Chapter 1 : The Department of Plant and Soil Science : University of Vermont

The tensions between the competing discourses of the medical and the social models of disability have traditionally provided a platform for discussion and research in the fields of disability.

Sometimes this issue is not treated as part of knowledge management since it borders and overlaps with innovation management Wellman Since I chose a broader knowledge management definition , I very much regard it as a part of the process, and I will refer albeit superficially to some theories that pertain to innovation. Cook and Brown distinguish between knowledge and knowing, and suggest that knowledge creation is a product of the interplay between them. The shift in condition between the possession of knowledge and the act of knowing - something that comes about through practice, action, and interaction- is the driving force in the creation of new knowledge. Furthermore, in order for this interplay to be most fruitful, it is important to support unstructured work environments in areas where creativity and innovation are important. Knowledge sharing and knowledge creation thus go hand in hand. Knowledge is created through practice, collaboration, interaction, and education, as the different knowledge types are shared and converted. Beyond this, knowledge creation is also supported by relevant information and data which can improve decisions and serve as building blocks in the creation of new knowledge. Managing Knowledge Creation The role of management in the knowledge creation process is thus as follows: To enable and encourage knowledge sharing: On the tactical side, as described in the previous subsection, management must understand where and in what forms knowledge exists. They must then provide the right forums for knowledge to be shared. For tacit knowledge this implies a particular emphasis on informal communication, while for explicit knowledge this implies a focus on a variety of IT systems. To create a suitable work environment: This includes the notion of creating an interplay between knowledge and knowing. It implies offering relevant courses and education, but most importantly allowing new knowledge to be created through interaction, practice, and experimentation. Botha et al point to the importance of shared experiences in the knowledge creation process when dealing with tacit knowledge, and the need for an environment where these can be formed. March discusses how our cultural norms often stifle innovation and new knowledge creation. He advocates environments where we recognize that goals can be created through action, where intuition is accepted and valued, and where experience is nothing more than a theory. These concepts bring us back to the concept of theory in use referring to work environments that do not follow strict, "official" rules and procedures , and the acceptance and support of environments that allow brainstorming, trial and error, and unstructured interaction. As an example, from innovation theory, one can refer to the practice of establishing teams to solve problems, unhindered by the bureaucracy that may exist in the firm. Peters refers to the value of chaos and the advantage of smaller, fast-acting teams. One common alternative is the use of cross-functional project teams. These are usually a group of experts from different parts of the organization, led by a "generalist" project leader. If these teams are allowed the freedom to experiment and work in an autonomous, or virtually autonomous environment, it can be a great catalyst for innovation and new knowledge creation. Then, once the task is complete, the members return to their role in the organization, helping to spread this knowledge back into their own community of practice. The project team itself can also facilitate the creation of bridges between communities of practice , and at times may even serve as a way to extend them. To provide systems that support the work process: These can be groupware systems that facilitate communication or brainstorming. However, they must not interfere with creative processes or communities of practice, or enforce rigid organizational practices espoused theory. To provide knowledge workers with timely, relevant information and data. IT and Knowledge Creation The use of IT is very much the same as it is for knowledge sharing, allowing for some degree of support in the transfer of all knowledge types. One important aspect is that it must support, and not interfere with, informal collaboration. For example, groupware systems can be used to enhance communication between communities or teams, particularly if they support varied e. Apart from this, IT also has an important role through information management, by providing access to data and information, and allowing the manager to perform in-depth analyses. More than that, IT systems can also be programmed to spot trends in data and information

and present that to the manager. This essentially enables the manager to make better decisions and aids knowledge creation by providing some of the building blocks for new knowledge. IT tools can also be used in the innovation process e. Conclusion In conclusion, knowledge creation depends upon the mechanisms described in the subsection on knowledge sharing, combined with the ability to put knowledge into practice in an environment which supports interaction and experimentation. The creative process is a delicate one, and it is easily ruined by strict adherence to rules and regulations, or by bureaucracy. Similarly IT systems must be implemented with care as discussed above , and not attempt to replace processes vital to knowledge creation. Site last updated on 23 July

Chapter 2 : Creation (Srishti Vignana)

The tensions between the competing discourses of the medical and the social models of disability have traditionally provided a platform for discussion and research in the fields of disability studies and special needs education. Over the last 30 years a wealth of literature has consolidated the.

Mary Shelley, Frankenstein [3. Knowledge and Culture New perspectives on Frankenstein are hard to come by. Recent scholarship has provided a wide variety of insights into the novel, making it a central text in feminist studies, the history of the novel, psychoanalytical criticism, and, of course, the impact of science on the novel. Moreover, the narrative structure of the novel renders the creature fait accompli -- large, apparently ugly, and periodically violent -- thereby obscuring its ontological design and development. The nature of that knowledge, how it was obtained, how it was implemented, and what resulted from it, are my primary concerns in this essay. These concerns will touch on a central question for readers of Frankenstein: To what extent was the creation of the monster transgressive, morally repugnant, or both? I will argue that the creature, as an embodiment of knowledge, is neither. By ignoring the humane qualities that clearly make knowledge effective, particularly nurturing and caring, Frankenstein finds nothing admirable in what should be a remarkable creation. Whatever else can be said about Frankenstein, there is no doubt that he possesses a remarkable amount of knowledge and, from a technical perspective at least, is enormously skillful. The intertwining male narratives in the novel are persuasive, but not always convincing or reliable. Shelley requires active readers who will question the coherence and the consistency of all the narratives as they develop throughout the book. The novel is thus self-consciously constructed as a kind of "knowledge text" that functions in the tradition of the "thought problem. Margaret Saville and her creator Mary Shelley. Together they silently preside over narratives that purport to be accurate and scientific. Their silence requires each reader, in a process that is similar to scientific discovery, to examine the narratives closely in an effort to determine their reliability. As a representation of knowledge acquired by "M. Daniel Cottom argues persuasively that there is an intrinsic monstrosity to all representational forms, from monsters to novels. The solitude and seclusion that Frankenstein seems to require for his work can only result in knowledge that can have neither context nor value. For Mary Shelley this is intended to be the most frightening aspect of her novel. Equally important here is the realization that Walton, who mediates the narratives of Frankenstein and the monster in addition to his own , cannot be relied upon for much more than simple reportage. The reader, thus embedded in the logic of the narrative, is compelled to be observant and critical in spite of the text, and "learns" a critical skill necessary both to conduct science and to critique it. Frankenstein would have Walton believe that the idea of a female is completely new, when a female creature was fully anticipated at the very beginning of his work. Walton here, as elsewhere, fails to object to this apparently obvious inconsistency. Frankenstein is then able to persuade Walton and perhaps even himself that he would never have considered the project had it not been for the monster. But the fact of the matter is that the monster, in asking for a mate, is merely trying to find a social context for his own existence. Seeing that Frankenstein has rejected his own "society," the creature simply wants him to take responsibility for having created a social being artificially. That Frankenstein is unable to understand that he owes the creature companionship, in one way or another, is consistent with his inability to see any value in social exchange. As a prerequisite to creating the female creature Frankenstein demands that the monster and his companion must "quit Europe forever, and every other place in the neighbourhood of man" Frankenstein then describes his actions in a way that makes them seem a response to "malice and treachery. When confronted with the very real problem of what to do with the knowledge that he has generated, Frankenstein is at a complete loss. Frankenstein, Marder writes, is driven by a compulsion "to circumvent the necessity of passing through the mother in order to give birth and be born. Such a "natural" embodiment, Mary Ann Doane argues, would normally offer "a certain amount of epistemological comfort" since the biological role of the mother renders her "immediately knowable. Thus when nineteenth century obstetrical procedure dealt with an unexpelled placenta by removing the placenta in fragments, it was consistent with the way women were perceived in general and with the way in which they

