

# CONTENTS

It is so difficult to find the beginning or better it is difficult to begin at  
the beginning. And not to try to go further back.

(Wittgenstein, *On Certainty*)

Introduction	1
1. Three sources for tacit knowledge	13
2. Knowing how and knowing that	51
3. Wittgenstein's regress argument and personal knowledge	81
4. Being in the background	107
5. Second natures	133
6. Tacit knowledge and language	167
Conclusion	191
<i>Notes</i>	193
<i>Bibliography</i>	199
<i>Index</i>	207

Wittgenstein traces the "disenchantment" (1954) of the world that this progress is the very origin of systematic epistemological inquiry, and in *The Craftsman* Richard Serfaty similarly identifies as longstanding a suspicion of merely explicitly understood standards:

Plato views it as too often an excuse for mediocrity. His modern heirs in the NIH wanted to root out embedded knowledge, expose it to the clarity of rational analysis – and have become frustrated that much of the tacit knowledge nurses and doctors have acquired is precisely knowledge they cannot put into words or render as logical propositions. (Serfaty 2008: 90–91)

As Serfaty suggests, the "Platonic" drive towards epistemological method is equally in the move to obviate dependence on the skilled judgements of