michael's early life. Many people have given me stories, memories, insights and above all perspective on his character and his work. While I cannot hide my own sympathies for Polanyi as a man and as a thinker, I have an obligation to provide some balance in telling the reader of at least some of his human limitations and of some of the major criticisms of his work.

The work goes slowly during my period of teaching at the University of Nevada, but as of May 15, 1981, I retire, and will be able to devote nearly all of my time to the biography.

Anyone who has letters from Michael Polanyi would assist me considerably by sending photocopies. Memories of personal contacts, anecdotes, and considered judgments on the value of his work would also be much appreciated.

William T. Scott
Department of Physics
University of Nevada, Reno
Reno, Nevada 89557

A Note from David Holbrook

David Holbrook invokes Michael Polanyi's work, in his recent book English for Meaning. This is Holbrook's eighth book on the teaching of English and on education. His own approach, as set out in English for Maturity (1961) and English for the Rejected (1964) is based on imaginative disciplines, and the central discipline is poetry. If the English teacher knows how to teach poetry, and how to respond to the poetry written by children, then everything else follows.

This approach, however, was supplanted in a recent government report, the Bullock Report, A Language for Life, by an approach largely based on linguistics. This tried to be 'scientific', in order to satisfy demands from the universities for 'proper disciplines' in Education Department. The Report, for example, urges theoretical courses in linguistics for student teachers and implies that they cannot teach English until they understand the workings of language, in an abstract way.

David Holbrook rejects this tendency in English, and believes it to be a disaster, as 'official' backing is given to Bullock. He tries to show that the whole development is based on fallacy. Teaching, he declares, is an art, and it is based on what Polanyi calls 'tacit' processes. The child uses language naturally, and puts together sentences which linguists would find it extremely hard to analyse-- yet the child knows no linguistics. Dogberry was right-- reading and writing come by nature. Moreover, meaning points 'beyond the words', so that explicit attention to the words in an analytical way may have as much of an inhibiting effect as the old kind of analytical grammar teaching. There are disciplines in using language, but they are those of the literary critic and the creative artist, who can collaborate with the mysterious powers of our capacities for symbolism, and examine meaning in a phenomenological way, that is, as a manifestation of consciousness and 'being-in-the-world'.

Holbrook tries to suggest a philosophical backing for this approach, in the work of those who find man to be the animal symbolicum, like Ernst Cassirer and Susanne Langer; in the work of the post-critical philosophers Marjorie Grene and Michael Polanyi, in Martin Buber's theories of the development of being in the context of relationship, and in recent developments in psychoanalysis, notably the work of D.W. Winnicott and Rollo May. In a section at the end he reports on his own work as a teacher of English, with young children and with adolescents.

The book has been well received, not least by many who were themselves puzzled by the direction in which Bullock went. Holbrook himself reports giving a talk on the creative writing of less able children to a group of teachers of 'backward' children, only to find them saddled with a reading list of 120 books on Linguistics, some of which he had tried to read himself, but failed-- a list it would anyway take any intelligent adult five years to get through. The effect of this kind of thing, he believes, as with the abstract courses proposed in A Language for Life, is to inhibit the teacher, and to make life dull in the classroom. The Bullock Report, he alleges, was illiterate. It was badly written and dull, confused and inadequate----for example, it gave only a few pages on poetry, and fails altogether either to give a flavour of children's voices, or any sense of the vast resources which reside on the shelves of English literature. Yet Bullock cost some £90,000. Holbrook's own book has sold so far 908 copies, a reward for the author, after five years' work, of some £550, so far.

David Holbrook also invokes Polanyi and his interpreter, Marjorie Grene, in a number of recent articles. In Collaborations, a new quarterly from Vanbrugh College, the University of York, on 'Am I a Chemical Accident?' In New Universities Quarterly, from

Blackwell's, Oxford, on 'Are we only DNA's way of making more DNA?' (Winter 1978-9) and in a forthcoming article on 'Standards in the Arts' in the same quarterly. In an article in the New Humanist, he suggests that we do not have to accept a metaphysic of being, unable to believe in anything based on 'what science says', using to refute this Polanyi and Prosch's Meaning. He also refers to Polanyi in a long review of Mary Midgeley's Beast and Man, also coming out in Collaborations.