were healed. The physicians who attended Mary Wollstonecraft, for example, interceded very quickly and worked assiduously to remove the placenta piece by piece. This process, which often disregarded the condition of the patient as a whole, was painful, dangerous, and frequently resulted in severe infections and many deaths, 14 as it did in the case of Wollstonecraft. When he returns to his Scottish laboratory to dispose of the remains of the second monster, he places them in a basket with stones and drops them irretrievably into the sea. This act, according to Frankenstein, is consistent with a commitment to abandon the scientific practice and the scientific frame of mind that led to the creation of the monster. Yet while waiting for the cover of darkness to dispose of the "relics" of his work, Frankenstein passes the time in a revealing way: The act of cleaning equipment, which under most circumstances would hardly seem worth noting, stands out here because it suggests a moment of honesty in an otherwise entirely fabricated narrative. Frankenstein, by undermining narrative, rejects the central tenets of scientific practice: Frankenstein, in hoarding knowledge and storing it, so to speak, in one creature, seems to be missing the apparent point of science. If I have conceived an earnest desire of being the benefactor of my race, I shall no doubt, find out a channel in which for [sic] my desire to operate, and shall be quick-sighted in discovering the defects, or comparative littleness, of the plan I may have chosen. Herschel argues in his Preliminary Discourse on the Study of Natural History , can only benefit by "a sense of common interest, of mutual assistance, and a feeling of sympathy in a common pursuit. His Discourse, which came on the heels of much of his own work in chemistry , astronomy and related sciences, might serve in its own right as a strong indictment of Frankenstein as scientist. That Frankenstein himself is unclear about the role of the scientist is attributable to his early reading in alchemy. Krempe explains, "useless names. The influence of the alchemists on Frankenstein is clear; from them he has come to understand science as a goal or product-oriented activity rather than process-oriented activity. It was very different, when the masters of science sought immortality and power; such views, although futile, were grand: The ambition of the inquirer seemed to limit itself to the annihilation of those visions on which my interest in science was chiefly founded. I was required to exchange chimeras of boundless grandeur for realities of little worth. Having read the alchemists in seclusion, and followed their practice of working in seclusion, Frankenstein has no social context for his science. It is not surprising, then, that he should devalue advances in knowledge that have broad impact and widespread application for those that engage a very narrow audience. Knowledge is not, like food, destroyed by use, but rather augmented and perfected. Even when he arrives at the university town of Ingolstadt , he is unable to appreciate the value of science to the community. Instead of finding the academic world inviting, he reports that even there he could not overcome an "invincible repugnance to new countenances" Aloof and out of touch with those around him, Frankenstein cannot help but use his science to create something that is as repugnant to society as society is to him. The creation of life is thus, for Frankenstein, a purely intellectual challenge that is completely disconnected from the academic and the social worlds in which he exists. Nowhere in the process of creating the monster does he reflect on the potential value of each new scientific innovation that results in the creature. Yet to the scientific community, any one of the techniques that could result in the creation of a fully formed version of a human being, would surely have been a scientific triumph. Such practices, according to Donna Haraway, not only posit a false objectivity, they assiduously avoid adjusting knowledge to contexts. The monster as the incarnation of that knowledge enters the world without introduction and without precedent. New and unfamiliar knowledge, however "good" or "bad," can only be troubling to those who are unacquainted with its origins. The scientist needs to recognize that all knowledge has a monstrous quality and the only way to introduce knowledge is to de-monstrate it, that is, to display it and in doing so, to demystify it. The tension between the pursuit of knowledge and the communication of knowledge is surely as crucial as any epistemological dilemma faced in the scientific world. Science, according to Herschel, has its own peculiar terms, and, so to speak, its own idioms of language; and these it would be unwise, were it even possible, to relinquish; but everything that tends to clothe it in a strange and repulsive garb, and especially every thing that, to keep up an appearance of superiority over the rest of mankind, assumes an unnecessary guise of profundity and obscurity, should be sacrificed without mercy. Not to do this, is to deliberately reject the light which the natural unencumbered good sense of mankind is capable of throwing on every subject. Inspired by Professor Waldman, who

encourages him to study "every branch of natural philosophy" [1. It is indeed remarkable that someone so obsessed by the force of life shows no insight into how to restore, lengthen, or preserve it. This paradox is the most important irony in the novel. After having created the monster, that is after having created life itself, Frankenstein is plagued -- because of the monster -- by death. Frankenstein scavenges from the dead to create life, and the creature, in retribution, attacks the living to "create" death. Thus, the gray area between life and death, of restoring life to a being on the brink of death or only just recently dead, is a concept that Frankenstein is unwilling to grasp. Are we to believe, for example, that the skills that created a monster from inorganic matter could not restore life to a previously living organism? Frankenstein makes the following claim, though given the context of his work, it seems self-serving and convenient: I thought, that if I could bestow animation upon lifeless matter, I might in process of time although I now found it impossible renew life where death had apparently devoted the body to corruption. The work of the renowned "electrician" Giovanni Aldini, a respected itinerant scientist and the nephew of Galvani , was based entirely on the hope of galvanic restoration of the fatally ill. I view with horror and indignation the haste with which a man, who appears to have drawn his last breath, is thus banished from society, and deprived of a chance of recovery. The surgeon, John Birch, in his Essay on the Medical Applications of Electricity, 24 describes the reanimation of "a labouring man in a fit of despair" who, after hanging himself, could not be revived. The attending physician, reports Birch, passed an electric shock from one leg to the other, the effect of which was extremely surprising; the patient started, opened his eyes, and seemed very much frightened. The shocks were repeated three or four times in the space of ten minutes; after the last, a kind of hysteric affection took place, and seemed further to relieve him; his feet became warm, a general perspiration ensued, [and] he became quite rational. Even more important is the unmistakable subtext of the statement, that Frankenstein deliberately chose to pursue creation over restoration. Exactly what Frankenstein might be able to do with his knowledge is particularly interesting given that so many other characters manage to apply their knowledge in useful and productive ways. There is a consistent effort in the novel to demonstrate that scientific attentiveness can prolong and restore life. Although the monster has only just been rejected by the DeLaceys, he is still able to be alert and compassionate. Hidden in the woods, he sees a young girl running "in sport" from her companion. I rushed from my hiding place, and, with extreme labour from the force of the current, saved her, and dragged her to shore. She was senseless; and I endeavoured, by every means in my power, to restore animation. The monster must try "every means. Frankenstein, by contrast, demonstrates no similar commitment to the application of knowledge in the service of society. In his enthusiasm to discover "the principle of life," Frankenstein is indifferent to the problems that trouble the living. He shows no interest in making inquiries into the pragmatic issues of life and rejects the ugly workaday world of science. Even in the rustic harbor town where he is arrested for the murder of Clerval, he is treated humanely. Though "on the point of death," Frankenstein is nursed back to health even though he is suspected of murder. Frankenstein characterizes the hired nurse sent to attend him as "indifferent," yet her tone betrays only a sense of deference and commitment that seem consistent with her responsibilities. I believe that it were better for you if you were dead, for I fancy it will go hard with you! The efforts of the local townspeople are also significant given their earnest but futile attempts to restore Clerval to life when his body is discovered. The process of using galvanism in a restorative manner, that is to introduce electricity into objects living or dead was, as I have already indicated, familiar to scientists and scientific popularizers of the early nineteenth century. At Oxford , Percy Shelley was fascinated by galvanism and had an electrical machine in his rooms.

Chapter 3 : Knowledge Creation

The tensions between the competing discourses of the medical and the social models of disability have traditionally provided a platform for discussion and research in the fields of disability studies and special needs education.

Post-modern synergistic knowledge creation: Theo Blackmore and Dr. Over the last thirty years, a wealth of literature has consolidated the debate and produced particular knowledge of impairment and disability. The individual becomes lost within a framework of medical symptoms or social inequalities. This paper considers alternative approaches which reveal a fuller picture of the lives of people with impairments. The authors conducted two separate empirical studies, one employing a Deleuzoguattarian perspective, the other a Bourdieusian perspective. The medical model, as a pathologising gaze, understands human beings in relation to a normalised view of ability - an ideal type - which in turn regards those with impaired ability as abnormal, burdened with difficulties resulting from organic dysfunction requiring expert help in order to ameliorate undesirable effects Finkelstein, ; Devliger, In contrast, the UK disability lobby has argued for a social model understanding which reconceptualises disability and sees it as a product of structural and environmental inequities and not simply an attribute of individual impairment see, for example, Finkelstein, ; Oliver, ; Barnes, ; Tregaskis, ; Fougeyrollas and Beauregard, Over the last thirty years, a wealth of literature has been published discussing these dominant gazes which in turn have produced particular knowledge of impairment, disability and special educational needs. We argue that by privileging specific discourses in relation to disability research, knowledge relating to inability has been foregrounded whilst notions of personhood and individual identity have often been lost. In order to redress the balance, we propose multi- situated understandings of the lives disabled people lead which move away from this epistemological reductionism. To demonstrate new ways of thinking about disability, we present two empirical studies that apply alternative analytical frameworks: The implications for practice that emerge as a consequence of applying these analytical frameworks are also discussed. Becoming Sam The first study being reported is one that was concerned with inclusive education and applied Deleuzoguattarian concepts to empirical data in order to explicate the underlying complexities that began to emerge during the research process. The application of Deleuzoguattarian philosophy is not new. Recently, Goodley has published work that considered the implications of such philosophy for the parents of disabled babies a and for experimenting with socially just pedagogies b ; Markula 3 has written about attempts to reconfigure dance performance in a way that subverts the traditional virtues of the feminine body; whist Hickey-Moody and Rasmussen have considered how such philosophy allows for a reconceptualisation of sexuality. PMLD is a label used to identify children who are understood as being pre-volitional [they do not move with intent] Logan et al. There is much to be praised here. Academics and teachers alike have forged new methodologies for assessing, teaching and adapting curriculums for children with PMLD. However, in our view, new ways of understanding the lives of such children is long overdue. We must embrace new theoretical ideas beyond those currently advanced by PMLD Studies to fully capture and appreciate the richness of the lives of people who are labelled as having PMLD, and with this in mind we present the first study. The Study The context for this discussion revolves around Sam, a young boy who participated in a research project that aimed to illuminate the ways in which mainstream education can benefit children who are traditionally educated in special schools. Specifically, the aim of 4 the project was to further our understanding of peer engagement for Sam. For example, we explored whether alternative educational contexts offered qualitatively different opportunities for peer engagement and how these differences could lead to new learning opportunities. The research methodology was interpretivist and consisted of three inter-linked elements. This is not the place to go into great detail, but further information related to the methodology can be found elsewhere see Bayliss, ; Bayliss and Simmons, ; Simmons and Bayliss, To summarise, firstly a series of semi-structured interviews took place in order to gather the views of significant others parents, teachers, teaching assistants etc who knew Sam well in order to grasp interpretations of others and direct initial observations. Second, extended periods of participatory observations were undertaken where a researcher effectively acted as a teaching assistant for Sam once a week

in his special school and once a week in his mainstream school. Finally, periods of non-participatory observation were undertaken. It was during these moments that most data was accrued through vignette writing and it is this data which will be discussed shortly. The quantity and richness of the vignettes allowed the researchers to submerge themselves in the data in order to look for common themes. Below is a summary of this level of analysis. Sam was happy with the adults in his special school, although things were done to Sam by adults e. Below is an example of a vignette capturing this typical special school behaviour â€" Sam is happy to be the passive recipient of the massage, but does not attempt to manipulate the massager himself as the support assistant intended. An LSA is kneeling in front of him with a hand-held, electric massager. The massager is attached to a switch, and every time the switch is pressed the massager vibrates nosily. The LSA presses the switch and the vibrations begin. The LSA does not touch Sam with the massager but the noise is loud and unusual enough to grab his attention. His gaze quickly shifts away from the open window to the massager, eyebrows raised, eyes on the device and mouth open. When opportunities did arise i. The general opinion of the classroom staff was that Sam was unable to recognise the subtle communicative abilities of his peers and as such he was largely passive and distant around them. Sam reached out to other children very regularly and engaged with others. Instances of Sam interacting with adults were recorded. However, Sam reached out to and engaged with his mainstream peers much more than he did with the adults from either schools. During the first two terms Sam often attempted to initiate interaction by making eye contact, grabbing other children their arms, legs, hair etc , leaning on them especially during carpet time or by simply holding on to them. Peers often attempted to initiate interaction with Sam by talking to him, holding his hand and sharing items with him i. Sam responded back enthusiastically. The vignette below captures these qualities: The children are sat down on the cold floor with a partner. Sam is facing one of his friends. Their legs are tangled together Sam has his left leg under her right leg, and his right leg over her left leg. Happy sounds from Sam. He looks at her face, claps and flaps his arms and tries to wiggle his legs. Big smiles from both. The girl pulls him up so he is facing her again. Sam claps and lets his hands fall on his lap. The girl copies Sam. Sam chuckles and claps again. Sam exclaims once more: He was much more gentle e. Sam began behaving in the way that other children were encouraged to behave towards him, showing an increased awareness of socially desirable communication skills. By the end of the term more children were approaching Sam and those that were shy of him in the first term became increasingly confident and engaged with him. The children provided a wealth of opportunities for Sam to communicate with others and practice his communication skills â€" a task he embarked on enthusiastically. Sam exhibited some of his mainstream communicative behaviours in his special school, i. Sam sometimes recognised these cues for more and continued to show affection: He is happy and giggling. Sam looks down at the boy, shuffles closer, hugs him gently, kisses him on his cheek and sits back up again. Further, the quality of these mainstream 8 interactions was markedly different with many examples of emerging proto-imperative behaviour, that is, behaviour involving interactions with people with objects. The data was startling. Sam shifted in unexpected ways. He was showing us that, in certain contexts, he was capable of behaving in ways that contradicted his PMLD definition â€" the pre-X symptomology he could be symbolic, communicative, volitional, contingency aware It was at this point that a new analytical framework was sought to help us understand what we were seeing. Through the language of Deleuzoguattarian philosophy we found a way of conceptualising the complex shifts in behaviour, these new modes of existence that emerged during the research process. Two concepts are particularly beneficial here: A rhizome describes the connections and links that occur between people, objects, events and places, between what Colman describes as the most disparate and the most similar. The rhizome is natural â€" it can be found in plant life â€" and contrasts with the arborescent. Where arborescence describes the hierarchical, linear, dichotomous structure of trees that root deep, grow horizontally and branch out creating division and space, the rhizome describes the structures of weeds â€" a form of plant that is interconnected and multiple, forever growing and changing, shifting and moving. It can extend itself through the earth, proliferate and create new life. As Deleuze and Guattari describe: The tree is filiation, but the rhizome is alliance, uniquely alliance. Hence, a rhizome is creative, and rhizomatic creating is one of perpetual transformation and movement. As Goodley b discusses, through the concept of a rhizome: She is ever moving. A body no longer embodied. How