The sad state of the book trade is inhibiting the growth and developments of debate and the spread of ideas, seriously. David Holbrook has attempted a survey of the new existentialism and phenomenology, with much reference to Polanyi's work entitled Back to the Things Themselves! This was accepted by Compton Press, on a recommendation by Iris Murdoch, but, alas, as the offer was being negotiated, Compton Press went out of business. Commercial publishers now complain that such a book would cost £10, there is no 'slot' for it; and so who would buy it?

English for Meaning is published by the National Foundation for Educational Research, at £6.25.

STOP PRESS NEWS FROM THE AMERICAN POLANYI SOCIETY.

New Articles in Print. Leopold, Sara. "Polanyi's 'Tacit Knowledge' and the Problem of Invention". Rhetoric 78: Proceedings of Theory of Rhetoric: an Interdisciplinary Conference, Eds. Robert L. Brown Jr. and Martin Steinmann Jr., Minneapolis: University of Minnesota Center for Advanced Studies in Language, Style, and Literary Theory. 1979, pp 241-49.

Manno, Bruno V. "Creative Imagination as a basis for relating the Sciences and the Humanities". Philosophy Today. Summer 1980, pp 171-184.

Manno, Brun V. "Michael Polanyi and Erik Erikson: Towards a Post-Critical Perspective on Human Identity," Religious Education, 75, No 2. March-April, 1980, pp 205-14.

Torrance T.F. "The Open Universe and the Free Society", Ethics in Science and Medicine, Vol 6, pp 143-153, Pergamum Press, 1979.

Torrance T.F. "The Place of Michael Polanyi in the Modern Philosophy of Science". Ethics in Science and Medicine, Vol 7, pp 57-95 Pergamum Press 1980

Consultation on Polanyi - Dallas, November 9th, 1980 A note from the Polanyi Society Vol VIII, No 1, Fall, 1980

Prof: Phil Mullins has organised a consultation on the thought of Michael Polanyi for the 9th Nov at the annual meeting of the American Academy of Religion. The meeting is on Sunday morning in the Amethyst Room of the Lowes Anatole Dallas hotel from 9-12. Probable programme:

Richard Gelwick, Stephens College, "Science and Reality, Religion and God: A Response to Prosch".

Respondent: Harry Prosch, Skidmore College.

Ronald L.Hall, Francis Marion College, "Michael Polanyi on Art and Religion: Some critical Reflections on Meaning"

Respondent: Bruce Haddox, Simpson College.

John V.Apczynski, St. Bonaventure University, "A Polyanian Appraisal of Pannenberg's Theology and the Philosophy of Science"

Respondent: A.Durwood Foster, Jr., Pacific School of Religion and Graduate Theological Union

Persons wishing to participate should obtain and read copies of the papers in advance by sending 2 dollars to Prof Phil Mullins, Dept. of Speech, Theater, and Humanities; Missouri Western State College; 4525 Downs Drive, St. Joseph, MO, 64507.

Reports of the following dissertations on or relating to the thought of Michael Polanyi appear in the No 1 Fall, 1980 Number of the Polanyi Society:

Bowman, Wayne Devere; Ed.D., School of Music, The University of Illinois at Urbana-Champaign, 1980, TACIT KNOWING, MUSICAL EXPERIENCE, AND MUSIC INSTRUCTION: THE SIGNIFICANCE OF MICHAEL POLANYI'S THOUGHT FOR MUSIC EDUCATION. In his abstract, Wayne Bowman says: "The primary insight emerging from this study is the centrality to all cognitive enterprise of one's tacit fund of knowledge...." "Polanyi's ideas offer the potential resolution of enigmatic aspects of several prominent aesthetic theories, among them the theories of Susanne Langer, Nelson Goodman, and Rudolph Arnheim." "The centrality of tacit, intuitive judgments to all learning and knowing repudiates extensively behavioral or mechanistic music instructional practices...." (Copies will be available through University Microfilms in Ann Arbor.)

Rutledge, David W.; Ph.D., Rice University, 1979, THE DISCOVERY OF THE PERSON IN THE POST-CRITICAL THOUGHT OF MICHAEL POLANYI. In his abstract, David Rutledge states that he approaches the problem of examining the personal through "a strategy of 'indirection,' in which examples of the personal as it exists in the human feats of knowing, speaking, and acting are exhibited, but not exhaustively defined." Rutledge shows how Polanyi's discussion of articulation "can be extended and deepened with the help of George Steiner." Rutledge also shows that modern distortions of the concept of the person assimilate 'action' to 'behavior'...B.F. Skinner...and 'mind' to 'brain'...J.J.C. Smart. In the final chapter, Rutledge suggests that "the role of the concept of person should be that of a metaphor by which we refer to central elements (unspecifiable in any complete sense) of our lived experience...." He then indicates relevant theological implications. (Copies will be available through University Microfilms in Ann Arbor.)