does the concept of rhizome relate to Sam? Sam becomes decentred Bayliss, The language of PMLD Studies situates Sam in a model of arborescence, where his development is judged against the normative, linear, hierarchically organised benchmarks of child development before you can communicate, you must be symbolically representational, before you are symbolically representational, you must be contingency aware When Sam is situated within rhizomatics, he becomes-Sam, he shakes off his PMLD status and becomes active participant, engaged, social. They interact and connect with their friend. Sam responds back in ways that were never seen in his special school, where he is passive, pre-X, PMLD. The plane of immanence is central to Deleuzoguattarian ontology. As Stagoll explains: The plane is a field of possibilities. The concept of a plane of immanence is closely related to the concept of the virtual the creative and the actual the created , as Deleuze explains: What could such abstract talk of planes of immanence, the virtual, and the actual mean for Sam? If we conceptualise the plane of immanence as a field of possibilities where creative forces come together at the level of the virtual which can be expressed at the level of the actual in terms of differential actualities then we are part of the way there. Hallward extends this point well. He explains that understanding something as actual means that it exists in the conventional sense of the word; that it can be experienced, perceived, measured, etc. An actual human being is always a particular person, a person with objective qualities, hence a person is the object of actualisation.

Chapter 4 : The Creation of Adam - Wikipedia

Extending the Human Resource Architecture: Relational Archetypes and Value Creation Abstract Theories of knowledge-based competition focus on internal resources as the source of value creation.

According to The Kybalion , The All is a bit more complicated than simply being the sum total of the universe. Rather than The All being simply the physical universe, it is more correct to say that everything in the universe is within the mind of The All, since the ALL can be looked at as Mind itself. The Three Initiates see The Kybalion strongly caution that we restrain from simply declaring "I am God" for oversimplification purposes. Though you are a part of The All, you are but one small piece of that puzzle. You cannot be equated with God any more than your toenail can be equated with you. You have the potential for perfection and to rejoin God, but you are not the totality of God. Because of this view, some Hermetics also practice theurgy. If the universe is completely a mental construct, then the mind must be able to mold it and shape it, in an experience that can become closer and closer to lucid dreaming as skills improve. The same has been asked by Hermetics of the All, and many reasons have been put forth. Critics of this idea argue that there is nothing outside of The All for it to gain, it is All. The All is compelled to act[edit] Some Hermetics believe that The All acts because it is internally compelled to do so out of creative urge that is innate. Critics claim that The All is absolute and if this urge were to compel The All then it the proposed urge instead would be absolute. Actus purus There is no reason but The All itself, therefore its action, itself, and its reason for action are all the same thing. In this aspect, The All is called The Father for its active, masculine part in the creation of what is, not because of its physical sex. Similarly, that what it was created out of, is represented as The Mother, for its passive, feminine aspect in that same process. For example, we say Mother Earth and Mother Nature. Different aspects of[edit] The story describing The All here is not meant to be taken literally, but rather has symbolic meaning. Hermetics do not ever claim that the creation story used for this information is to be taken literally. Nous Nous bridges the gap between The All and its contents, and is described having taught Hermes Trismegistus his initial knowledge on God and the divine in Book 1 of the Corpus Hermeticum. Hall translates Nous differently, instead calling it "Thought Thoth ", an Egyptian god generally seen as synonymous with Hermes. Nous is claimed also to be the Father of the Word, and only comes to pious and religious men. Nous, or God, is also seen as synonymous with the Supreme Good. The leaving of Reason from the elements is said to give rise to the lower creatures, who were created without Reason. Anthropos[edit] Anthropos called the third son of God, while others see Nousâ€"one of these sons of Godâ€"as the Father of the other two, and truly being God is essentially the human soul which comes from God, and is destined to return to God. It is further said that God is made up of innumerable souls, and if they conduct themselves properly, being true to themselves, they may become Powers of God, [17] which would lend credit to "The All has Something to Gain" theory for action. It can be said that this corresponds to the ideas of or about the Tao , with respect to the interpretation of an all encompassing force above all other. There is little room in this view for a "god", for it is stated that the ALL transcends names and terms. The result is a "cosmic copulation" whose effect is an infinite, living mind.

Chapter 5 : The Second Account of Creation

2 Extending Nonaka's Knowledge Creation theory: How we know more than we can tell & tell more than we can know Lars Lindkvist & Marie Bengtsson Abstract Nonaka and colleagues propose a theory of knowledge creation grounded in the epistemology of Michael.

For current news and resources see the Framework WordPress site Introduction This Framework for Information Literacy for Higher Education Framework grows out of a belief that information literacy as an educational reform movement will realize its potential only through a richer, more complex set of core ideas. During the fifteen years since the publication of the Information Literacy Competency Standards for Higher Education,1 academic librarians and their partners in higher education associations have developed learning outcomes, tools, and resources that some institutions have deployed to infuse information literacy concepts and skills into their curricula. However, the rapidly changing higher education environment, along with the dynamic and often uncertain information ecosystem in which all of us work and live, require new attention to be focused on foundational ideas about that ecosystem. Students have a greater role and responsibility in creating new knowledge, in understanding the contours and the changing dynamics of the world of information, and in using information, data, and scholarship ethically. Teaching faculty have a greater responsibility in designing curricula and assignments that foster enhanced engagement with the core ideas about information and scholarship within their disciplines. Librarians have a greater responsibility in identifying core ideas within their own knowledge domain that can extend learning for students, in creating a new cohesive curriculum for information literacy, and in collaborating more extensively with faculty. The Framework offered here is called a framework intentionally because it is based on a cluster of interconnected core concepts, with flexible options for implementation, rather than on a set of standards or learning outcomes, or any prescriptive enumeration of skills. At the heart of this Framework are conceptual understandings that organize many other concepts and ideas about information, research, and scholarship into a coherent whole. These conceptual understandings are informed by the work of Wiggins and McTighe,2 which focuses on essential concepts and questions in developing curricula, and also by threshold concepts3 which are those ideas in any discipline that are passageways or portals to enlarged understanding or ways of thinking and practicing within that discipline. This Framework draws upon an ongoing Delphi Study that has identified several threshold concepts in information literacy,4 but the Framework has been molded using fresh ideas and emphases for the threshold concepts. Two added elements illustrate important learning goals related to those concepts: The Framework is organized into six frames, each consisting of a concept central to information literacy, a set of knowledge practices, and a set of dispositions. The six concepts that anchor the frames are presented alphabetically: Authority Is Constructed and Contextual Information Creation as a Process Information Has Value Scholarship as Conversation Searching as Strategic Exploration Neither the knowledge practices nor the dispositions that support each concept are intended to prescribe what local institutions should do in using the Framework; each library and its partners on campus will need to deploy these frames to best fit their own situation, including designing learning outcomes. For the same reason, these lists should not be considered exhaustive. In addition, this Framework draws significantly upon the concept of metaliteracy,7 which offers a renewed vision of information literacy as an overarching set of abilities in which students are consumers and creators of information who can participate successfully in collaborative spaces. This Framework depends on these core ideas of metaliteracy, with special focus on metacognition,9 or critical self-reflection, as crucial to becoming more self-directed in that rapidly changing ecosystem. Information literacy is the set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning. The Framework opens the way for librarians, faculty, and other institutional partners to redesign instruction sessions, assignments, courses, and even curricula; to connect information literacy with student success initiatives; to collaborate on pedagogical research and involve students themselves in that research; and to create wider conversations about student

learning, the scholarship of teaching and learning, and the assessment of learning on local campuses and beyond. Grant Wiggins and Jay McTighe. Association for Supervision and Curriculum Development, Threshold concepts are core or foundational concepts that, once grasped by the learner, create new perspectives and ways of understanding a discipline or challenging knowledge domain. Such concepts produce transformation within the learner; without them, the learner does not acquire expertise in that field of knowledge. Threshold concepts can be thought of as portals through which the learner must pass in order to develop new perspectives and wider understanding. Meyer, Ray Land, and Caroline Baillie. Meyer, Ray Land, and Caroline Baillie, ixâ€"xlii. For information on this unpublished, in-progress Delphi Study on threshold concepts and information literacy, conducted by Lori Townsend, Amy Hofer, Silvia Lu, and Korey Brunetti, see http: Libraries and the Academy 11, no. Knowledge practices are the proficiencies or abilities that learners develop as a result of their comprehending a threshold concept. Generally, a disposition is a tendency to act or think in a particular way. More specifically, a disposition is a cluster of preferences, attitudes, and intentions, as well as a set of capabilities that allow the preferences to become realized in a particular way. Metaliteracy expands the scope of traditional information skills determine, access, locate, understand, produce, and use information to include the collaborative production and sharing of information in participatory digital environments collaborate, produce, and share. This approach requires an ongoing adaptation to emerging technologies and an understanding of the critical thinking and reflection required to engage in these spaces as producers, collaborators, and distributors. Mackey and Trudi E. Reinventing Information Literacy to Empower Learners. Frames These six frames are presented alphabetically and do not suggest a particular sequence in which they must be learned. Authority is constructed in that various communities may recognize different types of authority. It is contextual in that the information need may help to determine the level of authority required. Experts understand that authority is a type of influence recognized or exerted within a community. Experts view authority with an attitude of informed skepticism and an openness to new perspectives, additional voices, and changes in schools of thought. An understanding of this concept enables novice learners to critically examine all evidenceâ€"be it a short blog post or a peer-reviewed conference proceedingâ€"and to ask relevant questions about origins, context, and suitability for the current information need. Thus, novice learners come to respect the expertise that authority represents while remaining skeptical of the systems that have elevated that authority and the information created by it. Experts know how to seek authoritative voices but also recognize that unlikely voices can be authoritative, depending on need. Novice learners may need to rely on basic indicators of authority, such as type of publication or author credentials, where experts recognize schools of thought or discipline-specific paradigms. Knowledge Practices Learners who are developing their information literate abilities define different types of authority, such as subject expertise e. Dispositions Learners who are developing their information literate abilities develop and maintain an open mind when encountering varied and sometimes conflicting perspectives; motivate themselves to find authoritative sources, recognizing that authority may be conferred or manifested in unexpected ways; develop awareness of the importance of assessing content with a skeptical stance and with a self-awareness of their own biases and worldview; question traditional notions of granting authority and recognize the value of diverse ideas and worldviews; are conscious that maintaining these attitudes and actions requires frequent self-evaluation. Information Creation as a Process Information in any format is produced to convey a message and is shared via a selected delivery method. The iterative processes of researching, creating, revising, and disseminating information vary, and the resulting product reflects these differences. The information creation process could result in a range of information formats and modes of delivery, so experts look beyond format when selecting resources to use. The unique capabilities and constraints of each creation process as well as the specific information need determine how the product is used. Experts recognize that information creations are valued differently in different contexts, such as academia or the workplace. Elements that affect or reflect on the creation, such as a pre- or post-publication editing or reviewing process, may be indicators of quality. The dynamic nature of information creation and dissemination requires ongoing attention to understand evolving creation processes. Recognizing the nature of information creation, experts look to the underlying processes of creation as well as the final product to critically evaluate the usefulness of the information. Novice learners

begin to recognize the significance of the creation process, leading them to increasingly sophisticated choices when matching information products with their information needs. Dispositions Learners who are developing their information literate abilities are inclined to seek out characteristics of information products that indicate the underlying creation process; value the process of matching an information need with an appropriate product; accept that the creation of information may begin initially through communicating in a range of formats or modes; accept the ambiguity surrounding the potential value of information creation expressed in emerging formats or modes; resist the tendency to equate format with the underlying creation process; understand that different methods of information dissemination with different purposes are available for their use. Information Has Value Information possesses several dimensions of value, including as a commodity, as a means of education, as a means to influence, and as a means of negotiating and understanding the world. Legal and socioeconomic interests influence information production and dissemination. The value of information is manifested in various contexts, including publishing practices, access to information, the commodification of personal information, and intellectual property laws. As creators and users of information, experts understand their rights and responsibilities when participating in a community of scholarship. Experts understand that value may be wielded by powerful interests in ways that marginalize certain voices. However, value may also be leveraged by individuals and organizations to effect change and for civic, economic, social, or personal gains. Experts also understand that the individual is responsible for making deliberate and informed choices about when to comply with and when to contest current legal and socioeconomic practices concerning the value of information. Dispositions Learners who are developing their information literate abilities respect the original ideas of others; value the skills, time, and effort needed to produce knowledge; see themselves as contributors to the information marketplace rather than only consumers of it; are inclined to examine their own information privilege. Research as Inquiry Research is iterative and depends upon asking increasingly complex or new questions whose answers in turn develop additional questions or lines of inquiry in any field. Experts see inquiry as a process that focuses on problems or questions in a discipline or between disciplines that are open or unresolved. Experts recognize the collaborative effort within a discipline to extend the knowledge in that field. Many times, this process includes points of disagreement where debate and dialogue work to deepen the conversations around knowledge. This process of inquiry extends beyond the academic world to the community at large, and the process of inquiry may focus upon personal, professional, or societal needs. The spectrum of inquiry ranges from asking simple questions that depend upon basic recapitulation of knowledge to increasingly sophisticated abilities to refine research questions, use more advanced research methods, and explore more diverse disciplinary perspectives. Novice learners acquire strategic perspectives on inquiry and a greater repertoire of investigative methods. Knowledge Practices Learners who are developing their information literate abilities formulate questions for research based on information gaps or on reexamination of existing, possibly conflicting, information; determine an appropriate scope of investigation; deal with complex research by breaking complex questions into simple ones, limiting the scope of investigations; use various research methods, based on need, circumstance, and type of inquiry; monitor gathered information and assess for gaps or weaknesses; organize information in meaningful ways; synthesize ideas gathered from multiple sources; draw reasonable conclusions based on the analysis and interpretation of information. Dispositions Learners who are developing their information literate abilities consider research as open-ended exploration and engagement with information; appreciate that a question may appear to be simple but still disruptive and important to research; value intellectual curiosity in developing questions and learning new investigative methods; maintain an open mind and a critical stance; value persistence, adaptability, and flexibility and recognize that ambiguity can benefit the research process; seek multiple perspectives during information gathering and assessment; seek appropriate help when needed; follow ethical and legal guidelines in gathering and using information; demonstrate intellectual humility i. Scholarship as Conversation Communities of scholars, researchers, or professionals engage in sustained discourse with new insights and discoveries occurring over time as a result of varied perspectives and interpretations. Research in scholarly and professional fields is a discursive practice in which ideas are formulated, debated, and weighed against one another over extended periods of time. Instead of seeking