Sautter, Diane, Ph.D., Syracuse University, 1980, ORGANIC FORM: A STUDY ILLUMINATING DENISE LEVERTOV'S POETIC PRACTICE THROUGH THE COMPLIMENTARY INSIGHTS OF MICHAEL POLANYI, JOHN DENEY, MARTIN BUBER, AND MIHALYI CSIKSZENTMIHALYI. Sautter links Levertov's special interest in the category of poetry as "organic form" to the four named thinkers. "The common ground among these four explorers is that each was concerned to describe, define or evoke a quality of interaction in art or life which transcends the prosaic classification of subject and object promoted by a rational world view and the forms of our grammar." "Each of these writers was eventually led to the threshold where something extraordinary occurs in an action or event whereby creative insight is unleashed and a momentum carries the explorer beyond his normal capacities for perception." Sautter uses extensively Polanyi's structure of tacit knowing in explaining Levertov's work. (Copies will be available through University Microfilms in Ann Arbor.)

Thomas, Shirley, Lucille, Ph. D., Washington State University, 1978, AMERICAN EPISTEMOLOGY AND THE ROLE OF THE SPECIALIST IN SOCIETY AS REVEALED IN THE WORK OF THE AMERICAN LUTHERAN THEOLOGIANS WHO HAVE EDITED DIALOG. "The thesis of this study is that our specialists and institutions wittingly or unwittingly increase the authority of specialists because they operate from Cartesian assumptions." "An exploration of the writing in DIALOG, an American Lutheran Journal, by its editors demonstrates this to be so." "The basic Lutheran tenet 'the priesthood of all believers' makes the editors' Cartesianism doubly contradictory." "The Cartesian dualism, which separates the knower from what is known, allows virtually no validity to the knowing of the layman because it declares that the only valid knowing is what proceeds in a systematic, 'objective,' value-free way." "Polanyi explains that there is no such thing as totally objective learning.... However, one's experiential knowing, done with fidelity and care, can have increasingly general validity." (Copies will be available through University Microfilms in Ann Arbor.)

Information about Publications - Sent in by members.

Zygon Newsletter, Vol 1 No 3 Summer 1980. Article on Prof. Ralph Burhoe, who received the Templeton Prize, May, 1980.

Zygon Journal, Vol 14 No 2. Has an article by Prof. Burhoe. He develops the idea that "religion/religions, aspiration/altruism etc. can be seen to have a role in evolution".

Zygon Newsletter, Summer 1980. Report of an interview with Prof. T.F. Torrance.

Ethics January 1979. Pub by Univ. of Chicago. Book Review: The Way of Discovery: An Introduction to the Thought of Michael Polanyi. By Richard Gelwick N.Y. O.U.P. Press, 1977. This review by Harry Prosch takes issue with the author on Michael Polanyi's interpretation of religion.

✓ The International Encyclopedia of the Social Sciences ; The Biographical Supplement Vol 18, 1979, The Free Press N.Y & London, A biography of Michael Polanyi, pp 640-642. by Harry Prosch.

Polanyi Society Newsletter Vol 2, No 2, 1980. Winter. Obtainable from Richard Gelwick, Editor and General Coordinator. Head of Dept. of Religion and Philosophy, Stephens College, Columbia, MO 65201. This Number contains extracts from Reviews of Meaning, Univ. of Chicago, 1975; three short extracts from articles; a report of the discussion with Prosch at the 1979 American Academy of Religion meeting regarding the ontological status of the realities of religion in Polanyi's thought; and, lastly, information about recent publications and research topics sent in by members.

The Morality of Knowledge - Transcendence and the Intellectual Life in the Thought of Michael Polanyi, A Doctoral Thesis by Terence Kennedy, C.S.S.R. Rome, 1979. This thesis makes interesting reading and it is hoped to print a precis of its essential contributions in the next Number of Convivium. Copies of the thesis are obtainable at a cost of about 8000 lira from: Bro. Gaudenzio, Collegio Sant'Alfonso, Via Merulana 31, Rome.