discrete answers to complex problems, experts understand that a given issue may be characterized by several competing perspectives as part of an ongoing conversation in which information users and creators come together and negotiate meaning. Experts understand that, while some topics have established answers through this process, a query may not have a single uncontested answer. Experts are therefore inclined to seek out many perspectives, not merely the ones with which they are familiar. These perspectives might be in their own discipline or profession or may be in other fields. While novice learners and experts at all levels can take part in the conversation, established power and authority structures may influence their ability to participate and can privilege certain voices and information. Developing familiarity with the sources of evidence, methods, and modes of discourse in the field assists novice learners to enter the conversation. New forms of scholarly and research conversations provide more avenues in which a wide variety of individuals may have a voice in the conversation. Providing attribution to relevant previous research is also an obligation of participation in the conversation. Dispositions Learners who are developing their information literate abilities recognize they are often entering into an ongoing scholarly conversation and not a finished conversation; seek out conversations taking place in their research area; see themselves as contributors to scholarship rather than only consumers of it; recognize that scholarly conversations take place in various venues; suspend judgment on the value of a particular piece of scholarship until the larger context for the scholarly conversation is better understood; understand the responsibility that comes with entering the conversation through participatory channels; value user-generated content and evaluate contributions made by others; recognize that systems privilege authorities and that not having a fluency in the language and process of a discipline disempowers their ability to participate and engage. Searching as Strategic Exploration Searching for information is often nonlinear and iterative, requiring the evaluation of a range of information sources and the mental flexibility to pursue alternate avenues as new understanding develops. The act of searching often begins with a question that directs the act of finding needed information. Encompassing inquiry, discovery, and serendipity, searching identifies both possible relevant sources as well as the means to access those sources. Experts realize that information searching is a contextualized, complex experience that affects, and is affected by, the cognitive, affective, and social dimensions of the searcher. Novice learners may search a limited set of resources, while experts may search more broadly and deeply to determine the most appropriate information within the project scope. Likewise, novice learners tend to use few search strategies, while experts select from various search strategies, depending on the sources, scope, and context of the information need. Knowledge Practices Learners who are developing their information literate abilities determine the initial scope of the task required to meet their information needs; identify interested parties, such as scholars, organizations, governments, and industries, who might produce information about a topic and then determine how to access that information; utilize divergent e. Dispositions Learners who are developing their information literate abilities exhibit mental flexibility and creativity understand that first attempts at searching do not always produce adequate results realize that information sources vary greatly in content and format and have varying relevance and value, depending on the needs and nature of the search seek guidance from experts, such as librarians, researchers, and professionals recognize the value of browsing and other serendipitous methods of information gathering persist in the face of search challenges, and know when they have enough information to complete the information task Footer navigation.

Chapter 6 : CiteSeerX â€" 1 Extending Nonakaâ€™s Knowledge Creation theory:

Managing Knowledge Creation. The role of management in the knowledge creation process is thus as follows: To enable and encourage knowledge sharing: On the tactical side, as described in the previous subsection, management must understand where and in what forms knowledge exists.

Today we shall pass to the second account, which is frequently described as the "Yahwist," since it uses the name "Yahweh" for God. While not wishing to anticipate the particulars of this narrativeâ€"because it will be better for us to recall them in later analysesâ€"we should note that the entire text, in formulating the truth about man, amazes us with its typical profundity, different from that of the first chapter of Genesis. Ancient description It can be said that it is a profundity that is of a nature particularly subjective, and therefore, in a certain sense, psychological. Together with the third chapter it is the first testimony of human conscience. A reflection in depth on this textâ€"through the whole archaic form of the narrative, which manifests its primitive mythical character 1 â€"provides us in nucleo with nearly all the elements of the analysis of man, to which modern, and especially contemporary philosophical anthropology is sensitive. It could be said that Genesis 2 presents the creation of man especially in its subjective aspect. Comparing both accounts, we conclude that this subjectivity corresponds to the objective reality of man created "in the image of God. First human being 2. It is significant that in his reply to the Pharisees, in which he appealed to the "beginning," Christ indicated first of all the creation of man by referring to Genesis 1: The words which directly describe the unity and indissolubility of marriage are found in the immediate context of the second account of creation. Its characteristic feature is the separate creation of woman cf. There we read first of all: Tree of knowledge 3. Immediately after these verses, chapter 3 begins with its account of the first fall of the man and the woman, linked with the mysterious tree already called the "tree of the knowledge of good and evil" Gn 2: Thus an entirely new situation emerges, essentially different from the preceding. The tree of knowledge of good and evil is the line of demarcation between the two original situations which Genesis speaks of. This second situation determined the state of human sinfulness, in contrast to the state of primitive innocence. Even though the "Yahwist" text is very concise, it suffices with clarity to differentiate and to set against each other those two original situations. We speak here of situations, having before our eyes the account which is a description of events. All this emerges from that "Yahwist" text of Genesis , which contains in itself the most ancient word of revelation. Evidently it has a fundamental significance for the theology of man and for the theology of the body. The "Yahwist" text 4. When Christ, referring to the "beginning," directed his questioners to the words written in Genesis 2: He did not approve what Moses had permitted "for their hardness of heart. This means that this regulation has not lost its force, even though man has lost his primitive innocence. Therefore, we must draw from it the normative conclusions which have an essential significance not only for ethics, but especially for the theology of man and for the theology of the body. As a particular element of theological anthropology, it is constituted on the basis of the Word of God which is revealed. During the next meeting we shall seek to draw these conclusions. Notes 1 If in the language of the rationalism of the 19th century, the term "myth" indicated what was not contained in reality, the product of the imagination Wundt , or what is irrational Levy-Bruhl , the 20th century has modified the concept of myth. Walk sees in myth natural philosophy, primitive and religious. Otto considers it as the instrument of religious knowledge. Jung, however, myth is the manifestation of the archetypes and the expression of the "collective unconsciousness," the symbol of the interior processes. Eliade discovers in myth the structure of the reality that is inaccessible to rational and empirical investigation. Myth transforms the event into a category, and makes us capable of perceiving the transcendental reality. It is not merely a symbol of the interior processes as Jung states , but it is an autonomous and creative act of the human spirit by means of which revelation is realized cf. Tillich myth is a symbol, constituted by the elements of reality to present the absolute and the transcendence of being, to which the religious act tends. In short, the myth tends to know what is unknowable. It expresses in terms of the world, indeed of what is beyond the world, or of a second world, the understanding that man has of himself through relation with the fundamental and the limit of his existence It expresses in an objective language the

understanding that man has of his dependence in regard to what lies at the limit and the origin of his world" P. The Adamic myth is par excellence the anthropological myth. By this three features are denoted: The aim of this myth is to establish firmly that evil has a radical origin, distinct from the more primitive source of the goodness of things The myth, in naming Adam, man, makes explicit the concrete universality of human evil; the spirit of penitence is given in the Adamic myth the symbol of this universality. Thus we find again But at the same time, we find the two other functions, equally called forth by the penitential experience The proto-historical myth thus serves not only to make general to mankind of all times and of all places the experience of Israel, but to extend to mankind the great tension of the condemnation and of mercy which the prophets had taught Israel to discern in its own destiny. Finally, the last function of the myth, which finds a motive in the faith of Israel: Il Symbolique du mal [Paris: This seems to be confirmed by the assonance of both terms. At first sight this transposition might appear to be a purely extrinsic change. Symbolic language seems inadequate to introduce the concept because of a reason that is peculiar to Western culture. In this culture religious language has always been conditioned by another language, the philosophical, which is the conceptual language par excellence Our concept of God pertains therefore, to an onto-theology, in which there is organized the entire constellation of the key-words of theological semantics, but in a framework of meanings dictated by metaphysics" P. Ricoeur, Ermeneutica biblica [Brescia: The question, whether the metaphysical reduction really expresses the content which the symbolical and metaphorical language conceals within itself, is another matter.

Chapter 7 : Rauch, "The Monstrous Body of Knowledge"

Finally, text mining is most valuable for extending the information and knowledge base of foresight; it expands the range of foresight methods and improves the mix of methods applied in foresight. Thereby, new options for gaining knowledge from data are evolving.

The later doctrines of creation are interpretations of this myth in light of the subsequent history and needs of the community. Thus, for example, all theology and speculation concerning creation in the Christian community are based on the myth of creation in the biblical book of Genesis and of the new creation in Jesus Christ. Doctrines of creation are based on the myth of creation, which expresses and embodies all of the fertile possibilities for thinking about this subject within a particular religious community. Myths are narratives that express the basic valuations of a religious community. Myths of creation refer to the process through which the world is centred and given a definite form within the whole of reality. They also serve as a basis for the orientation of human beings within the world. The cosmogonic origin of the world myth is the myth par excellence. In this sense, the myth is akin to philosophy, but, unlike philosophy, it is constituted by a system of symbols; and because it is the basis for any subsequent cultural thought, it contains rational and nonrational forms. There is an order and structure to the myth, but this order and structure is not to be confused with rational, philosophical order and structure. The myth possesses its own distinctive kind of order. Myths of creation have another distinctive character in that they provide both the model for nonmythic expression in the culture and the model for other cultural myths. In this sense, one must distinguish between cosmogonic myths and myths of the origin of cultural techniques and artifacts. Insofar as the cosmogonic myth tells the story of the creation of the world, other myths that narrate the story of a specific technique or the discovery of a particular area of cultural life take their models from the stylistic structure of the cosmogonic myth. These latter myths may be etiological i. The cosmogonic myth thus has a pervasive structure; its expression in the form of philosophical and theological thought is only one dimension of its function as a model for cultural life. Though the cosmogonic myth does not necessarily lead to ritual expression, ritual is often the dramatic presentation of the myth. Such dramatization is performed to emphasize the permanence and efficacy of the central themes of the myth, which integrates and undergirds the structure of meaning and value in the culture. The ritual dramatization of the myth is the beginning of liturgy, for the religious community in its central liturgy attempts to re-create the time of the beginning. From this ritual dramatization the notion of time is established within the religious community. To be sure, in most communities there is the notion of a sacred and a profane time. The prestige of the cosmogonic myth establishes sacred or real time. It is this time that is most efficacious for the life of the community. Dramatization of sacred time enables the community to participate in a time that has a different quality than ordinary time, which tends to be neutral. All significant temporal events are spoken of in the language of the cosmogonic myth, for only by referring them to this primordial model will they have significance. The masks, dances, and gestures are, in one way or another, aspects of the structure of the cosmogonic myth. This meaning may also extend to the tools that people use in the making of artistic designs and to the precise technique they employ in the craft. Mention has been made above of the fact that the cosmogonic myth situates humankind in a place, in space. This centring is at once symbolic and empirical: Indeed, the names given to the flora and fauna and to the topography are a part of the orientation of humans in a space. The subsequent development of language within a human community is an extension of the language of the cosmogonic myth. The initial ordering of the world through the cosmogonic myth serves as the primordial structure of culture and the articulation of the embryonic forms and styles of cultural life out of which various and differing forms of culture emerge. The recollection and celebration of the myth enable the religious community to think of and participate in the fundamentally real time, space, and mode of orientation that enables them to define their cultural life in a specific manner. Types of cosmogonic myths The world as a structure of meaning and value has not appeared in the same manner to all human civilizations. There are, therefore, almost as many cosmogonic myths as there are human cultures. Until quite recently, the classification of these myths on an evolutionary scale, from the most archaic cultures to

contemporary Western cultures i. Recent 20th-century scholars, however, have begun to look at the various types of myths in terms of the structures that they reveal rather than considering them on an evolutionary scale that extends from the so-called simple to the complex, for, in a sense, there are no simple myths regarding the beginning of the world. The beginning of the world is simultaneously the beginning of the human condition, and it is impossible to speak of this beginning as if it were simple. Creation by a supreme being The 19th-century scholars who took an evolutionary survey of human culture and religion e. Andrew Lang , a Scottish folklorist, challenged this conception of the development of religious ideas, for he found in the writings of anthropologists, ethnologists, and travellers evidence of a belief in a supreme being or high god among cultures that had been classified as the most primitive. This belief has been found among the cultures of Africa, the Ainu of the northern Japanese islands, Amerindians , south central Australians, the Fuegians of South America , and in almost all parts of the globe. Though the precise nature and characteristics of the supreme creator deity may differ from culture to culture, a specific and pervasive structure of this type of deity can be discerned. The following characteristics tend to be common: The world comes into being because of his wisdom, and he is able to actualize the world because of his power. There is no being or thing prior to his existence. No explanation can therefore be given of his existence, before which one confronts the ultimate mystery. The creation comes about because the deity seems to have a definite plan in mind and does not create on a trial-and-error basis. His mode of creation defines the pattern and purpose of all aspects of the creation, though the deity is not bound by his creation. His relationship to the created order after the creation is again an aspect of his freedom. After the creation the deity goes away and only appears again when a catastrophe threatens the created order. In creation myths of the above type, the creation itself or the intent of the creator deity is to create a perfect world, paradise. Before the end of the creative act or sometime soon after the end of creation, the created order or the intent of the creator deity is thwarted by some fault of one of the creatures. There is thus a rupture in the creation myth. In some myths this rupture is the cause of the departure of the deity from creation. An African myth from the Dogon peoples of West Africa illustrates this point. In this myth the creator deity first creates an egg. Within the egg are two pairs of twins, each pair consisting of one male and one female. These twins are supposed to mature within the egg, becoming at maturation androgynous both male and female beings, the perfect creatures to inhabit the earth. One of the twins breaks from the egg before maturation because he wishes to dominate the creation. In so doing he carries a part of the egg with him, and from this he creates an imperfect world. The creator deity, seeing what he has done, sacrifices the other twin to establish a balance in the world. The creation is sustained by this sacrifice, and it is now ambiguous , instead of the perfect world intended by the god. This myth not only shows how a rupture takes place within the myth itself but also points out the fact that the characteristics of the supreme creator deity noted above seldom exist apart from other mythological contexts. The widespread symbols of dualism the divine twins , the cosmic egg, and sacrifice are basic themes in the structure of this African creation myth. In myths of this kind, however, prominence must always be given to the might of a powerful creator sky deity under whose aegis the created order comes into being. Creation through emergence In contrast to the creation by a supreme sky deity, there is another type of creation myth in which the creation seems to emerge through its own inner power from under the earth. In this genre of myth, the created order emerges gradually in continuous stages. It is similar to a birth or metamorphosis of the world from its embryonic state to maturity. The symbolism of the earth or a part of the earth as a repository of all potential form is prominent in this type of myth. In some myths of this type e. Just as the supreme-creator-deity myth forms a homology to the sky, the emergence myth forms a homology to the earth and to the childbearing woman. In many cases the emergence of the created order is analogous to the growth of a child in the womb and its emission at birth. This symbolism is made clear in a Zuni myth that states, Anon is the nethermost world, the seed of men and creatures took form and increased; even as in eggs in warm places speedily appear. Everywhere were unfinished creatures, crawling like reptiles one over another, one spitting on another or doing other indecencies. The underworlds prior to the created order appear chaotic ; the beings inhabiting these places seem without form or stability, or they commit immoral acts. The seeming chaos is moving toward a definite form of order, however, an order latent in the very forms themselves rather than from an imposition of order