The Future of Morality Offprints of this twelve page article are available on demand from the author, Sir Geoffrey Vickers, The Grange, Manor Road, Goring, Reading, RG8 9EA.

Journal of Religion Vol 56 1976 pp 157-161, Article by Joseph Kroger: Theology and Notions of Reason and Science - A note on a point of Comparison in Lonergan and Polanyi.

Philosophy Today Vol 21 1977. pp 2-20. Joseph Kroger: Polanyi and Lonergan on Scientific Method.

Doers of the Word - Towards a Foundational Theology based on the thought of Michael Polanyi. Doctoral Thesis by John V. Apczynski, 1972 McGill, published 1977 in A.A.R. series by Sclar Press, Univ of Montana, Missoula, Montana 59012, U.S.A. Price 6 dollars.

Unpublished Polanyi Articles. A note sent in by Bill Scott.

A study of the Michael Polanyi archives suggests that during the years 1939-45, Polanyi spent much of his time in creative writing on the social structure of science, on liberal views of society and the difficulties of socialism, and on economics. His books Full Employment and Free Trade and Science, Faith and Society, and numerous published articles such as "The Growth of Thought in Society" (Economica, VIII, 428-456, 1941) and the later "Republic of Science" (1962) came out of this work. But there are a number of manuscripts in the archives, including two of book length, that have not been published. Undoubtedly Polanyi was not satisfied with them, but there may nevertheless be considerable value lying there. The following list covers the more substantial of these items.

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Information about Publications cont.

Unpublished writing on social and economic questions in the Michael Polanyi Archives, Joseph Regenstein Library, 1100 E. 57th St., Chicago, IL. 60637:

- Box 26, F 1/2 1939 Plan for a book entitled "The Struggle of Man in Society"
- F 4 ✓ 1940 ✓ The Organization of Scientific Life, 26 pp (6 June)
- F 4 ✓ F 3 Collectivistic Planning, 27 pp. (1 July)
- F 4 ✓ Planning, Efficiency, and Liberty, 14 pp.
- F 8 ✓ 1941 ✓ Modern Millenism (2 April) 8 pp.
- F 12-13 ✓ ~~xxxx~~ "Beginnings of a Book on the Scientific Life" 26 pp., revised 11/97-
- F 8 ✓ Social Planning Lectures (March to August), 62 pp.
- F 8 ✓ The Liberal Conception of Freedom (7 October), 14 pp.
- Box 27 1942 F 3 The City of Science, 18 pp.
- F 5 Socialism Examined in Theory, 75 pp. (revised in 1943)
- F 6, 8, 10 ✓ The Structure of Freedom, about 222 pp. including 99 pp. on Welfare
- Box 27 1943 F 4-5 Limits of State Power (25 January), 23 pp. 4th version
- F 7 Property and Subordinations in Science (13 March), 35 pp. of miscellaneous notes
- F 9-12 Science, Ideals and Society, 168 pp., a book on the principles of scientific life, based on 26 "General Principles" and 78 "Special Principles."

Suggestions.

Convivium now has sixty paid-up members and an unexpectedly healthy bank balance, largely due to a very generous gift of £100! This means that for the next year or so the Newsletter can be as fat and interesting as members like to make it. We need articles, book reviews, information about publications of all kinds, news of societies, conferences, organisations and so on.

You will have seen from the summary of contents of the U.S. Polanyi Newsletter that it contains extracts from articles sent in by members and information about recent publications and research topics in Polanyian Studies. Some of you may be engaged in such studies or in allied projects, and would like encouragement and support. Others will come across information which they feel should be more widely known. For example, our membership represents wide interests, and between us, we must read a large number of journals. May I suggest that everyone who receives Convivium consider becoming responsible for monitoring those journals that he or she reads. Having found something of interest, appropriate action might be: 1) Note basic information such as Journal, Article, Author, 2) Give a concise summary of the contents, 3) Extract of a particular passage of interest.

Items in this number of Convivium have, in the main, not come in response to the last Convivium letter, but have had to be personally solicited. It greatly increases the work of trying to produce Convivium if members wait for supplementary pleas before sending in material. So - if you have found the articles, news and information notes in this number of Convivium interesting, will you add to the interest of the March Convivium by taking this personal request to heart? Don't wait to be asked for that article! Start a pigeon-hole now for filing every bit of what you come across for the Convivium mill. Only in this way will Convivium become a truly convivial organ through

which members can make contact with others of like interest, and get to know of their work.