from the outside. From another perspective the emergence myth is homologous to the seed. When the homologue of the seed is referred to, the meaning of fertility and death are at once introduced. The seed must die before it can be reborn and actualize its potentiality. This symbolism is dramatically presented in a wide range of funerary rites: In every case, emergence myths demonstrate the latent potency immanent in the earth as a repository of all life forms. Creation by world parents Closely related to the above type of myth is the myth that states that the world is created as the progeny of a primordial mother and father. The mother and father are symbols of earth and sky, respectively. In myths of this kind, the world parents generally appear at a late stage of the creation process; chaos in some way exists before the coming into being of the world parents. In the Babylonian myth Enuma elish , it is stated, When on high the heaven had not been named Firm ground below had not been called by name, Naught but primordial Apsu, their begetter, And Mummu-Tiamat, she who bore them all, Their waters comingling as a single body; The Maori make the same point when they state that the world parents emerge out of po. Po for the Maori means the basic matter and the method by which creation comes about. There is thus some form of reality before the appearance of the world parents. Even though the world parents are depicted and described as in sexual embrace, no activity is taking place. They appear as quiescent and inert. The chthonic underworld structure of the earth as latent potentiality tends to dominate the union. The parents are often unaware that they have offspring, and thus a kind of indifference regarding the union is expressed. The union of male and female in sexual embrace is another symbol of completeness and totality. As in the African myth from the Dogon referred to above, sexual union is a sign of androgyny being both male and female and androgyny, in turn, a sign of perfection. The indifference of the world parents is thus not simply a sign of ignorance but equally of the silence of perfection. The world parents in the Babylonian and Maori myths do not wish to be disturbed by their offspring. As over against the parents, the offspring are signs of actuality, fragmentation, specificity; they define concrete realities. The separation of the world parents is again a rupture within the myth. This separation is caused by offspring who wish either to have more space or to have light, for they are situated between the bodies of the parents. In some myths the separation is caused by a woman who lifts her pestle so high in grinding grain that it strikes the sky, causing the sky to recede into the background, thus providing room for human activities. In both cases an antagonistic motive must be attributed to the agents of separation.

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Extending Care Outside of the Hospital Walls: A Case of Value Creation through Synchronous Video Communication for Knowledge Exchange in Community Health Network: /ijebr In healthcare settings knowledge exchange among important stakeholders such as doctors, family and patients, and other care providers is a critical.

How to extend the partition of a cluster shared disk Content provided by Microsoft Applies to: Capacity extension provides the ability to add additional drives to an existing RAID set and extend the logical drive so that it appears as free space at the end of the same logical drive. You can use the Diskpart. This process has the following requirements: The additional disk space must appear as free space at the end of the existing drive, and it must be directly behind the existing volume that is to be extended. The extension must not rely on software fault tolerance to combine the existing partition and free space. The disk signatures of the existing drive remain the same. Use of the Physical Disk Resource type for the disk. If the disk resource is provided by a third-party manufacturer, you must contact that manufacturer for information about how to increase disk space. If you add an additional drive to an existing array and the new drive appears as a new logical disk instead of free space at the end of the existing drive , the hardware does not support capacity extension because it refers to the free space as a new drive, and the following procedure will not work. Some storage hardware will, by default, automatically create a new logical disk and volume for the new space despite the fact that the expansion of the existing logical disk is a possible option. To add additional space: Create a second physical disk resource. Delete and then re-create the array with the additional disk, and then replace the disk by using the instructions that are included in the following Microsoft Knowledge Base article: How to perform an online extension of a data volume You can perform an online extension of a cluster data volume in Windows Server or in Windows Server R2 without stopping the cluster application s. However, not all vendor specific applications, drivers and utilities for Windows Server fully support transparent online extension of cluster volumes. Therefore, we recommend that you test the specific hardware environment and hardware configuration to confirm that it will behave correctly before you perform the online extension in Windows Server To perform an online extension of the disk partition, follow these steps: Add the additional physical drives and extend the additional disk or disks as free space by using the instructions that are included with the hardware vendor documentation. Open the Disk Management snap-in, verify that the new free space is added to the end of the proper drive. Right-click the existing partition, and then click Properties. On the General tab, type a unique name for the partition. This name will be used to identify the partition that you want to extend. Note If you encounter any problem with the previous steps when you are extending the drive, contact your hardware vendor for assistance. Extend the partition by using one of the following methods: In Disk Management, right-click the data volume that you want to extend. Follow the instructions in the Extend Volume Wizard. Here volume number is the number of the volume that you want to extend. The volume has the unique name that you created in step 3. The volume is listed in the output of the list volume command. How to perform an offline extension of a data volume To perform an offline extension of the disk partition in Windows Server , follow these steps: Back up the shared disk or disks that you want to extend. Power off all but one node in the cluster. Take the entire group that the physical disk resource is located in offline. Bring only the physical disk resource that is to be extended online. This process should close all open handles to the disk. Note If you have any disk or Host Bus Adapter HBA utilities that access the disk, you may need to quit them or stop the services so that they will release any handles to the disk. Exit Disk Management snap-in. The volume has the unique name that you created in step 6. Now that the volume is extended, you can bring the entire group that contains the physical disk resource online, and then power up all of the other nodes in the cluster. Verify that the group can come online and failover to all other nodes in the cluster.

Chapter 9 : What will I do to help students practice and deepen their understanding of new knowledge?

The main job of managers in the knowledge-creating company is to orient this chaos toward purposeful knowledge

creation. Managers do this by providing employees with a conceptual framework that.