I have one last request. When you send in information for Convivium, will you please make sure that it does not require further research or reading on my part before it is suitable for the Newsletter. I am afraid I just have not time to follow up letters which say, Why not do a Review on so-and-so? Or, There is a good article in such-and-such, have a look at it!

Finally, it would be a great help to have material for the March number of Convivium sent in by the beginning of February, and October material sent in by the end of August.

Note on Polanyi's Interpretation of Religion.

At the 1979 American Academy of Religion meeting there was a lively discussion of Meaning, centring upon Harry Prosch's understanding of Polanyi's interpretation of religion. Prosch believes that Polanyi makes a clear separation between meaning in science and meaning in the works of the imagination, religion belonging to the latter. This raises the question of the ontological status of the realities of religion in Polanyi's thought.

Many of us understand the main thesis of Personal Knowledge with its concept of the ontological stratification of the universe, comprising a hierarchy of levels of reality, to be saying that the higher, less tangible, more meaningful levels are the more real levels of reality. This would appear to open up the way to affirming the ontological status of God, as being the most real and ultimate level of reality, embodying the joint meaning of all the particulars of the created order.

Since Harry Prosch is still working on a critical exposition of Polanyi's thought, the subject is clearly of the utmost importance and I would be glad to know if members feel that this would make a good subject for discussion, if Harry Prosch's 1981 visit to this country materialises.

Joan Crewdson.

Advance Notice

The Science and Religion Forum is holding its Annual Conference in Oxford from April 9th to 11th. The subject will be: How far and in what ways does and should a theologian take account of the findings of contemporary science, both natural and social? Speakers will include Prof. D.Nineham and Dr. D.Turner, both of Bristol University, and Prof. S.Sykes of Durham University. It is hoped that Prof Moltmann will also be coming. If you want full particulars sent in December, write to The Conference Secretary, 12, Cunliffe Close, Oxford, OX2 7BL.

CONVIVIUM - Additional Members since April 24th, 1980.

- Bennett, Revd. Robin St Margaret's Vicarage, Oxford, OX2 6RX
- Dow, Mrs G.M. Faculty of Education, University of Melbourne, Parkville, Victoria, 3052 Australia.
- Barrington-Ward, Revd Simon 62, Parkhouse Gardens, Twickenham, Mdx TW12DE
- Flanagan, Frank, Mary Immaculate College of Education, South Circular Road, Limerick, Republic of Ireland.
- Forster, Revd. Peter, Mosslake Lodge, Rose Lane, Mossley Hill, Liverpool 18
- Hulmes, Mr E.B.A. Farmington Institute, 4, Park Town, Oxford, OX2 6SH
- Polanyi, Prof. John, 3, Rosedale Road, Toronto, M4W 2PI
- Polanyi, Mrs Priscilla, 31, Maytree Avenue, Findon Valley, Worthing, W.Sussex
- Prosch, Prof Harry, Skidmore College, Dept. of Philosophy, Saratoga Springs, New York, 12866 U.S.A.
- Scott Prof W.T. Dept. of Physics, University of Nevada, Reno, Nevada, 89557 U.S.A.
- Silvester Revd. H. Holy Trinity Rectory, Platt Lane, Rushholme, Manchester, 14.
- Watson, Mr and Mrs Samuel D. Jr. 205, Union St, South Concord, North Carolina 28025. U.S.A.

Changes of address.

- Bolton Mrs Angela, 3, Merryfield Way, Storrington, ! Sussex.
- Holbrook, Dr. David Denmore Lodge, Brunswick Gardens, Cambridge, CB5 8DQ
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Convivium Membership and Renewal of Subscription Form

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Subscription for 1981. (£1 minimum)..... (Due in January of each year).

Cheques should be made payable to J.Crewdson re Convivium and sent to 12, Cunliffe Close, Oxford, OX2 7BL.

Comment re proposed Prosch Seminar in Oxford.....

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Enclosures.....

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Further copies of the Convivium Newsletter, No 11, October, 1980 are available. It is hoped that the cost will not work out at more than 50p per copy, inclusive of postage.